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The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 8

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بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم
التاريخ
المرفقات
الموضوع

إلى من يهمه الأمر

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وصلى الله وسلم على نبينا محمد وآله وصحبه.

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الجامعة الإسلامية
بالمدينة المنورة

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الأمين العام للجامعة

عمر محمد فلاته

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(1) CHAPTER. *Al-Birr* (piety, righteousness), and *Aṣ-Ṣila* (good relations).

(١) بابُ البِرّ والصِّلَة،

The Statement of Allāh تعالى:

"And We have enjoined on man to be good and dutiful to his parents..." (V.29:8)

5970. Narrated Al-Walīd bin 'Aizār: I heard Abū 'Amr Ash-Shaibānī saying, "The owner of this house," he pointed to 'Abdullāh's house, "said, 'I asked the Prophet ﷺ : Which deed is loved most by Allāh عزَّ وجلَّ? He replied: To offer *Aṣ-Ṣalāt* (the prayers) at their early (very first) stated times. 'Abdullāh asked: What is the next (in goodness)? The Prophet ﷺ said: To be good and dutiful to one's parents. 'Abdullāh asked: What is the next (in goodness)? The Prophet ﷺ said: To participate in *Jihād* for Allāh's Cause. 'Abdullāh added: The Prophet ﷺ narrated to me these things, and if I had asked more, he would have told me more.' "

وقَوْلِ الله سُبْحانَهُ وتَعالى: ﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا﴾ [العنكبوت: ٨]

٥٩٧٠ - حدَّثَنا أبو الوَليد: حدَّثَنا شُعْبَةُ قالَ: الوَليدُ بنُ عَيزارٍ أخبَرَني قالَ: سَمِعْتُ أبا عَمْرو الشَّيْبانِيَّ يقُولُ: أخبَرَنا صَاحِبُ هٰذِهِ الدَّارِ، وأوْمأ بيَده إلى دار عَبْد الله، قالَ: سألْتُ النَّبيَّ ﷺ: أيُّ العَمَل أحَبُّ إلَى الله عَزَّ وجَلَّ؟ قالَ: «الصلاةُ عَلى وَقْتِها»، قالَ: ثُمَّ أيٌّ؟ قالَ: «ثُمَّ بِرُّ الوَالِدَيْن»، قالَ: ثُمَّ أيٌّ؟ قالَ: «الجِهادُ في سَبيل الله»، قالَ: حدَّثَني بِهِنَّ وَلَو اسْتَزَدْتُهُ لزَادَني. [راجع: ٥٢٧]

(2) CHAPTER. Who is more entitled to be treated with the best companionship?

(٢) بابٌ: مَنْ أحَقُّ النَّاس بحُسْن الصُّحْبَة

5971. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Who is more entitled to be treated with the best companionship by me?" The Prophet ﷺ said, "Your mother." The man said, "Who is next?" The Prophet ﷺ said, "Your mother." The man further said, "Who is next?" The Prophet ﷺ said, "Your mother." The man asked (for the fourth time), "Who is next?" The Prophet ﷺ said, "Your father."

٥٩٧١ - حدَّثَنا قُتَيْبَةُ بنُ سَعيد: حدَّثَنا جَريرٌ، عَنْ عُمارَةَ بن القَعْقاع بن شُبْرُمَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ رَجُلٌ إلى رَسُول الله ﷺ فَقالَ: يا رَسُولَ الله، مَنْ أحَقُّ بحُسْن صَحَابَتي؟ قالَ: «أُمُّكَ»، قالَ: ثُمَّ مَنْ؟ قالَ: «أُمُّكَ»، قالَ: ثُمَّ مَنْ؟ قالَ:

«أُمُّكَ»، قالَ: ثُمَّ مَنْ؟ قالَ: «ثُمَّ أَبُوكَ».

وَقالَ ابنُ شُبْرُمَةَ وَيَحْيَى بنُ أيُّوبَ: حدَّثَنا أبو زُرْعَةَ مِثْلَهُ.

(3) CHAPTER. One should not go for *Jihād* (fighting in Allāh's Cause) without the permission of the parents(1).

(٣) بابٌ: لا يُجاهِدُ إلَّا بإذنِ الأبَوَيْنِ

5972. Narrated 'Abdullāh bin 'Amr: A man asked the Prophet ﷺ, "Shall I participate in *Jihād*?" The Prophet ﷺ said, "Are your parents living?" The man said, "Yes." The Prophet ﷺ said, "Do *Jihād* for their benefit."(2)

٥٩٧٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ وشُعْبَةَ قالا: حدَّثَنا حَبِيبٌ، ح قالَ: وحدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرَنا سُفْيانُ، عَنْ حَبِيبٍ، عَنْ أبي العَبَّاسِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو قالَ: قالَ رَجُلٌ لِلنَّبِيِّ ﷺ: أُجاهِدُ؟ قالَ: «لكَ أبَوانِ؟» قالَ: نَعَمْ، قالَ: «فَفِيهِما فَجاهِدْ».

[راجع: ٣٠٠٤]

(4) CHAPTER. A man should not abuse his parents.

(٤) بابٌ: لا يَسُبُّ الرَّجُلُ والِدَيْهِ

5973. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allāh's Messenger! How does a man curse his parents?" The Prophet ﷺ said, "The man abuses the father of another man and the latter abuses the father of the former and abuses his mother."

٥٩٧٣ - حدَّثَنا أحمَدُ بنُ يُونُسَ قالَ: حدَّثَنا إبراهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ، عَنْ حُمَيْدِ ابنِ عَبْدِ الرَّحمٰنِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنْ أكْبَرِ الكَبائِرِ أنْ يَلْعَنَ الرَّجُلُ والِدَيْهِ»، قِيلَ: يا رَسُولَ اللهِ، وكَيْفَ يَلْعَنُ الرَّجُلُ والِدَيْهِ؟ قالَ: «يَسُبُّ

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(1) (Ch. 3) *Jihād* is compulsory for the Muslim community. So a Muslim should take permission from his parents to go for it, but when an enemy of Islām attacks the Muslim rights or their country, then he does not need the permission of parents.

(2) (H. 5972) i.e., "Serve your parents and do your best to satisfy their needs, for this will be a substitute for fighting in Allāh's Cause."

الرَّجُلُ أبا الرَّجُلِ، فَيَسُبُّ أباهُ، ويَسُبُّ أُمَّهُ».

(5) CHAPTER. The invocation of the person who is dutiful to his parents is fulfilled (i.e., accepted by Allāh).

(٥) بابُ إجابةِ دُعاءِ مَنْ بَرَّ وَالِدَيْه

5974. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "While three persons were travelling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other, 'Think of such good (righteous) deeds which you did for Allāh's sake only, and invoke Allāh by giving reference to those deeds so that Allāh may relieve you from your difficulty.' One of them said, 'O Allāh! I had my parents who were very old, and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. One day, I went far away in search of a grazing place (for my sheep), and didn't return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents, though my children were crying (from hunger) at my feet. So this state of mine, and theirs, continued till the day dawned. (O Allāh!) If You considered that I had done that only for seeking Your Pleasure, then please let there be an opening through which we can see the sky.' So Allāh made for them an opening through which they could see the sky. Then the second person said, 'O Allāh! I had a cousin whom I loved as much as a passionate man

٥٩٧٤ - حدَّثَنا سَعيدُ بنُ أبي مَرْيَمَ: حدَّثَنا إسْماعِيلَ بنُ إبْراهِيمَ بنِ عُقْبَةَ قالَ: أخْبرَني نافِعٌ، عَن ابن عُمَرَ رَضِيَ اللهُ عَنْهُما عَنْ رَسُول الله ﷺ قالَ: «بَيْنَما ثَلاثَةُ نَفَرٍ يَتماشَوْنَ، أخَذَهُمُ المَطَرُ، فَمَالُوا إلى غارٍ في الجَبَلِ، فانْحَطَّتْ عَلى فَمِ غارِهِمْ صَخْرَةٌ مِنَ الجَبَلِ، فأطْبَقَتْ عَلَيْهِمْ. فَقالَ بَعْضُهُمْ لبَعْضٍ: انْظُرُوا أعمالاً عَمِلْتُمُوها للهِ صَالِحَةً فادْعُوا اللهَ بها لَعَلَّهُ يَفْرُجُها.

فَقالَ أحَدُهُمْ: اللّهُمَّ إنَّهُ كانَ لي وَالِدانِ شَيْخانِ كَبِيرَانِ، ولي صِبْيَةٌ صغارٌ كُنْتُ أرْعى عَلَيْهِمْ، فإذا رُحْتُ عَلَيْهِمْ فحَلَبْتُ، بَدأتُ بِوَالِدَيَّ أسْقِيهِما قَبْلَ وَلَدِي، وإنَّهُ نأى بيَ الشَّجَرُ فَمَا أتَيْتُ حتَّى أمْسَيْتُ، فَوَجَدْتُهُما قَدْ ناما، فحَلَبْتُ كما كُنْتُ أحْلُبُ، فجِئْتُ بالحِلابِ، فقُمْتُ عِنْدَ رُؤُسِهِما، أكْرَهُ أنْ أُوقِظَهُما مِنْ نَوْمِهِما، وأكْرَهُ أنْ أبدأ بالصِّبْيَةِ قَبْلَهُما، والصِّبْيَةُ يَتَضاغَوْنَ عِنْدَ قَدَميَّ، فَلَمْ يَزَلْ ذٰلِكَ دأبي ودأبَهُمْ حتَّى طَلَعَ الفَجْرُ، فإنْ كُنْتَ تَعْلَمُ أنّي

loves a woman. I tried to seduce her but she refused till I paid her one hundred Dīnār. So I worked hard till I collected one hundred Dīnār and went to her with that. But when I sat in between her legs (to have sexual intercourse with her), she said: O Allāh's slave! Be afraid of Allāh! Do not deflower me except legally (by marriage contract)! So I left her. O Allāh! If You considered that I had done that only for seeking Your Pleasure, then please let the rock move a little to have a (wider) opening.' So Allāh shifted that rock to make the opening wider for them. And the last (third) person said, 'O Allāh! I employed a labourer for wages equal to a *Faraq* (a certain measure) of rice, and when he had finished his job, he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till I managed to buy with the price of the yield, some cows and their shepherd. Later on, the labourer came to me and said: (O Allāh's slave!) Be afraid of Allāh, and do not be unjust to me and give me my due. I said (to him): Go and take those cows and their shepherd. So he took them and went away. (So, O Allāh!) If You considered that I had done that for seeking Your Pleasure, then please remove the remaining part of the rock.' And so Allāh released them (from their difficulty) and the rock was removed completely from the mouth of the cave." (See H. 2215)

فَعَلْتُ ذٰلكَ ابْتِغاءَ وَجْهِكَ فافْرُجْ لَنا فُرْجَةً نَرَى مِنْها السَّماءَ، فَفَرَجَ اللهُ لَهُمْ فُرْجَةً حتَّى يَرَوْنَ مِنْها السَّماءَ.

وَقالَ الثَّانِي: اللّٰهُمَّ إنَّهُ كانَتْ لي ابْنَةُ عَمٍّ أُحِبُّها كأشَدِّ ما يحِبُّ الرِّجالُ النِّساءَ، فطَلَبْتُ إلَيْها نَفْسَها، فأبَتْ حتَّى آتِيَهَا بِماِئَةِ دينارٍ، فَسَعَيْتُ حتَّى جَمَعْتُ مِائَةَ دينارٍ فَلَقِيتُها بها، فَلَمَّا قَعَدْتُ بَينَ رِجْلَيْها قالَتْ: يا عَبْدَ اللهِ اتَّقِ اللهَ، وَلا تَفْتَحِ الخاتَمَ إلّا بِحَقِّهِ، فَقُمْتُ عَنْها، اللَّهُمَّ فإنْ كُنْتَ تَعْلَمُ أنّي قَدْ فَعَلْتُ ذٰلكَ ابْتِغاءَ وَجْهِكَ فافْرُجْ لَنا مِنْها. فَفَرَجَ لَهُمْ فُرْجَةً.

وَقالَ الآخَرُ: اللّٰهُمَّ إنِّي كُنْتُ اسْتأجَرْتُ أجيراً بفَرَقِ أرُزٍّ، فَلَمَّا قَضَى عَمَلَهُ قالَ: أعْطِني حَقِّي، فَعَرَضْتُ عَلَيْهِ حَقَّهُ فَتَرَكَهُ، وَرَغِبَ عَنْهُ، فَلَمْ أزَلْ أزْرَعُهُ حتَّى جَمَعْتُ مِنْهُ بَقَراً وراعِيَهَا، فَجَاءني فَقالَ: اتَّقِ اللهَ وَلا تَظْلِمْني وأعْطِني حَقِّي، فَقُلْتُ: اذْهَبْ إلى تِلْكَ البَقَرِ وَرَاعِيها، فَقالَ: اتَّقِ اللهَ وَلا تَهْزَأْ بي، فَقُلْتُ: إنّي لا أهزَأُ بِكَ، فَخُذْ تِلْكَ البَقَرَ وَرَاعِيَها، فأخَذَهُ فانْطلَقَ. فإنْ كُنْتَ تَعْلَمُ أنِّي فَعَلْتُ ذٰلكَ ابْتِغاءَ وَجْهِكَ، فافْرُجْ ما بَقِيَ، فَفَرَجَ اللهُ عَنْهُمْ». [راجع: ٢٢١٥]

(6) **CHAPTER. To be undutiful to one's parents is one of the greatest sins.**

(٦) **بابٌ**: عُقُوقُ الوَالِدَيْنِ مِنَ الكَبَائِرِ،

This is said by Ibn 'Umar on the authority of the Prophet ﷺ.

قالَهُ ابنُ عَمْرٍو عَنِ النَّبِيِّ ﷺ.

5975. Narrated Al-Mughīra: The Prophet ﷺ said, "Allāh has forbidden you:

1. to be undutiful to your mothers
2. to prevent (what you should give in charity etc.)
3. to beg of men (begging) and
4. to bury your daughters alive.

And Allāh has disliked for you:

a) *Qīl* and *Qāl* (sinful and useless talk, like backbiting, etc. or that you talk too much about others)

b) ask too many questions (in disputed religious matters)

c) to waste your property (by extravagance)."

٥٩٧٥ - حَدَّثَنَا سَعْدُ بنُ حَفْصٍ: حدَّثنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنِ المُسَيَّبِ، عَنْ وَرَّادٍ، عَنِ المُغِيرَةِ، عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ الله حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهاتِ وَمَنْعاً وهاتِ، ووَأْدَ البَناتِ، وكَرِهَ لَكُمْ قِيلَ وَقالَ، وكَثْرَةَ السُّؤالِ، وإضَاعَةَ المَالِ». [راجع: ٨٤٤]

5976. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allāh's Messenger." He said, "To join partners in worship with Allāh[1] and to be undutiful to one's parents." The Prophet ﷺ sat up after he had been reclining and added, "And I warn you against giving lying speech and a false witness; I warn you against giving a lying speech (forged statement) and a false witness." The Prophet ﷺ kept on saying that warning till we thought that he would not stop.

٥٩٧٦ - حَدَّثَنَا إسحَاقُ: حدَّثنا خالِدٌ الوَاسِطِيُّ، عَنِ الجُرَيْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ أبي بَكْرَةَ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ألا أُنَبِّئُكُمْ بأكْبرِ الكَبائرِ؟» - ثلاثاً - قُلْنا: بَلى يا رسُولَ الله، قالَ: «الإشْرَاكُ باللهِ وعُقُوقُ الوَالِدَيْنِ»، وكانَ مُتَّكِئاً فجلس فَقالَ: «ألا وَقَوْلُ الزُّورِ، وشَهادَةُ الزورِ، ألا وَقَوْلُ الزُّورِ، وَشَهادَةُ الزُّورِ». فَما زَالَ يَقُولُها حتَّى قُلْتُ: لا يَسْكُتُ. [راجع: ٢٦٥٤]

5977. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ mentioned the greatest sins or he was asked about the greatest sins.

٥٩٧٧ - حدَّثني مُحَمَّدُ بنُ الوَلِيد: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ:

(1) (H. 5976) See the introduction, Vol.I, (Disbelief and Polytheism).

He said, "To join partners in worship with Allāh; to kill a person whom Allāh has forbidden to kill; and to be undutiful or unkind to the parents." The Prophet ﷺ added, "Shall I inform you of the biggest of the great sins? That is the lying speech (forged statement) or the false witness." Shu'ba (the subnarrator) states that most probably the Prophet ﷺ said, "the false witness."

حدَّثَنا شُعْبَةُ: حدَّثَني عُبَيْدُ اللهِ بنُ أبي بَكْرٍ قالَ: سَمِعْتُ أنسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: ذَكَرَ رَسُولُ اللهِ ﷺ الكَبائرَ - أوْ سُئِلَ عَنِ الكَبائِرِ - فَقالَ: «الشِّرْكُ باللهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الوَالِدَيْنِ» فَقالَ: «ألا أُنَبِّئُكُمْ بأكْبَرِ الكَبائرِ؟» قالَ: «قَوْلُ الزُّورِ - أوْ قال: شَهادَةُ الزُّورِ».

قالَ شُعْبَةُ: وأكْثَرُ ظَنِّي أنَّهُ قالَ: «شَهادَةُ الزُّورِ».

(7) CHAPTER. To be good to a father who is a *Mushrik*[1].

(٧) **بابُ** صِلَةِ الوَالِدِ المُشْرِكِ

5978. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهُما: My mother came to me, hoping (for my favour) during the lifetime of the Prophet ﷺ. I asked the Prophet ﷺ, "May I treat her kindly?" He replied, "Yes."

Ibn 'Uyaina said, "Then Allāh revealed:

'Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion, nor drove you out of your homes.'" (V.60:8)

٥٩٧٨ - حدَّثَنا الحُمَيْدِيّ: حدَّثَنا سُفْيانُ: حدَّثَنا هِشامُ بنُ عُرْوَةَ: أخْبَرَني أبي: أخْبَرَتْني أسْماءُ ابْنَةُ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: أتَتْني أُمِّي رَاغِبَةً في عَهْدِ النَّبِيِّ ﷺ فَسألْتُ النَّبِيَّ ﷺ آصِلُها؟ قالَ: «نَعَمْ».

قالَ ابنُ عُيَيْنَةَ: فأنْزَلَ اللهُ تَعالى فِيها: ﴿لَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ﴾ [الممتحنة: ٨]. [راجع: ٢٦٢٠]

(8) CHAPTER. The kindness[2] shown by a lady who has a husband, to her mother.[3]

(٨) **بابُ** صِلَةِ المَرأةِ أُمَّها وَلَها زَوْجٌ

5979. Narrated Asmā': "My mother who was a *Mushrikah* (pagan, etc.), came with her

٥٩٧٩ - وَقالَ اللَّيْثُ: حدَّثَني

(1) (Ch. 7) *Al-Mushrikūn*: polythesists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ).

(2) (Ch. 8) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

(3) (Ch. 8) The lady does not have to take her husband's permission to treat her mother kindly.

father during the period of the peace pact between the Muslims and the Quraish infidels. I went to seek the advice of the Prophet ﷺ saying, "My mother has arrived and she is hoping (for my favour)." The Prophet ﷺ said, "Yes, be good to your mother."

هِشامٌ، عَنْ عُرْوَةَ، عَنْ أَسْماءَ قالَتْ: قَدِمَتْ أُمِّي وَهِيَ مُشْرِكَةٌ في عَهْدِ قُرَيْشٍ وَمُدَّتِهِمْ إذْ عاهَدُوا النَّبِيَّ ﷺ مَعَ أَبِيها، فاسْتَفْتَيْتُ النَّبِيَّ ﷺ. فَقُلْتُ: إنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ؟ قالَ: «نَعَمْ، صِلِي أُمَّكِ». [راجع: ٢٦٢٠]

5980. Narrated Abū Sufyān that Heraclius sent for him and said, "What did he, i.e., the Prophet ﷺ, order you?" I replied, "He orders us to offer *Ṣalāt* (prayers); to give *Ṣadaqa* (alms, etc.); to be chaste, and to keep good relations with our relatives(1)."

٥٩٨٠ - **حَدَّثَنا** يَحْيَى: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ ابنِ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبا سُفْيانَ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ، فَقالَ: فَمَا يَأْمُرُكُمْ؟ يَعْنِي النَّبِيَّ ﷺ، فَقالَ: يَأْمُرُنا بِالصَّلاةِ، والصَّدَقَةِ، والعَفَافِ، والصِّلَةِ. [راجع: ٧]

(9) CHAPTER. To be good to one's brother who is a *Mushrik*.

(٩) بابُ صِلَةِ الأَخِ المُشْرِكِ

5981. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: My father, seeing a silken cloak being sold, said, "O Allāh's Messenger! Buy this and wear it on Fridays and when the foreign delegates pay a visit to you." He said, "This is worn only by that person who will have no share in the Hereafter." Later, a few silken cloaks were given to the Prophet ﷺ as a gift, and he sent one of those cloaks to 'Umar. 'Umar said (to the Prophet ﷺ), "How can I wear it while you have said about it what you have said?" The Prophet ﷺ said, "I did not give it to you to wear but to sell or to give to someone else to wear." So 'Umar sent it to

٥٩٨١ - **حَدَّثَنا** مُوسَى بنُ إِسْماعِيلَ: حَدَّثَنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حَدَّثَنا عَبْدُ اللهِ ابنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: رأى عُمَرُ حُلَّةَ سِيَرَاءَ تُباعُ فَقالَ: يا رَسُولَ اللهِ ابْتَعْ هٰذِهِ والْبَسْها يَوْمَ الجُمُعَةِ، وإذَا جاءَكَ الوُفُودُ. قالَ: «إنَّما يَلْبَسُ هٰذِهِ مَنْ لا خَلاقَ لَهُ»، فأُتِيَ النَّبِيُّ ﷺ مِنْها بِحُلَلٍ، فأَرْسَلَ إلى عُمَرَ بِحُلَّةٍ،

(1) (H. 5980) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

فَقالَ: كَيْفَ أَلْبَسُها وَقَدْ قُلْتَ فِيها ما قُلْتَ؟ قالَ: «إِنِّي لَمْ أُعْطِكَها لِتَلْبَسَها، وَلكِنْ تَبِيعُها أَوْ تَكْسُوها»، فأَرْسَلَ بِها عُمَرُ إِلى أَخٍ لَهُ مِنْ أَهْلِ مَكَّةَ، قَبْلَ أَنْ يُسْلِمَ. [راجع: ٨٨٦]

his (*Mushrik*) brother who was from the inhabitants of Makkah before he ('Umar's brother) embraced Islām.

(١٠) بابُ فَضْلِ صِلَةِ الرَّحِمِ

(10) CHAPTER. The superiority of keeping good relations with one's relatives.

٥٩٨٢ - حدَّثَنا أبو الوَلِيدِ: حدَّثنا شُعْبَةُ قالَ: أَخبرَنِي ابنُ عُثْمانَ قالَ: سَمِعْتُ مَوسَى ابنَ طَلْحَةَ، عَنْ أبي أَيُّوبَ قالَ: قِيلَ: يا رَسُولَ اللهِ، أَخْبِرْنِي بعَمَلٍ يُدْخِلُنِي الجَنَّةَ ح. [راجع: ١٣٩٦]

5982. See the next *Hadīth* No. 5983.

٥٩٨٣ - حدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ بِشْرٍ: حدَّثَنا بَهْزٌ: حدَّثَنا شُعْبَةُ: حدَّثَنا ابن عُثْمانَ بنِ عَبْدِ اللهِ بنِ مَوْهَبٍ، وأبوهُ عُثْمانُ بنُ عَبْدِ اللهِ أَنَّهُما سَمِعا مُوسَى بنَ طَلْحَةَ، عَنْ أبي أَيُّوبَ الأَنْصارِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً قالَ: يا رَسُولَ اللهِ، أَخْبِرْنِي بعَمَلٍ يُدْخِلُنِي الجَنَّةَ؟ فَقالَ القَوْمُ: مَا لَهُ، ما لَهُ؟! فَقالَ رَسُولُ اللهِ ﷺ: «أَرَبٌ ما لَهُ»، فَقالَ النَّبِيُّ ﷺ: «تَعْبُدُ اللهَ لا تُشْرِكُ بِهِ شَيْئاً، وَتُقِيمُ الصَّلاةَ، وَتُؤْتِي الزَّكاةَ، وَتَصِلُ الرَّحِمَ. ذَرْها»، قالَ: كأَنَّهُ كانَ عَلى رَاحِلَتِهِ. [راجع: ١٣٩٦]

5983. Narrated Abū Ayyūb Al-Anṣārī رَضِيَ اللهُ عَنْهُ: A man said, "O Allāh's Messenger! Inform me of a deed which will make me the way to enter Paradise." The people said, "What is the matter with him? What is the matter with him?" Allāh's Messenger ﷺ said, "He has something to ask (what he needs greatly)." The Prophet ﷺ said (to him), "(In order to enter Paradise) you should worship Allāh and join none in worship with Him; you should perform *Aṣ-Ṣalāt* (*Iqāmat-aṣ-Ṣalāt*),[1] pay the *Zakāt*,[2], and keep good relations with your kith and kin." He then said, "Leave it!" (The subnarrator said, "It seems that the Prophet ﷺ was riding his she-camel." The man must have been holding the reins of the she-camel, and when the Prophet ﷺ had answered his question, he told him to leave it.)

(1) (H. 5982) See the glossary for *Iqāmat-aṣ-Ṣalāt*.
(2) (H. 5982) See the glossary for *Zakāt*.

(11) CHAPTER. The sin of *Al-Qāti'* (the person who severs the bond of kinship).

(١١) **بابُ** إثمِ القاطِعِ

5984. Narrated Jubair bin Mut'im that he heard the Prophet ﷺ saying, "*Al-Qāti'* (the person who severs the bond of kinship) will not enter Paradise."

٥٩٨٤ - حدَّثَنا يَحيى بنُ بُكَيرٍ: حدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ: أنَّ مُحَمَّدَ بنَ جُبَيرِ بنِ مُطْعِمٍ قالَ: إنَّ جُبَيْرَ بنَ مُطْعِمٍ أخْبَرَهُ أنَّهُ سَمِعَ النَّبيَّ ﷺ يَقُولُ: «لا يَدْخُلُ الجَنَّةَ قاطِعٌ».

(12) CHAPTER. Whoever was made wealthy because of keeping good relations with his kith and kin.

(١٢) **بابٌ** مَنْ بُسِطَ لَهُ في الرِّزْقِ لِصِلَةِ الرَّحِمِ

5985. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Whoever is pleased that he be granted more wealth, and that his lease of life be prolonged, then he should keep good relations with his kith and kin."

٥٩٨٥ - حدَّثَني إبراهِيمُ بنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بنُ مَعْنٍ قالَ: حدَّثَني أبي، عَنْ سَعيدِ بنِ أبي سَعيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أنْ يُبْسَطَ لَهُ في رِزْقِهِ، وأنْ يُنْسَأَ لَهُ في أثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

5986. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his kith and kin."

٥٩٨٦ - حدَّثَنا يَحيى بنُ بُكَيرٍ: حدَّثَنا اللَّيثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني أنَسُ بنُ مالكٍ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ أحَبَّ أنْ يُبْسَطَ لَهُ في رِزْقِهِ، وَيُنْسأَ لَهُ في أثَرِهِ، فَلْيَصِلْ رَحِمَهُ». [راجع: ٢٠٦٧]

(13) CHAPTER. Allāh will keep good relations with the one who will keep good relations with his kith and kin.[1]

(١٣) **بابٌ** مَنْ وَصَلَ وَصَلَهُ اللهُ

5987. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

٥٩٨٧ - حدَّثَني بِشْرُ بنُ مُحَمَّدٍ:

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(1) (Ch. 13) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

The Prophet ﷺ said, "Allāh created the creations, and when He finished from His creations, *Ar-Raḥm* i.e., womb said, '(O Allāh) at this place I seek refuge with You from all those who sever me (i.e., sever the ties of kith and kin).' Allāh said, 'Yes, won't you be pleased that I will keep good relation with the one who will keep good relation with you, and I will sever the relation with the one who will sever the relation with you.' It said, 'Yes, O my Lord.' Allāh said, 'Then that is for you.'" Allāh's Messenger ﷺ added, "Read (in the Qur'ān) if you wish, the Statement of Allāh:

'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?'" (V.47:22)

أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا مُعاوِيَةُ بنُ أبي مُزَرِّدٍ قالَ: سَمِعْتُ عَمِّي سَعِيدَ بن يَسارٍ يُحَدِّثُ عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ اللهَ خَلَقَ الخَلْقَ حتى إذَا فَرَغَ مِنْ خَلْقِهِ، قالَتِ الرَّحِمُ: هٰذَا مَقامُ العائِذِ بِكَ مِنَ القَطِيعَةِ؟ قالَ: نَعَمْ، أما تَرْضَيْنَ أنْ أصِلَ مَنْ وَصَلَكِ، وأقْطَعَ مَنْ قَطَعَكِ؟ قالَتْ: بَلَى يا رَبِّ، قالَ: فَهُوَ لَكِ»، قالَ رَسُولُ اللهِ ﷺ: «فاقْرَؤُوا إنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾﴾ [محمد: ٢٢]». [راجع: ٤٨٣٠]

5988. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The word *'Ar-Raḥm'* (womb) derives its root from *Ar-Raḥmān* (i.e., one of the Names of Allāh) and Allāh said: 'I will keep good relation with the one who will keep good relation with you, (womb i.e., kith and kin) and sever the relation with him who will sever the relation with you, (womb, i.e., kith and kin).'"

٥٩٨٨ - حَدَّثَنا خالِدُ بنُ مَخْلَدٍ: حَدَّثَنا سُلَيْمانُ: حَدَّثَنا عَبْدُ اللهِ بنُ دِينارٍ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «الرَّحِمُ شِجْنَةٌ مِنَ الرَّحْمٰنِ. فَقالَ اللهُ: مَنْ وَصَلَكِ وَصَلْتُهُ، وَمَنْ قَطَعَكِ قَطَعْتُهُ».

5989. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: The Prophet ﷺ said, "The word *'Ar-Raḥm'* (womb) derives its root from *'Ar-Raḥmān'* (i.e., one of the Names of Allāh). So, whosoever keeps good[1] relation with it (womb i.e., kith and kin), Allāh will keep good relation with him, and whosoever will sever it (i.e., severs his relations of kith and kin), Allāh, too, will sever His relation with him."

٥٩٨٩ - حَدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ: حَدَّثَنا سُلَيْمانُ بنُ بِلالٍ قالَ: أَخْبَرَنِي مُعاوِيَةُ ابنُ أبي مُزَرِّدٍ، عَنْ يَزِيدَ بنِ رُومانَ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبيِّ ﷺ عَنِ النَّبيِّ ﷺ قالَ: «الرَّحِمُ شِجْنَةٌ، فَمَنْ وَصَلَها وَصَلْتُهُ، وَمَنْ قَطَعَها قَطَعْتُهُ».

(1) (H. 5989) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

(14) CHAPTER. ***Ar-Raḥm* i.e., womb (bond of kinship) remains fresh and fruitful if one looks after it always.**

(١٤) بابٌ: تُبَلُّ الرَّحِمُ بِبَلالِها

5990. Narrated 'Amr bin Al-'Āṣ: I heard the Prophet ﷺ saying openly, not secretly, "The family of Abū so-and-so (i.e., Ṭālib) are not among my *Auliyā* (supporters and helpers)." 'Amr said that there was a blank space[1] in the Book of Muḥammad bin Ja'far. He ﷺ added, 'No doubt my *Walī* (protector) is Allāh and the righteous believing people." 'Amr bin Al-'Āṣ added, "I heard the Prophet ﷺ saying, 'But they (that family) have kinship (*Raḥm*) with me and I will be good[2] and dutiful to them.'"

٥٩٩٠ - حَدَّثَني عَمْرُو بنُ عَبَّاسٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفرٍ: حدَّثنا شُعْبَةُ، عَنْ إسْماعِيلَ ابن أبي خالِدٍ، عَنْ قَيس بن أبي حازِمٍ: أنَّ عَمْرَو بنَ العاصِ قالَ: سَمِعْتُ النَّبيَّ ﷺ جِهَاراً غَيرَ سِرٍّ يَقُولُ: «إنَّ آلَ أبي - قالَ عَمْرٌو: في كِتاب مُحَمَّدِ بنِ جَعْفَرٍ بَياضٌ - لَيْسُوا بأَوْليائي، إنَّمَا وَلِيِّيَ اللهُ وصَالحُ المُؤْمِنِينَ».

زَادَ عَنْبَسَةُ بنُ عَبْدِ الوَاحِدِ، عَنْ بَيَانٍ، عَنْ قَيْسٍ، عَنْ عَمْرِو بْنِ العاصِ قالَ: سَمِعْتُ النَّبيَّ ﷺ: «وَلٰكِنْ لَهُمْ رَحِمٌ أَبُلُّها بِبَلالِها». يَعْني أصِلُها بصِلَتِها. قالَ أبو عبد الله بِبَلاها، كَذا وَقَعَ وَبِبَلالِها أَجْوَدُ وَأَصْلَحُ وَبِبَلاها لَا أَعْرِفُ لَهُ وَجْهاً.

(15) CHAPTER. ***Al-Wāṣil* (the one who keeps good relations with his kith and kin) is not the one who recompenses the good done to him by his relatives.**

(١٥) بابٌ: لَيْسَ الوَاصِلُ بالمُكافِئِ

5991. Narrated 'Abdullāh bin 'Amr: The Prophet ﷺ said, "*Al-Wāṣil* is not the one who recompenses the good done to him by his relatives, but *Al-Wāṣil* is the one who keeps good relations with those relatives who had severed the bond of kinship with him."

٥٩٩١ - حدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ: أخْبرَنا سُفْيانُ، عَنِ الأعمَشِ والحَسَنِ بنِ عَمْرٍو وَفِطْرٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو - قالَ سُفْيانُ: لَمْ يَرْفَعْهُ الأعمَشُ إلى النَّبيِّ ﷺ، وَرَفَعَه

(1) (H. 5990) In the place of (so-and-so).

(2) (H. 5990) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

الحَسَنُ وَفِطْرٌ - عَنِ النَّبِيِّ ﷺ قالَ: «لَيْسَ الوَاصِلُ بِالمُكَافِئِ، وَلٰكِنِ الوَاصِلُ الذي إذَا قُطِعَتْ رَحِمُهُ وَصَلَها».

(16) CHAPTER. Whosoever kept good relations with his kith and kin while he was a *Mushrik* (pagan) and then embraced Islām.

(١٦) بابٌ مَنْ وَصَلَ رَحِمَهُ في الشِّرْكِ ثُمَّ أسْلَمَ

5992. Narrated Ḥakīm bin Ḥizām that he said, "O Allāh's Messenger! What do you think about my good deeds which I used to do during the Period of Ignorance (i.e., before embracing Islām) like keeping good relations with my kith and kin, manumitting the slaves and giving alms, etc. Shall I receive the reward for that?" Allāh's Messenger ﷺ said, "You have embraced Islām with all those good deeds which you did."

٥٩٩٢ - **حدَّثَنَا** أبو اليَمانِ: أخْبَرنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيرِ أنَّ حَكيمَ بنَ حِزامٍ أخْبَرَهُ أنَّهُ قالَ: يا رَسُولَ اللهِ، أرأيْتَ أُموراً كُنْتُ أتَحَنَّثُ بِها في الجاهِلِيَّةِ مِنْ صِلَةٍ وعَتاقةٍ وَصَدَقةٍ، هَلْ كانَ لي فِيها مِنْ أجْرٍ؟ قالَ حَكِيمٌ: قالَ رَسُولُ اللهِ ﷺ: «أسْلَمْتَ عَلى ما سَلَفَ مِنْ خَيْرٍ».

وَيُقالُ أيْضاً، عَنْ أبي اليَمانِ: أتَحَنَّتُ. وَقالَ مَعْمَرٌ وَصَالِحٌ وابنُ المُسافِرِ: أتَحَنَّثُ. وَقالَ ابنُ إسحَاقَ: التَّحَنُّثُ: التَّبَرُّرُ، وَتابَعَهُ هِشامٌ، عَنْ أبيهِ. [راجع: ١٤٣٦]

(17) CHAPTER. Whoever allowed a small girl of another person to play with him, or kissed her or had a joke with her.

(١٧) بابٌ مَنْ تَرَكَ صَبِيَّةَ غَيْرِهِ حتى تَلْعَبَ بِهِ، أوْ قَبَّلَها أوْ مازَحَها

5993. Narrated Sa'īd: Umm Khālid bint Khalid bin Sa'īd said, "I came to Allāh's Messenger ﷺ along with my father and I was wearing a yellow shirt. Allāh's Messenger ﷺ said, "*Sanah*! *Sanah*!" ('Abdullāh, the subnarrator said, "It means, 'Beautiful! Beautiful!' in the Ethiopian language.") Umm Khālid added, "Then I started

٥٩٩٣ - **حدَّثَنَا** حِبَّانُ: أخْبَرَنا عَبْدُ اللهِ، عَنْ خالِدِ بنِ سَعيدٍ، عَنْ أبيهِ، عَنْ أُمِّ خالِدٍ بِنْتِ خالِدِ بنِ سَعيدٍ قالَتْ: أتَيْتُ رَسُولَ اللهِ ﷺ مَعَ أبي وَعَلَيَّ قَمِيصٌ أصْفَرُ، فَقالَ رَسُولُ

playing with the seal of Prophethood. My father admonished me. But Allāh's Messenger ﷺ said (to my father), "Leave her." Allāh's Messenger ﷺ (then addressing me) said, "May you live so long that your dress gets worn out, and you will mend it many times, and then wear another till it gets worn out (i.e., May Allāh prolong your life)." [The subnarrator 'Abdullāh said, "That garment (which she was wearing) remained usable for a long period"].

اللهِ ﷺ: «سَنَهْ سَنَهْ». - قالَ عَبْدُ اللهِ: وَهيَ بالحَبَشِيَّةِ: حَسَنَةٌ -. قالَتْ: فَذَهَبْتُ أَلْعَبُ بِخاتَمِ النُّبُوَّةِ فَزَبَرَني أبي، قالَ رَسُولُ اللهِ ﷺ: «دَعْها»، ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «أَبْلِي وأَخْلِقِي، ثُمَّ أَبْلِي وأَخْلِقِي، ثُمَّ أَبْلِي وأَخْلِقِي». قالَ عَبْدُ اللهِ: فَبَقِيَ حَتَّى ذُكِرَ، يَعْنِي مِنْ بَقَائِها. [راجع: ٣٠٧١]

(18) CHAPTER. To be merciful to one's children, kiss them and embrace them.

(١٨) بابُ رَحْمةِ الوَلَدِ وتَقْبِيلِهِ ومُعانَقَتِهِ،

Anas said: The Prophet ﷺ kissed and smelled (his son) Ibrāhīm.

وَقالَ ثابِتٌ عَنْ أَنَسٍ: أَخَذَ النَّبِيُّ ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وشَمَّهُ،

5994. Narrated Ibn Abu Nu'm: I was present when a man asked Ibn 'Umar about the blood of mosquitoes. Ibn 'Umar said, "From where are you?" The man replied. "From 'Irāq." Ibn 'Umar said, "Look at that! He is asking me about the blood of mosquitoes while they (the Iraqis) have killed the (grand) son of the Prophet ﷺ." (Ibn 'Umar added): "I have heard the Prophet ﷺ saying, 'They (Ḥasan and Ḥusain) are my two sweet-smelling flowers in this world.'"

٥٩٩٤ - **حدَّثنا** مُوسَى بنُ إسماعِيلَ: حدَّثنا مَهْدِيّ: حدَّثنا ابنُ أبي يَعْقُوبَ، عَنِ ابنِ أبي نُعْمٍ قالَ: كُنْتُ شاهِداً لِابنِ عُمَرَ، وَسأَلَهُ رَجُلٌ عَنْ دَمِ البَعُوضِ، فَقالَ: مِمَّنْ أَنْتَ؟ فَقالَ: مِنْ أَهْلِ العِرَاقِ، قالَ: انْظُرُوا إلى هٰذَا، يَسْأَلُنِي عَنْ دَمِ البَعُوضِ وَقَدْ قَتَلُوا ابنَ النَّبِيِّ ﷺ، وسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «هُمَا رَيحانَتايَ مِنَ الدُّنْيا». [راجع: ٣٧٥٣]

5995. Narrated 'Āishah, the wife of the Prophet ﷺ: A lady, along with her two daughters, came to me asking me (for some alms), but she found nothing with me except one date which I gave to her and (she) divided it between her two daughters, and then she got up and went away. Then the Prophet ﷺ came in and I informed him about

٥٩٩٥ - **حدَّثنا** أبو اليَمانِ: أَخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عَبْدُ اللهِ بنُ أبي بَكْرٍ: أَنَّ عُرْوَةَ بنَ الزُّبَيرِ أَخْبَرَهُ: أَنَّ عائشَةَ زَوْجَ النَّبِيِّ ﷺ حدَّثَتْهُ قالَتْ: جاءَتْني

this story. He said, "Whoever is in charge of (put to test by) these daughters and treats them generously, then they will act as a shield for him from the (Hell) Fire."

امْرأةٌ مَعَها ابْنَتانِ تَسْأَلُنِي، فَلَمْ تَجِدْ عِنْدِي غَيْرَ تَمْرَةٍ وَاحِدَةٍ فأعْطَيْتُها فَقَسَمَتْها بَينَ ابْنَتَيْها، ثُمَّ قامَتْ فخَرَجَتْ، فَدَخَلَ النَّبِيُّ ﷺ فحَدَّثْتُهُ فَقالَ: «مَنْ يَلي مِنْ هٰذِهِ البَناتِ شَيْئاً، فأحْسَنَ إلَيْهِنَّ كُنَّ لَهُ سِتْراً مِنَ النَّارِ». [راجع: ١٤١٨]

5996. Narrated Abū Qatāda: The Prophet ﷺ came out towards us, while carrying Umāmah, the daughter of Abu Al-'Āṣ (his grand-daughter) over his shoulder. He offered *Ṣalāt* (prayer), and when he wanted to bow, he put her down, and when he stood up, he lifted her up (on his shoulders).

٥٩٩٦ - **حدَّثَنا** أبو الوَلِيدِ: حدَّثَنا اللَّيْثُ: حدَّثَنا سَعِيدٌ المَقْبُرِيُّ: حدَّثَنا عَمْرُو بنُ سُلَيْمٍ: حدَّثَنا أبو قَتادَةَ قالَ: خَرَجَ عَلَيْنا النَّبِيُّ ﷺ وأُمامَةُ بِنْتُ أبي العاصِ عَلى عاتِقِهِ فَصَلَّى، فإذَا رَكَعَ وَضَعَ، وإذا رَفَعَ رَفَعَها. [راجع: ٥١٦]

5997. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ kissed Al-Ḥasan bin 'Alī while Al-Aqra' bin Ḥābis At-Tamīmī was sitting beside him. Al-Aqra' said, "I have ten children and I have never kissed anyone of them." Allāh's Messenger ﷺ cast a look at him and said, "Whoever is not merciful to others, will not be treated mercifully."

٥٩٩٧ - **حدَّثَنا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَنا أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قَبَّلَ رَسُولُ اللهِ ﷺ الحَسَنَ بنَ عَلِيٍّ، وَعِنْدَهُ الأقْرَعُ بنُ حابِسٍ التَّمِيمِيُّ جالِساً، فَقالَ الأقْرَعُ: إنَّ لي عَشَرَةً مِنَ الوَلَدِ ما قَبَّلْتُ مِنْهُمْ أحَداً، فَنَظَرَ إلَيْهِ رَسُولُ اللهِ ﷺ ثُمَّ قالَ: «مَنْ لا يَرْحَمُ لا يُرْحَمُ».

5998. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A bedouin came to the Prophet ﷺ and said, "You (people) kiss the boys! We don't kiss them." The Prophet ﷺ said, "I cannot put mercy in your heart after Allāh has taken it away from it."

٥٩٩٨ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: جاءَ أعْرَابِيٌّ إلى النَّبِيِّ ﷺ

فَقالَ: تُقَبِّلُونَ الصِبْيَانَ؟ فَمَا نُقَبِّلُهُمْ، فَقالَ النَّبِيّ ﷺ: «أَوَ أَمْلِكُ لَكَ أَنْ نَزَعَ اللهُ مِنْ قَلْبِكَ الرَّحمَةَ»،

5999. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: Some *Saby* (i.e., war prisoners, children and women only) were brought before the Prophet ﷺ and behold, a woman amongst them was milking her breasts to feed, and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him). The Prophet ﷺ said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet ﷺ then said, "Allāh is more Merciful to His slaves than this lady to her son."

٥٩٩٩ - حدَّثنا ابنُ أبي مَرْيَمَ: حدَّثَنا أبو غَسَّانَ قالَ: حدَّثَني زَيْدُ بنُ أسْلَمَ، عَنْ أبِيهِ، عَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ: قَدِمَ عَلى النَّبِيِّ ﷺ سَبْيٌ، فإذَا امْرأةٌ مِنَ السَّبْيِ تَحْلُبُ ثَدْيَها تَسْقِي، إذَا وَجدَتْ صَبِيّاً في السَّبْيِ أخَذَتْهُ، فألْصَقَتْهُ بِبَطْنِها وأرْضَعَتْهُ، فَقالَ لَنا النَّبِيّ ﷺ: «أتُرَوْنَ هٰذِهِ طارِحةً وَلَدَها في النَّارِ؟» قُلْنا: لا، وَهِيَ تَقْدِرُ عَلى أن لا تَطْرَحَهُ، فَقالَ: «للهُ أرْحَمُ بِعِبادِهِ مِنْ هٰذِهِ بِوَلَدِها».

(19) CHAPTER. Allāh divided mercy into one hundred parts.

(١٩) بابٌ: جَعَلَ اللهُ الرَّحمَةَ فِي مِائَةِ جُزْءٍ

6000. Narrated Abu Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Allāh has divided mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part on the earth; and because of that one single part, His creations are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it."

٦٠٠٠ - حدَّثنا الحَكَمُ بنُ نافِعٍ البَهْرانِيُّ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخبرَنا سَعيدُ بنُ المُسَيَّبِ أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «جَعَلَ اللهُ الرَّحمَةَ في مائَةِ جُزءٍ فأمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزءاً، وأنْزَلَ في الأرْضِ جُزءاً وَاحِداً، فَمِنْ ذٰلكَ الجُزْءِ تَتَراحَمُ الخَلْقُ، حتى تَرْفَعَ الفَرَسُ حافِرَها عَنْ وَلَدِها خَشْيَةَ أنْ تُصِيبَهُ».

[انظر: ٦٤٦٩]

(20) CHAPTER. The killing of one's own children for the fear that they will share his meals.

(٢٠) **بابُ قَتْلِ الوَلَدِ خَشْيَةَ أَنْ يأكُلَ مَعَهُ**

6001. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: I asked, "O Allāh's Messenger! Which sin is the greatest?" He said," To set up a rival unto Allāh, though He (Alone) created you." I said, "What next?" He said, "To kill your son lest he should share your food with you." I further asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." And then Allāh تعالى revealed as proof of the statement of the Prophet ﷺ: "And those who invoke not any other *ilāh* (god) along with Allāh..." (V.25 :68)

٦٠٠١ - **حدَّثنا** مُحَمَّدُ بنُ كَثِيرٍ: أخبرَنا سُفيانُ، عَنْ مَنْصورٍ، عَنْ أبي وَائِلٍ، عَنْ عَمْرِو بنِ شُرَحْبيلَ، عَنْ عَبْدِ اللهِ قالَ: قُلْتُ: يا رَسُولَ اللهِ أيُّ الذَّنْبِ أعْظَمُ؟ قالَ: «أنْ تَجْعَلَ للهِ نِدّاً وَهُوَ خَلَقَكَ»، ثُمَّ قالَ: أيٌّ؟ قالَ: «أنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أنْ يأكُلَ مَعَكَ». قالَ: ثُمَّ أيٌّ؟ قالَ: «أنْ تُزَانِيَ حَلِيلَةَ جارِكَ»، وأنزَلَ اللهُ تَعالى تَصْدِيقَ قَوْلِ النَّبيِّ ﷺ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ﴾ [الفرقان: ٦٨]. [راجع: ٤٤٧٧]

(21) CHAPTER. To take a child in one's lap.

(٢١) **بابُ وَضْعِ الصَّبيِّ في الحِجْرِ**

6002. Narrated 'Āishah رَضِيَ الله عَنْها: The Prophet ﷺ took a child in his lap for *Tahnīk* (i.e., he chewed a date in his mouth and put its juice in the mouth of the child). The child urinated on him, so he asked for water and poured it over the place of the urine.

٦٠٠٢ - **حدَّثنا** مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحيى بنُ سَعيدٍ، عَنْ هِشامٍ قالَ: أخْبرَني أبي، عَنْ عائشةَ أنَّ النَّبيَّ ﷺ وَضَعَ صَبِيّاً في حِجْرِهِ يُحَنِّكُهُ، فَبالَ عَلَيْهِ، فَدَعا بِماءٍ فَأتْبَعَهُ. [راجع: ٢٢٢]

(22) CHAPTER. Putting the child on the thigh.

(٢٢) **بابُ وَضْعِ الصَّبيِّ عَلى الفَخِذِ**

6003. Narrated Usāma bin Zaid رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ used to put me on (one of) his thighs and put Al-Hasan bin 'Alī on his other thigh, and then embrace us and say, "O Allāh! Please be Merciful to them, as I am merciful to them."

٦٠٠٣ - **حدَّثني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عارِمٌ: حدَّثَنا المُعْتَمِرُ بنُ سُلَيْمانَ يُحَدِّثُ عَنْ أبيهِ قالَ: سَمِعْتُ أبا تَميمَةَ، يُحَدِّثُ عَنْ أبي عُثْمانَ النَّهْدِيِّ: يُحَدِّثُهُ أبو عُثْمانَ عَنْ

أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: كانَ رَسُولُ اللهِ ﷺ يأْخُذُني فيُقْعِدُني عَلى فَخِذِهِ، وَيُقْعِدُ الحَسَنَ بنَ عَليّ عَلى فَخِذِهِ الآخَرِ، ثُمَّ يَضُمُّهُما، ثُمَّ يَقُولُ: «اللَّهُم ارْحَمْهُمَا فإنّي أرْحَمُهُمَا».

وعَنْ عَليّ قالَ: حدَّثَنا يَحْيى: حَدَّثَنا سُلَيْمانُ، عَنْ أبي عُثْمانَ: قالَ التَّيْميُّ: فَوَقَعَ في قَلْبِي مِنْهُ شَيْءٌ، قُلتُ: حُدِّثْتُ بِهِ كَذَا وكَذا فَلَمْ أسْمَعْهُ مِنْ أبي عُثْمانَ، فَنَظَرْتُ فَوَجَدْتُهُ عندي مَكْتُوباً فِيما سَمِعْتُ. [راجع: ٣٧٣٥]

(23) CHAPTER. To keep one's covenant is a part of Faith.

(٢٣) بابٌ: حُسْنُ العَهْدِ مِنَ الإيمانِ

6004. Narrated 'Āishah رَضِيَ الله عَنها: I never felt so jealous of any woman as I did of Khadīja, though she had died three years before the Prophet ﷺ married me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of *Qaṣab*[1], and because he used to slaughter a sheep and distribute its meat among her friends.

٦٠٠٤ - **حدَّثَنا** عُبَيْدُ بنُ إسْماعِيلَ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشام، عَنْ أبيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما غِرْتُ عَلى امْرأةٍ ما غِرْتُ عَلى خَدِيجَةَ، وَلَقَدْ هَلَكَتْ قَبْلَ أنْ يَتزَوَّجَني بثَلاثِ سِنِينَ، لِمَا كُنْتُ أسْمَعُهُ يَذْكُرُها. وَلَقَدْ أمَرَهُ رَبُّهُ أنْ يُبَشِّرَها بِبَيْتٍ في الجَنَّةِ مِنْ قَصَبٍ. وإنْ كانَ لَيَذْبَحُ الشَّاةَ ثُمَّ يُهْدِي في خُلَّتِها مِنْها. [راجع: ٣٨١٦]

(24) CHAPTER. The superiority of the one who looks after and sustains an orphan.

(٢٤) بابُ فَضْلِ مَنْ يَعُولُ يَتِيماً

6005. Narrated Sahl bin Sa'd: The

٦٠٠٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ عَبْدِ

(1) (H. 6004) *Qaṣab*: See the glossary.

Prophet ﷺ said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together.

الوَهَّابِ قالَ: حدَّثَني عَبْدُ العَزِيزِ بنُ أبي حازِمٍ قالَ: حدَّثَني أبي قالَ: سَمِعْتُ سَهْلَ بنَ سَعْدٍ عَنِ النَّبيِّ ﷺ قالَ: «أنا وكافِلُ اليَتِيمِ في الجَنَّةِ هٰكَذَا»، وَقالَ بإصْبَعَيْهِ السَّبَّابَةِ والوُسْطَى. [راجع: ٥٣٠٤]

(25) CHAPTER. The one who looks after and works for a widow.

(٢٥) بابُ السَّاعي عَلى الأرْمَلَةِ

6006. Narrated Safwān bin Sulaim: The Prophet ﷺ said," The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allāh's Cause, or like a person who observes *Saum* (fasts) during the day and offers *Ṣalāt* (prayer) all the night."

Narrated Abū Hurairah that the Prophet ﷺ said as above (*Ḥadith* No. 6006).

٦٠٠٦ - **حدَّثَنا** إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني مالكٌ، عَنْ صَفْوانَ بنِ سُلَيمٍ يَرْفَعُهُ إلَى النَّبيِّ ﷺ قالَ: «السَّاعي عَلى الأرْمَلَةِ والمِسْكِينِ كالمُجاهِدِ في سَبيلِ اللهِ، أوْ كالَّذي يَصُومُ النَّهارَ وَيَقُومُ اللَّيْلَ». [راجع: ٥٣٥٣]

حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ ثَوْرِ بنِ زَيْدٍ الدِّيلِيِّ، عَنْ أبي الغَيْثِ مَوْلى ابنِ مُطِيعٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ مِثْلَهُ.

(26) CHAPTER. The one who looks after and works for *Al-Miskīn* (a poor person).

(٢٦) بابُ السَّاعي عَلى المِسْكِينِ

6007. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The one who looks after and works for a widow and for *Al-Miskīn* (a poor person) is like a warrior fighting for Allāh's Cause." [The subnarrator Al-Qa'nabī is not sure whether he also said this "Like the one who offers *Ṣalāt* (prayer) all the night without slackness and observes *Saum* (fasts) continuously and never breaks his fast."]

٦٠٠٧ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا مالكٌ، عَنْ ثَوْرِ بنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «السَّاعي عَلى الأرْمَلَةِ والمِسْكِينِ كالمُجاهِدِ في سَبيلِ اللهِ وأحْسِبُهُ قالَ - يَشُكُّ القَعْنَبيُّ -:

كالقائمِ لا يَفْتُرُ، وكالصَّائمِ لا يُفْطِرُ». [راجع: ٥٣٥٣]

(27) CHAPTER. (What is said regarding) being merciful to the people and to the animals.

(٢٧) **بابٌ** رَحمَةِ النَّاسِ والبَهائمِ

6008. Narrated Abū Sulaimān, Mālik bin Ḥuwairith: We came to the Prophet ﷺ and we were (a few) young men, of approximately same age, and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kind-hearted and merciful, so he said, "Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your *Ṣalāt* (prayers) in the way you saw me offering my *Ṣalāt* (prayer), and when the stated time for the *Ṣalāt* (prayer) becomes due, then one of you should pronounce its call (i.e., the *Adhān*), and the eldest of you should lead you in *Ṣalāt* (prayer)."(1)

٦٠٠٨ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا إسْماعِيلُ: حدَّثَنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ أبي سُلَيْمانَ مالكِ بنِ الحُوَيْرِثِ قالَ: أتَيْنا النَّبيَّ ﷺ ونَحْنُ شَبَبَةٌ مُتقارِبُونَ، فأقَمْنا عِنْدَهُ عِشْرِينَ لَيْلَةً، فَظَنَّ أنَّا اشْتَقْنا أهْلَنا، وسألَنا عَمَّنْ تَرَكْنا في أهْلِنا فأخْبَرْناهُ، وكانَ رَقِيقاً رَحِيماً، فَقالَ: «ارْجِعُوا إلى أهْلِيكُمْ، فعَلِّمُوهُمْ ومُرُوهُمْ، وَصَلُّوا كما رأيْتُمُوني أُصَلِّي، وإذا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أحَدُكُمْ ثُمَّ لِيَؤُمَّكُم أكْبَرُكُمْ». [راجع: ٦٢٨]

6009. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While a man was walking on a road, he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself, 'This dog is suffering from the same state of thirst as I did.' So, he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allāh thanked him for that deed and forgave him." The people asked, "O Allāh's Messenger! Is there a reward for us in serving the animals?" He said, "(Yes) There is a reward for serving any animate (living being)."

٦٠٠٩ - **حدَّثَنا** إسْماعِيلُ: حدَّثَني مالكٌ، عَنْ سُمَيٍّ مَوْلى أبي بَكْرٍ، عنْ أبي صَالحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنَما رَجُلٌ يَمْشِي بطَريقٍ، اشْتَدَّ عَلَيْهِ العَطَشُ، فَوَجَدَ بِئْراً فَنَزَلَ فِيها، فَشَرِبَ ثُمَّ خَرَجَ، فإذَا كَلْبٌ يَلْهَثُ يأكُلُ الثَّرَى مِنَ العَطَشِ، فَقالَ الرَّجُلُ: لَقَدْ بَلَغَ هٰذَا الكَلْبَ مِنَ العَطَشِ مِثْلُ الَّذي كانَ بَلَغَ بِي، فَنَزَلَ البِئْرَ فَمَلأَ خُفَّهُ، ثُمَّ أمْسَكَهُ بِفِيهِ،

(1) (H. 6008) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

فَسَقَى الكَلْبَ، فَشَكَرَ اللهُ لَهُ، فَغَفَرَ لَهُ». قالُوا: يا رَسُولَ اللهِ، وإنَّ لَنا في البَهائِمِ أجراً؟ فَقالَ: «في كُلِّ ذاتِ كَبِدٍ رَطْبَةٍ أجْرٌ». [راجع: ١٧٣]

6010. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ stood up for the *Ṣalāt* (prayer) and we, too, stood up along with him. Then a bedouin shouted while offering *Ṣalāt* (prayer), "O Allāh! Bestow Your Mercy on me and Muḥammad (ﷺ) only, and do not bestow it on anybody else along with us." When the Prophet ﷺ had finished his *Ṣalāt* (prayer) with *Taslīm*, he said to the bedouin, "You have limited (narrowed) a very vast (thing) (meaning Allāh's Mercy)."

٦٠١٠ - **حدَّثَنا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني أبو سَلَمَةَ ابنُ عَبْدِ الرَّحمٰنِ أنَّ أبا هُرَيْرَةَ قالَ: قامَ رَسُولُ اللهِ ﷺ في صَلاةٍ وقُمْنا مَعَهُ، فَقالَ أعْرَابِيٌّ وَهُوَ في الصَّلاةِ: اللَّهُمَّ ارْحمْني ومُحَمَّداً وَلا تَرْحَمْ مَعَنا أحَداً. فَلَمَّا سَلَّمَ النَّبيُّ ﷺ قالَ للأعْرَابيِّ: «لَقَدْ حَجَّرْتَ وَاسِعاً». يُرِيدُ رَحمَةَ اللهِ.

6011. Narrated An-Nu'mān bin Bashīr: Allāh's Messenger ﷺ said, "You see the believers as regards their being merciful among themselves, showing love among themselves, and being kind among themselves, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."

٦٠١١ - **حدَّثَنا** أبو نُعَيْم: حدَّثَنا زَكَرِيَّا، عَنْ عامِرٍ قالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ النُّعْمانَ بنَ بَشِيرٍ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «تَرَى المُؤمِنِينَ في تَرَاحُمِهِمْ وَتَوادِّهِمْ وتَعاطُفِهِمْ كَمَثَلِ الجَسَدِ إذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سائِرُ جَسَدِهِ بالسَّهَرِ والحُمَّى».

6012. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If any Muslim plants any plant, and a human being or an animal eats of it', he will be rewarded as if he had given that much in charity."

٦٠١٢ - **حدَّثَنا** أبو الوَلِيدِ: حدَّثَنا أبو عَوَانَةَ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالِكٍ، عَنِ النَّبيِّ ﷺ قالَ: «ما مِنْ مُسْلِمٍ غَرَسَ غَرْساً، فأكَلَ مِنْهُ إنْسانٌ أوْ دَابَّةٌ إلَّا كانَ لَهُ صَدَقَةٌ». [راجع: ٢٣٢٠]

6013. Narrated Jarīr bin 'Abdullāh : The Prophet ﷺ said, "He who is not merciful to others, will not be treated mercifully."

٦٠١٣ - **حدَّثنا** عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ قالَ:

حدَّثَني زَيْدُ بنُ وَهْبٍ قالَ: سَمِعْتُ جَرِيرَ بنَ عَبْدِ اللهِ، عَنِ النَّبيِّ ﷺ قالَ: «مَنْ لا يَرْحَمُ لا يُرْحَمُ».

[انظر: ٧٣٧٦]

(٢٨) بابُ الوَصاءَةِ بالجارِ،

وَقَوْلِ اللهِ تعالى: ﴿وَٱعْبُدُوا ٱللَّهَ وَلَا تُشْرِكُوا بِهِۦ شَيْـًٔا وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا﴾ الآية [النساء: ٣٦].

٦٠١٤ - حدَّثَنا إسْماعِيلُ بنُ أبي أُوَيْسٍ قالَ: حدَّثَني مالكٌ، عَنْ يَحْيى بنِ سَعيدٍ قالَ: أخْبرَني أبو بَكْرِ بنُ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبيِّ ﷺ قالَ: «ما زالَ جِبْرِيلُ يُوصِيني بِالجارِ حتَّى ظَنَنْتُ أنَّهُ سَيُوَرِّثُهُ».

٦٠١٥ - حدَّثَنا مُحَمَّدُ بنُ مِنْهالٍ: حدَّثَنا يَزيدُ بنُ زُرَيْعٍ: حدَّثَنا عُمَرُ بنُ مُحَمَّدٍ، عَنْ أبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما زالَ جِبْريلُ يُوصِيني بالجارِ حتَّى ظَنَنْتُ أنَّهُ سَيُوَرِّثُهُ».

(٢٩) بابُ إثْمِ مَنْ لا يَأْمَنُ جارُهُ بَوائقَهُ،

﴿يُوبِقْهُنَّ﴾ [الشورى: ٣٤]: يُهْلِكْهُنَّ، ﴿مَّوْبِقًا﴾ [الكهف: ٥٢]: مَهْلِكاً.

٦٠١٦ - حدَّثَنا عاصِمُ بنُ عَليٍّ:

(28) CHAPTER. To recommend to be kind to one's neighbour.

And the Statement of Allāh تعالى.

"Worship Allāh and join none with Him in worship and do good to parents... (up to) ... such as are proud and boastful." (V.4:36)

6014. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Jibrīl (Gabriel) continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs."

6015. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Jibrīl (Gabriel) kept on recommending me about treating the neighbours kindly and politely, so much so that I thought that he would order me to make them as my heirs."

(29) CHAPTER. The sin of that person whose neighbour does not feel safe from his evil.

6016. Narrated Abū Shuraiḥ: The Prophet ﷺ said, "By Allāh, he does not

believe! By Allāh, he does not believe! By Allāh, he does not believe!" It was said, "Who is that, O Allāh's Messenger?" He said, "That person whose neighbour does not feel safe from his evil."

حدَّثَنا ابنُ أبي ذِئْبٍ، عَنْ سَعيدٍ، عَنْ أبي شُرَيْحٍ: أنَّ النَّبِيَّ ﷺ قالَ: «وَاللهِ لا يُؤْمِنُ، وَاللهِ لا يُؤْمِنُ، وَاللهِ لا يُؤْمِنُ»، قيل: وَمَنْ يا رَسُولَ اللهِ؟ قالَ: «الَّذي لا يَأْمَنُ جارُهُ بَوائِقَهُ».

تابَعَهُ شَبابَةُ وأَسَدُ بنُ مُوسَى. وَقالَ حُمَيْدُ بنُ الأسْوَدِ، وعُثْمانُ بنُ عُمَرَ، وأبو بَكْرِ ابنُ عَيَّاشٍ، وشُعَيْبُ بنُ إسحاقَ، عَنِ ابنِ أبي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ.

(30) CHAPTER. A lady-neighbour should not degrade anything given to her by her lady-neighbour.

(٣٠) بابٌ: لا تَحْقِرَنَّ جارَةٌ لِجارَتِها

6017. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to say, "O Muslim ladies! A lady-neighbour should not look down upon the present of her lady-neighbour even it were the trotters of a sheep."

٦٠١٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَنا سَعيدٌ هُوَ المَقْبُرِيُّ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ قالَ: كانَ النَّبِيُّ ﷺ يَقُولُ: «يا نِساءَ المُسْلِماتِ لا تَحْقِرَنَّ جارَةٌ لِجارَتِها وَلَوْ فِرْسِنَ شاةٍ».

[راجع: ٢٥٦٦]

(31) CHAPTER. Whosoever believes in Allāh and the Last Day should not harm his neighbour.

(٣١) بابٌ مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلا يُؤْذِ جارَهُ

6018. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whosoever believes in Allāh and the Last Day should not harm his neighbour, and whosoever believes in Allāh and the Last Day should entertain his guest generously; and whosoever believes in Allāh and the Last Day should talk what is good or keep quiet (i.e., abstain from all kinds of evil and dirty talk — e.g., abusing, lying, backbiting, etc.)."

٦٠١٨ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا أبو الأحْوَصِ، عَنْ أبي حُصَيْنٍ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلا يُؤْذِ جارَهُ، وَمَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كانَ يُؤْمِنُ

6019. Narrated Abū Shuraiḥ Al-'Adawī (رَضِيَ اللهُ عَنْهُ): My ears heard and my eyes saw the Prophet ﷺ when he spoke, "Whosoever believes in Allāh and the Last Day should serve his neighbour generously; and whosoever believes in Allāh and the Last Day should entertain his guest generously by giving him his reward." It was asked, "What is his reward, O Allāh's Messenger ﷺ?" He said, "(To be entertained generously) for a day and a night with high quality of food, and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with, will be regarded as *Ṣadaqa* (a charitable gift). And whosoever believes in Allāh and the Last Day should talk what is good or keep quiet (i.e., abstain from all kinds of dirty and evil talks e.g., abusing, lying, backbiting, etc.)."

(32) CHAPTER. The neighbour whose gate is nearer to you has more right to receive your favours.

6020. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I said, "O Allāh's Messenger! I have two neighbours! To whom shall I send my gifts?" He said, "To the one whose gate is nearer to you."

(33) CHAPTER. Enjoining all that is *Al-Ma'rūf* (i.e., Islāmic Monotheism and all that Islām has ordained) is considered as a *Ṣadaqa* (charitable gift).

باللهِ واليَوْمِ الآخرِ فَلْيَقُلْ خيراً أَوْ لِيَصْمُتْ». [راجع: ٥١٨٥]

٦٠١٩ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثني سَعِيدٌ المَقْبُرِيُّ، عَنْ أبي شُرَيْحٍ العَدَوِيِّ قالَ: سَمِعَتْ أُذُنايَ وأَبْصَرَتْ عَيْنايَ حِينَ تَكَلَّمَ النَّبِيُّ ﷺ فقالَ: «مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخرِ فَلْيُكْرِمْ جارَهُ، وَمَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخرِ فَلْيُكْرِمْ ضَيْفَهُ جائِزَتَهُ»، قالَ: وَما جائِزَتُهُ يا رَسُولَ اللهِ؟ قالَ: «يَوْمٌ وَلَيْلَةٌ، والضِّيافَةُ ثَلاثَةُ أيامٍ. وَمَا كَانَ وَرَاءَ ذٰلِكَ فَهُو صَدَقَةٌ عَلَيْهِ. وَمَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيراً أَوْ لِيَصْمُتْ». [انظر: ٦١٣٥، ٦٤٧٦]

(٣٢) بابٌ حَقِّ الجِوَارِ في قُرْبِ الأبْوابِ

٦٠٢٠ - حدَّثنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخبرَني أبو عِمْرَانَ قالَ: سَمِعْتُ طَلْحَةَ، عَنْ عائشَةَ قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، إنَّ لي جارَيْنِ فإلى أيِّهما أُهْدِي؟ قالَ: «إلى أقْرَبِهما مِنْكِ باباً». [راجع: ٢٢٥٩]

(٣٣) بابٌ: كُلُّ مَعْرُوفٍ صَدَقَةٌ

6021. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Enjoining every kind of *Al-Ma'rūf* (i.e., Islāmic Monotheism and all that Islām orders one to do) is a *Ṣadaqa*."

٦٠٢١ - حَدَّثَنَا عَلِيُّ بنُ عَيَّاشٍ: حدَّثنا أبو غَسَّانَ قالَ: حَدَّثَني مُحَمَّدُ بنُ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ».

6022. Narrated Abū Mūsā Al-Ash'arī: The Prophet ﷺ said, "On every Muslim there is enjoined (a compulsory) *Ṣadaqa* (alms)." They (the people) asked, "If one has nothing?" He ﷺ said, "He should work with his hands so that he may benefit himself and give it in charity." They said, "If he cannot work, or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said, "If he does not do it?" He said, "Then he should enjoin what is good," or said "what is *Al-Ma'rūf* (i.e., Islāmic Monotheism and all that Islām has ordained)". They said, "If he does not do that?" He said, "Then he should refrain from *Ash-Shar* (doing evil — e.g., practising polytheism of different kinds and all that is evil and bad), for that will be considered for him as a *Ṣadaqa* (charity)."

٦٠٢٢ - حَدَّثَنَا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا سَعِيدُ بنُ أبي بُرْدَةَ بنِ أبي مُوسَى الأشْعَرِيِّ، عَنْ أبيهِ، عَنْ جَدِّهِ قالَ: قالَ النَّبِيُّ ﷺ: «عَلى كُلِّ مُسْلِمٍ صَدَقَةٌ»، قالُوا: فإنْ لَمْ يَجِدْ؟ قالَ: «فَيَعْمَلُ بيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ». قالُوا: فإنْ لَمْ يَسْتَطِعْ أوْ لَمْ يَفْعَلْ؟ قالَ: «فَيُعِينُ ذا الحاجَةِ المَلْهُوفَ». قالُوا: فإنْ لَمْ يَفْعَلْ؟ قالَ: «فَلْيأمُرْ بالخَيرِ، أوْ قالَ: بالمَعْرُوفِ». قالَ: فإنْ لَمْ يَفْعَلْ؟ قالَ: «فَلْيُمْسِكْ عَنِ الشَّرِّ فإنَّهُ لَهُ صَدَقَةٌ». [راجع: ١٤٤٥]

(34) CHAPTER. Pleasant friendly speech.

(٣٤) بابُ طِيبِ الكَلامِ،

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A good, pleasant, friendly word is a *Ṣadaqa*."

وَقالَ أبو هُرَيرَةَ عَنِ النَّبِيِّ ﷺ: «الكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ».

6023. Narrated 'Adī bin Ḥātim: The Prophet ﷺ mentioned the (Hell) Fire and sought refuge (with Allāh) from it, and turned his face to the other side. He mentioned the (Hell) Fire again and took refuge (with Allāh) from it and turned his face to the other side. (Shu'ba, the subnarrator said, "I have no doubt that the Prophet ﷺ repeated it twice.") The Prophet ﷺ then said, "(O people!) Save yourselves from the (Hell) Fire, even if with half of a

٦٠٢٣ - حَدَّثَنَا أبو الوَلِيدِ: حدَّثنا شُعْبَةُ قالَ: أخْبَرَني عَمْرٌو، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: ذَكَرَ النَّبِيُّ ﷺ النَّارَ، فَتَعَوَّذَ مِنْها وأشاحَ بوَجْهِهِ، ثُمَّ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْها وأشاحَ بوَجْهِهِ - قالَ شُعْبَةُ: أمَّا مَرَّتَينِ فَلا أشُكُّ - ثُمَّ قالَ: «اتَّقُوا

date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good, pleasant, friendly word."

النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فإنْ لَمْ يَكُنْ فَبِكَلِمَةٍ طَيِّبَةٍ». [راجع: ١٤١٣]

(35) CHAPTER. To be kind and lenient in all matters.

(٣٥) بابُ الرِّفْقِ في الأمْرِ كُلِّهِ

6024. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: A group of Jews entered upon the Prophet ﷺ and said, "*As-Sāmu'Alaikum*" (i.e., death be upon you).(1) I understood it and said, "*Wa-'Alaikum As-Sāmu wal-la'natu* (death and the curse of Allāh be upon you)." Allāh's Messenger ﷺ said, "Be calm, O 'Āishah! Allāh loves that one should be kind and lenient in all matters." I said, "O Allāh's Messenger! Haven't you heard what they (the Jews) have said?" Allāh's Messenger ﷺ said, "I have (already) said (to them), 'And upon you'!"

٦٠٢٤ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ ﷺ قالَتْ: دَخَلَ رَهْطٌ مِنَ اليَهُودِ عَلى رَسُولِ اللهِ ﷺ فَقالُوا: السَّامُ عَلَيْكُمْ، قالَتْ عائِشَةُ: فَفَهِمْتُها فَقُلْتُ: وَعَلَيْكُمُ السَّامُ واللَّعْنَةُ، قالَتْ: فَقالَ رَسُولُ اللهِ ﷺ: «مَهْلاً يا عائِشَةُ، إنَّ اللهَ يُحِبُّ الرِّفْقَ في الأمْرِ كُلِّهِ»، فَقُلْتُ: يا رَسُولَ اللهِ، أوَ لَمْ تَسْمَعْ ما قالُوا؟ قالَ رَسُولُ اللهِ ﷺ: «قَدْ قُلْتُ: وَعَلَيْكُمْ». [راجع: ٢٩٣٥]

6025. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A bedouin urinated in the mosque and the people ran to (beat) him. Allāh's Messenger ﷺ said, "Do not interrupt his urination (i.e., let him finish)." Then the Prophet ﷺ asked for a tumbler of water and poured the water over the place of urine.

٦٠٢٥ - حدَّثنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أنَسِ بنِ مالِكٍ أنَّ أعْرَابِيّاً بالَ في المَسْجِدِ، فَقامُوا إلَيْهِ، فَقالَ رَسُولُ اللهِ ﷺ: «لا تُزْرِمُوهُ»، ثُمَّ دَعا بِدَلْوٍ مِنْ ماءٍ فَصُبَّ عَلَيْهِ.

(36) CHAPTER. The co-operation between the believers.

(٣٦) بابُ تَعاوُنِ المُؤْمِنِينَ بَعْضِهِمْ بَعْضاً

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(1) (H. 6024) Note the similarity between "*As-Salāmu 'Alaikum*" (i.e., peace be upon you) and "*As-Sāmu 'Alaikum*" (i.e., death be upon you).

6026. Narrated Abū Mūsa: The Prophet ﷺ said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet then clasped his hands with the fingers interlaced.

٦٠٢٦ - حَدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفيانُ عَنْ أبي بُرْدَةَ بُرَيدِ بنِ أبي بُرْدَةَ قالَ: أخبرَ جَدِّي أبو بُرْدَةَ، عَنْ أبيهِ أبي مُوسَى عَنِ النَّبيِّ ﷺ قالَ: «المُؤْمِنُ لِلْمُؤْمِنِ كالبُنْيانِ يَشُدُّ بَعْضُهُ بَعْضاً»، ثُمَّ شَبَّكَ بَينَ أصَابِعِهِ. [راجع: ٤٨١]

6027. [Abū Mūsa added:] (At that time) the Prophet ﷺ was sitting, and a man came and begged or asked for something. The Prophet ﷺ faced us and said, "Help and recommend him and you will receive the reward for it, and Allāh will bring about what he will through His Prophet's tongue."

٦٠٢٧ - وكانَ النَّبيُّ ﷺ جالِساً إذْ جاءَ رَجُلٌ يَسألُ، أوْ طالِبُ حاجَةٍ أقْبَلَ عَلَيْنا بوَجْهِهِ، فَقالَ: «اشْفَعُوا فَلْتُؤْجَرُوا، وَلْيَقْضِ اللهُ على لِسانِ نَبيِّهِ ما شاءَ». [راجع: ١٤٣٢]

(37) CHAPTER. The Statement of Allāh تعالى:
"Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allāh is Ever All-Able to do (and also an All-Witness to) everything." (V.4:85)

(٣٧) **بابُ قَوْلِ اللهِ تَعالى**: ﴿مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا ﴿٨٥﴾﴾ [النساء: ٨٥].

﴿كِفْلٌ﴾: نَصيبٌ، قالَ أبو مُوسَى: ﴿كِفْلَيْنِ﴾ [الحديد: ٢٨]: أجْرَيْنِ بالحَبَشِيَّةِ،

6028. Narrated Abū Mūsā: Whenever a beggar or a person in need came to the Prophet ﷺ, the Prophet ﷺ would say, "Help and recommend him, and you will receive the reward for it; and Allāh will bring about what He will through His Prophet's tongue."

٦٠٢٨ - حَدَّثَنَا مُحَمَّدُ بن العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى عَنِ النَّبيِّ ﷺ أنَّهُ كانَ إذا أتاهُ السَّائِلُ أوْ صاحِبُ الحاجَةِ قالَ: «اشْفَعُوا فَلْتُؤْجَرُوا، وَلْيَقْضِ اللهُ على لِسانِ رَسُولِهِ ما شآءَ». [راجع: ١٤٣٢]

(38) CHAPTER. The Prophet ﷺ was neither a *Fāḥish* (one who speaks bad words) nor a

(٣٨) **بابٌ**: لَمْ يَكُنِ النَّبيُّ ﷺ

فاحِشاً وَلا مُتَفاحِشاً

***Mutafaḥḥish* (one who speaks obscene evil words to make people laugh).**

٦٠٢٩ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ: سَمِعْتُ أبا وَائِلٍ: سَمِعْتُ مَسْرُوقاً قالَ: قالَ عَبْدُ اللهِ بنُ عَمْرٍو ح.

وَحدَّثَنا قُتَيْبَةُ، حَدَّثَنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ شَقِيقِ بنِ سَلَمَةَ، عَنْ مَسْرُوقٍ، قالَ: دَخَلْنا عَلى عَبْدِ اللهِ بنِ عَمْرٍو حِينَ قَدِمَ مَعَ مُعاوِيَةَ إلى الكُوفةِ، فَذَكَرَ رَسُولَ اللهِ ﷺ فَقالَ: لَمْ يَكُنْ فاحِشاً وَلا مُتَفَحِّشاً، وَقالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنْ خَيْرِكُمْ أحْسَنَكُمْ خُلُقاً». [راجع: ٣٥٥٩]

6029. Narrated Masrūq: 'Abdullāh bin 'Amr mentioned Allāh's Messenger ﷺ saying that he was neither a *Fāḥish* nor a *Mutafaḥḥish*. 'Abdullāh bin 'Amr added, "Allāh's Messenger ﷺ said, 'The best among you are those who have the best manners and the best character.'"

٦٠٣٠ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ: أخْبرَنا عَبْدُ الوَهَّابِ: عَنْ أيُّوبَ، عَنْ عَبْدِ اللهِ ابنِ أبي مُلَيْكَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ يَهُودَ أتَوُا النَّبيَّ ﷺ فَقالُوا: السَّامُ عَلَيْكمْ، فَقالَتْ عائشَةُ: عَلَيْكُمْ وَلَعَنَكُمُ اللهُ وَغَضِبَ اللهُ عَلَيْكُمْ. قالَ: «مَهْلاً يا عائشَةُ، عَلَيْكِ بالرِّفقِ، وإيَّاكِ والعُنْفَ والفُحْشَ». قالَتْ: أوَ لَمْ تَسْمَعْ ما قالُوا؟ قالَ: «أوَ لَمْ تَسْمَعي ما قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ فَيُسْتَجابُ لي فِيهِمْ، وَلا يُسْتَجابُ لَهُمْ فِيَّ». [راجع: ٢٩٣٥]

6030. Narrated 'Abdullāh bin Mulaika رَضِيَ اللهُ عَنْهُما: 'Āishah رَضِيَ اللهُ عَنْهَا said that the Jews came to the Prophet ﷺ and said, *"As-Sāmu 'Alaikum"* (death be on you). 'Āishah said (to them), "(Death) be on you, and may Allāh curse you and shower His Wrath upon you!" The Prophet ﷺ said, "Be calm, O 'Āishah! You should be kind and lenient, and beware of harshness and *Fuḥsh* (i.e., bad words)." She said (to the Prophet ﷺ), "Haven't you heard what they (Jews) have said?" He said, "Haven't you heard what I have replied back (to them)? I said the same to them, and my invocation against them will be accepted, while theirs against me will be rejected (by Allāh)."

٦٠٣١ - حدَّثَنا أصْبَغُ قالَ: أخْبرَنِي ابنُ وَهْبٍ: أخْبرَنا أبو يَحْيى

6031. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was neither a *Sabbāb* (one who would abuse others) nor a *Fāḥish* (one

فُلَيْحُ بنُ سُلَيْمانَ عَنْ هِلالِ بنِ أُسامَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ سَبَّاباً وَلا فَحَّاشاً وَلا لَعَّاناً. كانَ يَقُولُ لأحَدِنا عِنْدَ المَعْتِبَةِ: «ما لَهُ؟ تَرِبَ جَبِينُهُ». [انظر: ٦٠٤٦]

who speaks bad words), nor a one who would curse (others), and if he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!"

٦٠٣٢ - حدَّثنا عَمْرُو بنُ عِيسَى: حدَّثنا مُحَمَّدُ بنُ سَوَاءٍ: حدَّثنا رَوْحُ بنُ القاسِمِ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ عُرْوَةَ، عَنْ عائشَةَ: أنَّ رَجُلاً اسْتأذَنَ عَلى النَّبِيِّ ﷺ، فَلَمَّا رآهُ قالَ: «بِئْسَ أخُو العَشِيرَةِ وبِئْسَ ابنُ العَشِيرَةِ»، فَلَمَّا جَلَسَ تَطَلَّقَ النَّبِيُّ ﷺ في وَجْهِهِ وانْبَسَطَ إلَيْهِ، فَلَمَّا انْطَلَقَ الرَّجُلُ قالَتْ لَهُ عائشَةُ: يا رَسُولَ اللهِ، حِينَ رأيْتَ الرَّجُلَ قُلْتَ لَهُ كَذا وكَذا، ثُمَّ تَطَلَّقْتَ في وَجْهِهِ وانْبَسَطْتَ إلَيْهِ. فَقالَ رَسُولُ اللهِ ﷺ: «يا عائشَةُ مَتى عَهِدْتِني فاحِشاً؟ إنَّ شَرَّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ القِيامَةِ مَنْ تَرَكَهُ النَّاسُ اتِّقاءَ شَرِّهِ». [انظر: ٦٠٥٤، ٦١٣١]

6032. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A man asked permission to enter upon the Prophet ﷺ. When the Prophet ﷺ saw him, he said, "What an evil brother of his tribe! And what an evil son of his tribe!" When that man sat down, the Prophet ﷺ behaved with him in a nice and polite manner and was completely at ease with him. When that person had left, 'Āishah said (to the Prophet ﷺ), "O Allāh's Messenger! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behaviour, and you enjoyed his company?" Allāh's Messenger ﷺ said, "O 'Āishah! Have you ever seen me speaking a bad and dirty language? (Remember that), the worst people before Allāh on the Day of Resurrection will be those whom the people leave (undisturbed) to be away from their evil."

(٣٩) بابُ حُسْنِ الخُلُقِ والسَّخاءِ، وما يُكْرَهُ مِنَ البُخْلِ

وَقالَ ابنُ عَبَّاسٍ: كانَ النَّبِيُّ ﷺ أجْوَدَ النَّاسِ. وأجوَدُ ما يَكُونُ في رَمَضانَ. وَقالَ أبو ذَرٍّ لَمَّا بَلَغَهُ مَبْعَثُ النَّبِيِّ ﷺ، قالَ لأخِيهِ: ارْكَبْ إلى

(39) CHAPTER. (What is said regarding) good character and generosity and what sort of miserliness is disliked.

Ibn 'Abbās said, "The Prophet ﷺ was the most generous among the people, and he used to be more so (generous) in the month of Ramaḍān."

Abū Dhar said that when the news of the advent of the Prophet ﷺ being sent (as a

Messenger) reached him, he said to his brother, "Ride this valley (of Makkah) and listen to some of his speech." When he returned, he said, "I have seen him (the Prophet ﷺ) exhorting people to virtues."

هٰذَا الوَادِي فاسمَعْ مِنْ قَوْلِهِ، فَرَجَعَ فَقالَ: رأَيْتُهُ يأمُرُ بِمكارِمِ الأخْلاقِ،

6033. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was the best among the people (both in looks and character) and was the most generous of them, and was the bravest of them. Once, during the night, the people of Al-Madīna got afraid (of a sound). So the people went towards that sound, but the Prophet ﷺ having gone to that sound before them, met them while he was saying, "Don't be afraid, don't be afraid." (At that time) he was riding a saddleless horse belonging to Abū Ṭalḥa, and he was carrying a sword slung at his neck. The Prophet ﷺ said, "I found it (the horse) like a sea, or, it is the sea indeed."(1)

٦٠٣٣ - حدَّثَنا عَمْرُو بنُ عَوْنٍ: حدَّثَنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أنَسٍ قالَ: كانَ النَّبيُّ ﷺ أحْسَنَ النَّاسِ، وأجْوَدَ النَّاسِ، وأشْجَعَ النَّاسِ، وَلَقَدْ فزِعَ أهْلُ المَدِينَةِ ذَاتَ لَيْلَةٍ فانْطَلَقَ النَّاسُ قِبَلَ الصَّوْتِ فاسْتَقْبَلَهُمُ النَّبيُّ ﷺ قَدْ سَبَقَ النَّاسَ إلى الصَّوْتِ، وَهُوَ يَقُولُ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا»، وَهُوَ عَلى فَرَسٍ لأبي طَلْحَةَ عُرْيٍ ما عَلَيْهِ سَرْجٌ، في عُنُقِهِ سَيْفٌ، فَقالَ: «لَقَدْ وَجَدْتُهُ بَحْراً، أوْ إنَّهُ لَبَحْرٌ». [راجع: ٢٦٢٧]

6034. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Never was the Prophet ﷺ asked for a thing to be given for which his answer was 'no'.

٦٠٣٤ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: حَدَّثَنَا سُفْيانُ، عَنِ ابنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: ما سُئِلَ النَّبيُّ ﷺ عَنْ شَيْءٍ قَطُّ فَقالَ: لا.

6035. Narrated Masrūq: We were sitting with 'Abdullāh bin 'Amr who was narrating to us (*Ḥadīth*): He said, "Allāh's Messenger ﷺ was neither a *Fāḥish*(2) nor a *Mutafaḥḥish*(3), and he used to say, 'The best among you are the best in character (having good manners).'"

٦٠٣٥ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ، قالَ: حدَّثَني شَقِيقٌ، عَنْ مَسْرُوقٍ قالَ: كُنَّا جُلُوساً مَعَ عَبْدِ اللهِ بنِ عَمْرٍو يُحَدِّثُنا إذْ قالَ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ

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(1) (H. 6033) The horse was like the sea in its speed.
(2) (H. 6035) *Fāḥish*: (i.e., one who talks evil).
(3) (H. 6035) *Mutafaḥḥish*: (i.e., a person who conveys evil talk or a person who speaks obscene evil words to make people laugh).

فاحِشاً وَلا مُتَفَحِّشاً، وإنَّهُ كانَ يَقُولُ: «إنَّ خِيارَكُمْ أَحْسَنُكُمْ أَخْلاقاً».

[راجع: ٣٥٥٩]

6036. Narrated Abū Ḥāzim: Sahl bin Sa'd said that a woman brought a *Burda* (sheet) to the Prophet ﷺ. Sahl asked the people, "Do you know what is a *Burda*?" The people replied, "It is a *Shamla*, a sheet with a fringe." That woman said, "O Allāh's Messenger! I have brought it so that you may wear it." So the Prophet ﷺ took it because he was in need of it and wore it. A man among his Companions, seeing him wearing it, said, "O Allāh's Messenger! Please give it to me to wear." The Prophet ﷺ said, "Yes" (and gave him that sheet). When the Prophet ﷺ left, the man was blamed by his companions who said, "It was not nice on your part to ask the Prophet ﷺ for it while you know that he took it because he was in need of it, and you also know that he (the Prophet) ﷺ never turns down anybody's request that he might be asked for." That man said, "I just wanted to have its blessings as the Prophet ﷺ had put it on, so I hoped that I might be shrouded in it."

٦٠٣٦ - **حدَّثَنا** سَعيدُ بنُ أبي مَرْيَمَ: حدَّثَنا أبو غَسَّانَ قالَ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلِ بنِ سَعدٍ قالَ: جاءَتِ امْرأَةٌ إلى النَّبيِّ ﷺ بِبُرْدَةٍ - فَقالَ سَهْلٌ لِلقَوْمِ: أتَدْرُونَ ما البُرْدَةُ؟ فَقالَ القَوْمُ: هيَ شَمْلَةٌ، فَقالَ سَهْلٌ: هيَ شَمْلَةٌ مَنْسُوجَةٌ فِيها حاشِيَتُها - فَقالَتْ: يا رَسُولَ اللهِ، أكْسُوكَ هٰذِهِ؟ فأخَذَها النَّبيُّ ﷺ مُحْتاجاً إلَيْها فلَبِسَها، فَرآها عليهِ رَجُلٌ مِنَ الصَّحابةِ فَقالَ: يا رَسُولَ اللهِ، ما أحْسَنَ هٰذِهِ فاكْسُنِيها، فَقالَ: «نَعَمْ»، فَلَمَّا قامَ النَّبيّ ﷺ لامَهُ أصحابُهُ، قالُوا: ما أحْسَنْتَ حِينَ رأيْتَ النَّبيَّ ﷺ أخَذَها مُحْتاجاً إلَيْها ثُمَّ سألْتَهُ إيَّاها وَقَدْ عَرَفْتَ أنَّهُ لا يُسأَلُ شَيْئاً فيَمْنَعَهُ، فَقالَ: رَجَوْتُ بَرَكَتَها حِينَ لَبِسَها النَّبيُّ ﷺ لَعَلِّي أُكَفَّنُ فِيها.

[راجع: ١٢٧٧]

6037. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the hearts of the people), and *Al-Harj* (will increase)." They asked, "What is *Al-Harj*?" He replied, "(It is) killing (murdering), (it is) killing (murdering)."

٦٠٣٧ - **حدَّثَنا** أبو اليَمانِ: أخْبَرنا شُعَيْبٌ، عَنِ الزُّهْرِيّ قالَ: أخْبرني حُمَيْدُ بنُ عَبْدِ الرَّحمٰنِ: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَتَقارَبُ الزَّمانُ، ويَنْقُصُ العَمَلُ، ويُلْقَى الشُّحُّ، ويَكْثُرُ الهَرْجُ؟» قالُوا:

وَما الهَرْجُ؟ قالَ: «القَتْلُ، القَتْلُ».

[راجع: ٨٥]

٦٠٣٨ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: سَمِعَ سَلَّامَ بنَ مِسْكِينٍ قالَ: سَمِعْتُ ثابِتاً يَقُولُ: حدَّثنا أَنَسٌ رَضِيَ اللهُ عَنْهُ قالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ فَمَا قالَ لي: أُفٍّ، وَلا: لِمَ صَنَعْتَ؟، وَلا: أَلا صَنَعْتَ.

[راجع: ٢٧٦٨]

6038. Narrated Anas رَضِيَ الله عَنْهُ: I served the Prophet ﷺ for ten years, and he never said to me, "*Uff*" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so, or why didn't you do so?"

(٤٠) بابٌ: كَيْفَ يَكُونُ الرَّجُلُ في أَهْلِهِ

(40) CHAPTER. How should a man be with his family?

٦٠٣٩ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ قالَ: سأَلْتُ عائِشَةَ: ما كانَ النَّبِيُّ ﷺ يَصْنَعُ في أَهْلِهِ؟ قالَتْ: كانَ في مِهْنَةِ أَهْلِهِ، فإذَا حَضَرَتِ الصَّلاةُ قامَ إلى الصَّلاةِ. [راجع: ٦٧٦]

6039. Narrated Al-Aswad: I asked 'Āishah رَضِيَ الله عَنْها what did the Prophet ﷺ use to do at home? She replied, "He used to keep himself busy serving his family and when it was time for the *Ṣalāt* (prayer), he would get up for *Ṣalāt* (prayer)."

(٤١) بابٌ: المِقَةُ مِنَ اللهِ تَعالى

(41) CHAPTER. Love is from Allāh تعالى.

٦٠٤٠ - حدَّثنا عَمْرُو بنُ عَلِيٍّ: حدَّثنا أبو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ قالَ: أَخْبَرَنِي مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنْ أبي هرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إذَا أَحَبَّ اللهُ العَبْدَ نادَى جِبْرِيلَ: إنَّ اللهَ يُحِبُّ فُلاناً فأَحِبَّهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيُنادِي جِبْرِيلُ في أَهْلِ السَّماءِ: إنَّ اللهَ يُحِبُّ فُلاناً فأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّماءِ. ثُمَّ يُوضَعُ لَهُ

6040. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "If Allāh loves a person, He calls Jibrīl (Gabriel) saying: 'Allāh loves so-and-so; O Jibrīl love him.' Jibrīl would love him, and then Jibrīl would make an announcement among the residents of the heaven, 'Allāh loves so-and-so, therefore, you should love him also.' So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth." (See H. 3209)

الـقَـبُـولُ فـي أهْـلِ الأرْضِ».
[راجع: ٣٢٠٩]

(42) CHAPTER. To love for Allāh's sake (only).

(٤٢) بابُ الحُبِّ في اللهِ

6041. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None will have the sweetness (delight) of Faith

(a) till he loves a person and loves him only for Allāh's sake,

(b) till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allāh has brought him out (saved him) from it,

(c) till Allāh and His Messenger (Muḥammad ﷺ) become dearer to him than anything else." (See H. 16)

٦٠٤١ - حدَّثَنا آدمُ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لا يَجِدُ أَحدٌ حَلاوَةَ الإيمانِ حتى يُحِبَّ المَرْءَ لا يُحِبُّهُ إلَّا للهِ، وحتَّى أنْ يُقْذَفَ في النَّارِ أحَبُّ إلَيْهِ مِنْ أنْ يَرْجعَ إلى الكُفْرِ بَعْدَ إذْ أنْقَذَهُ اللهُ، وحتّى يكُونَ اللهُ ورَسُولُهُ أحَبَّ إلَيْهِ مِمَّا سِوَاهُمَا». [راجع: ١٦]

(43) CHAPTER. The Statment of Allāh تعالى: "O you who believe! Let not a group scoff at another group..." (V.49:11)

(٤٣) بابُ قَوْلِ اللهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ﴾ الآية

[الحجرات: ١١]

6042. Narrated 'Abdullāh bin Zam'a: The Prophet ﷺ forbade laughing at a person who passes wind, and said, "How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?" And Hishām said, "As he flogs his slave".

٦٠٤٢ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عَبْدِ اللهِ بنِ زَمْعَةَ قالَ: نَهى النَّبِيُّ ﷺ أنْ يَضْحَكَ الرَّجُلُ مِمَّا يَخْرُجُ مِنَ الأنْفُسِ وَقالَ: «بِمَ يَضْرِبُ أحَدُكُمُ امْرأتَهُ ضَرْبَ الفَحْلِ، ثُمَّ لَعَلَّهُ يُعانِقُها».

وَقالَ الثَّوْرِيُّ وَوُهَيْبُ بْنُ خالِدٍ وأبو مُعاوِيَةَ عَنْ هِشامٍ: «جَلْدَ العَبْدِ». [راجع: ٣٣٧٧]

6043. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said at Mina, "Do you know what day is today?" They (the people)

٦٠٤٣ - حَدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا يَزيدُ بنُ هارُونَ:

أخبرَنا عاصِمُ بنُ مُحَمَّدِ بن زَيْدٍ، عَنْ أبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ بِمِنًى: «أتَدْرُونَ أيُّ يَوْمٍ هٰذا؟» قالُوا: اللهُ ورَسُولُهُ أعْلَمُ، قالَ: «فإنَّ هٰذَا يَوْمٌ حَرَامٌ. أتَدْرُون أيُّ بَلَدٍ هٰذا؟» قالُوا: اللهُ ورَسُولُهُ أعْلَمُ، قالَ: «بَلَدٌ حَرَامٌ. أتَدْرُونَ أيُّ شَهْرٍ هٰذَا؟» قالُوا: اللهُ ورَسُولُهُ أعْلَمُ، قالَ: «شَهْرٌ حَرَامٌ». قالَ: «فإنَّ اللهَ حَرَّمَ عَلَيْكُمْ دِماءَكُمْ، وأمْوَالَكُمْ، وأعْرَاضَكُمْ كحُرْمَةِ يَوْمِكُمْ هٰذَا، في شَهْرِكمْ هٰذَا، في بَلَدِكمْ هٰذَا». [راجع: ١٧٤٢]

replied, "Allāh and His Messenger know better." He said, "Today is 10th of Dhul-Ḥijja, the sacred (forbidden) day. Do you know what town is this?" They (the people) replied, "Allāh and His Messenger know better." He said, "This is the sacred (forbidden) town (Makkah — a sanctuary). And do you know which month is this?" They (the people) replied, "Allāh and His Messenger know better." He said, "This is the sacred month." He added, "Allāh has made your blood, your properties and your honour sacred to one another (i.e., Muslims) like the sanctity of this day of yours, in this month of yours, in this town of yours."

[See *Ḥadīth* No. 1741 and 1742]

(٤٤) بابُ ما يُنْهى مِنَ السِّباب واللَّعن

(44) CHAPTER. What is forbidden as regards calling bad names and cursing.

٦٠٤٤ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ قالَ: سَمِعْتُ أبا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «سِبابُ المُسْلِمِ فُسُوقٌ، وَقِتالُهُ كُفْرٌ».

تابَعَهُ مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ. [راجع: ٤٨]

6044. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Abusing a Muslim is *Fusūq* (i.e., an evil-doing), and killing him is *Kufr* (disbelief)."

٦٠٤٥ - حدَّثنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ، عَنِ الحُسَيْنِ، عَنْ عَبْدِ اللهِ بنِ بُرَيْدَةَ: حدَّثَنِي يَحْيى بنُ يَعْمَرَ: أنَّ أبا الأسْوَدِ الدِّيليَّ حدَّثَهُ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَ

6045. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ that he heard the Prophet ﷺ saying, "If somebody accuses another of *Fusūq* (by calling him *'Fāsiq'* i.e., a wicked person) or accuses him of *Kufr* (disbelief), such an accusation will revert to him (i.e., the accuser) if his companion (the accused) is innocent."

النَّبِيَّ ﷺ يَقُولُ: «لا يَرْمِي رَجُلٌ رَجُلاً بالفُسُوقِ، وَلا يَرْمِيهِ بالكُفْرِ إلَّا ارْتَدَّتْ عَلَيْهِ إنْ لَمْ يَكُنْ صَاحِبُهُ كَذلكَ». [راجع: ٣٥٠٨]

6046. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was neither a *Fāhish* (one who speaks bad words) nor a *Sabbāba* (one who abuses others); and he used to say while admonishing somebody, "What is wrong with him? May dust be on his forehead!"

٦٠٤٦ - حَدَّثَنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ: حدَّثَنا هِلالُ بنُ عَلِيٍّ، عَنْ أنَسٍ قالَ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ فاحِشاً، ولا لَعَّاناً، وَلا سَبَّاباً. كانَ يَقُولُ عِنْدَ المَعْتَبَةِ: «ما لَهُ؟ تَرِبَ جَبِينُهُ». [راجع: ٦٠٣١]

6047. Narrated Thābit bin Aḍ-Ḍaḥḥāk, who was one of the companions who gave the *Bai'a* (pledge) to the Prophet ﷺ underneath the tree (*Al-Ḥudaibīya*): Allāh's Messenger ﷺ said, "Whoever swears by a religion other than Islām (i.e., if somebody swears by saying that he is a non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfil a vow about a thing which he does not possess.[1] And whoever commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; and whoever curses a believer, then it (his sin) will be as if he murdered him; and whoever accuses a believer of *Kufr* (disbelief), then it is as if he killed him."

٦٠٤٧ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عُثْمانُ بنُ عُمَرَ: حدَّثَنا عَلِيُّ بنُ المُبارَكِ، عَنْ يَحْيى بن أبي كَثِيرٍ، عَنْ أبي قِلابَةَ: أنَّ ثابِتَ بنَ الضَّحَّاك - وكانَ مِنْ أصحابِ الشَّجَرَةِ - حدَّثَهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ حَلَفَ عَلى مِلَّةٍ غَيرِ الإسْلامِ فَهُوَ كَما قالَ، وَلَيْسَ عَلى ابنِ آدَمَ نَذْرٌ فِيما لا يَمْلِكُ. ومَنْ قَتَلَ نَفْسَهُ بشَيْءٍ في الدُّنْيا، عُذِّبَ بِهِ يَوْمَ القِيامَةِ، وَمَنْ لَعَنَ مُؤْمِناً فَهُوَ كَقَتْلِهِ، وَمَنْ قَذَفَ مُؤْمِناً بِكُفْرٍ فَهُوَ كَقَتْلِهِ». [راجع: ١٣٦٣]

6048. Narrated Sulaimān bin Ṣurad who was one of the Companions of the Prophet: Two men abused each other in front of the Prophet ﷺ, and one of them became angry

٦٠٤٨ - حَدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَني عَدِيُّ بنُ ثابِتٍ قالَ: سَمِعْتُ سُلَيْمانَ

(1) (H. 6047) e.g., if somebody vows that he will manumit the slave of so-and-so if such and such thing happens, he is not bound to fulfil such a vow because he does not have the right to oblige the master of the slave to sell his slave.

and his anger became so intense that his face became swollen and changed. The Prophet ﷺ said, "I know a word the saying of which will cause him to relax, if he does say it." Then a man went to him and informed him of the statement of the Prophet ﷺ and said, "Seek refuge with Allāh from Satan." On that the angry man said, "Do you find anything wrong with me? Am I insane? Go away!"

بنَ صُرَدٍ، رَجُلاً مِنْ أصحابِ النَّبيِّ ﷺ قالَ: اسْتَبَّ رَجُلانِ عِنْدَ النَّبيِّ ﷺ، فغَضِبَ أحَدُهُما، فاشْتَدَّ غَضَبُهُ حتى انْتَفَخَ وَجْهُهُ وتَغَيَّرَ، فَقالَ النَّبيُّ ﷺ: «إنِّي لأعْلَمُ كَلِمَةً لَوْ قالَها لَذَهَبَ عَنْهُ الَّذي يَجِدُ»، فانْطَلَقَ إلَيْهِ الرَّجُلُ فأخْبَرَهُ بقَوْلِ النَّبيِّ ﷺ وَقالَ: تَعَوَّذْ باللهِ مِنَ الشَّيْطانِ، فَقالَ: أتُرَى بي بَأْسٌ؟ أمَجْنُونٌ أنا؟ اذْهَبْ.

[راجع: ٣٢٨٢]

6049. Narrated 'Ubāda bin Aṣ-Ṣāmit: Allāh's Messenger ﷺ went out to inform the people about the date of the Night of Decree *(Al-Qadr)*.[1] There happened a quarrel between two Muslim men. The Prophet ﷺ said, "I came out to inform you about the Night of *Al-Qadr*, but as so-and-so and so-and-so quarrelled, so the news about it had been taken away; and may be it was better for you. So, look for it in the ninth, the seventh, or the fifth (of the last ten days of Ramaḍān)."

٦٠٤٩ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا بِشْرُ بنُ المُفَضَّلِ، عَنْ حُمَيْدٍ قالَ: قالَ أنَسٌ: حدَّثَني عُبادَةُ بنُ الصَّامِتِ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ لِيُخْبِرَ النَّاسَ بلَيْلَةِ القَدْرِ، فَتَلاحَى رَجُلانِ مِنَ المُسْلِمِينَ، قالَ النَّبيُّ ﷺ: «خَرَجْتُ لأُخْبِرَكُمْ، فَتَلاحَى فُلانٌ وَفُلانٌ، وإنَّها رُفِعَتْ، وعَسَى أنْ يَكُونَ خَيراً لَكُمْ، فالتَمِسُوها في التَّاسِعَةِ والسَّابِعَةِ والخامِسَةِ».

[راجع: ٤٩]

6050. Narrated Ma'rūr: I saw Abū Dhar wearing a *Burda* (garment) and his slave too was wearing a *Burda*, so I said (to Abū Dhar), "If you take this (*Burda* of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment." Abū Dhar said, "There was a quarrel between me and another man whose mother was a non-Arab and I called

٦٠٥٠ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ، عَنِ المَعْرُورِ، هُوَ ابْنُ سُوَيْدٍ، عَنْ أبي ذَرٍّ قالَ: رأيْتُ عَلَيْهِ بُرْداً، وَعلى غُلامِهِ بُرْداً، فَقُلْتُ: لَوْ أخَذْتَ هٰذا فَلَبِسْتَهُ كانَتْ حُلَّةً، وأعْطَيْتَهُ ثَوْباً آخَرَ،

(1) (H. 6049) See *Sūrah* No. 97. (The Qur'ān)

فَقالَ: كان بَيْنِي وَبَينَ رَجُلٍ كَلامٌ، وكانَتْ أُمُّهُ أعْجَمِيَّةً فَنِلْتُ مِنْها، فَذَكَرَني إلى النَّبيِّ ﷺ فقال لي: «أسابَبْتَ فُلاناً؟» قُلْتُ: نَعَمْ، قالَ: «أفِنِلْتَ مِنْ أُمِّه؟» قُلْتُ: نَعَمْ، قالَ: «إنَّكَ امْرُؤٌ فِيكَ جاهِلِيَّةٌ». قُلْتُ: عَلى ساعَتِي هٰذِهِ، مِنْ كِبَرِ السِّنِّ؟ قالَ: «نَعَمْ، هُمْ إخْوانُكم، جَعَلَهُمُ اللهُ تحتَ أيْدِيكُمْ، فَمَنْ جَعَلَ اللهُ أخاهُ تَحْتَ يَده، فَلْيُطْعِمْهُ مِمَّا يأكُلُ، ولْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلا يُكَلِّفْهُ مِنَ العَمَلِ ما يَغْلِبُهُ، فإنْ كَلَّفَهُ ما يَغْلِبُهُ فلْيُعِنْهُ عَلَيْهِ». [راجع: ٣٠]

her bad names. The man mentioned (complained about) me to the Prophet ﷺ. The Prophet ﷺ said, "Did you abuse so-and-so?" I said, "Yes." He said, "Did you call his mother bad names?" I said, "Yes". He said, "You still have the traits of (the Pre-Islāmic Period of) Ignorance." I said, "(Do I still have ignorance) even now in my old age?" He said, "Yes, they (slaves or servants) are your brothers, and Allāh has put them under your command. So the one under whose hand Allāh has put his brother, should feed him of what he eats, and dress him of what he himself dresses, and should not ask him to do a thing beyond his capacity. And if at all he asks him to do a hard task, he should help him therein."

(٤٥) بابُ ما يَجُوزُ مِنْ ذِكْرِ النَّاسِ، نَحْوَ قَوْلِهِم: الطَّوِيلُ والقَصِيرُ،

وقالَ النَّبِيُّ ﷺ: «ما يَقُولُ ذُو اليَدَيْنِ؟» **ومَا لا يُرَادُ بِهِ شَيْنُ الرَّجُلِ.**

(45) CHAPTER. What is allowed of mentioning other people, for example, describing somebody as tall or short.

And the Prophet ﷺ said, "What is Dhul-Yadain (the long-armed person) saying?"

And the nickname which is not intended for degrading somebody (but just for distinguishing him from others who have the same surname).

٦٠٥١ - حدَّثَنَا حَفْصُ بنُ عُمَرَ: حدَّثَنا يَزِيدُ بنُ إبْرَاهِيمَ: حدَّثَنا مُحَمَّدٌ، عَنْ أبي هُرَيْرَةَ: قَالَ صَلَّى بِنا النَّبِيُّ ﷺ الظُّهْرَ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ قامَ إلى خَشَبَةٍ في مُقَدَّمِ المَسْجِدِ، وَوَضَعَ يَدهُ عَلَيْها، وفي القَوْمِ يَوْمَئِذٍ أبو بَكْرٍ وعُمَرُ، فَهابا أنْ يُكَلِّماهُ، وخَرَجَ سَرَعانُ النَّاسِ فَقالُوا: قَصُرَتِ الصَّلاةُ؟ وفي القَوْمِ

6051. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ led us in the *Zuhr* prayer, offering only two *Rak'a* and then (finished it) with *Taslīm*, went out infront of the mosque and stood there, putting his hand over a piece of wood. Abū Bakr and 'Umar were also present among the people on that day but dared not talk to him [about his *Ṣalāt* (prayer)]. And the hasty people went away, wondering, "Has *Aṣ-Ṣalāt* been shortened?" Amongst the people there was a man whom the Prophet ﷺ used to call Dhul-Yadain (the long-armed). He said, "O Allāh's Prophet! Have you forgotten or has *Aṣ-Ṣalāt* (prayer)

been shortened?" The Prophet ﷺ said, "Neither have I forgotten, nor has it been shortened." They (the people) said, "Surely, you have forgotten, O Allāh's Messenger!" The Prophet ﷺ said, "*Dhul-Yadain* has told the truth." So the Prophet ﷺ got up and offered two (more) *Rak'a* and finished his *Ṣalāt* (prayer) with *Taslīm*. Then he said *Takbīr*, performed a prostration of ordinary duration or longer, then he raised his head and said *Takbīr* and performed another prostration of ordinary duration or longer, and then raised his head and said *Takbīr* (i.e., he performed the two prostrations of *Sahw*, i.e., forgetfulness and finished with *Taslīm*)."

رَجُلٌ كانَ النَّبِيُّ ﷺ يَدْعُوهُ «ذا اليَدَيْنِ»، فَقالَ: يا نَبِيَّ اللهِ، أَنَسِيتَ أَمْ قَصُرَتْ؟ فَقالَ: «لَمْ أَنْسَ ولَمْ تَقْصُرْ»، قالُوا: بَلْ نَسِيتَ يا رَسُولَ اللهِ، قالَ: «صَدَقَ ذُو اليَدَيْنِ»، فَقامَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رأْسَهُ وكَبَّرَ، ثُمَّ وَضَعَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رأْسَهُ وكَبَّرَ. [راجع: ٤٨٢]

(46) CHAPTER. Backbiting, and the Statement of Allāh تعالى:
"...And spy not, neither backbite one another..." (V.49:12)

(٤٦) **بابُ** الغِيبَةِ، وَقَوْلِ اللهِ تَعالى: ﴿وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ﴾ الآية [الحجرات: ١٢].

6052. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin (to avoid). This one (pointing to one grave) used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such-and-such evil things)." The Prophet ﷺ then asked for a green branch (of a date-palm tree), split it into two pieces and planted one on each grave and said, "I hope that their torture might be lessened, till these (green branches) get dried."[1]

٦٠٥٢ - **حدَّثَنا** يَحْيى: حدَّثَنا وكِيعٌ، عَنِ الأعمَشِ قالَ: سَمِعْتُ مُجاهِداً يُحَدِّثُ عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: مَرَّ رَسُولُ اللهِ ﷺ عَلى قَبرَيْنِ فَقالَ: «إنَّهُما لَيُعَذَّبانِ وَما يُعَذَّبانِ في كَبِيرٍ، أَمَّا هٰذَا فَكانَ لا يَسْتَتِرُ مِنْ بَوْلِهِ، وأَمَّا هٰذَا فَكانَ يَمْشِي بالنَّمِيمَةِ»، ثُمَّ دَعا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ باثْنَيْنِ، فغَرَسَ عَلى هٰذَا وَاحِداً، وَعَلى هٰذَا وَاحِداً، ثُمَّ قالَ: «لَعَلَّهُ يُخَفِّفُ عَنْهُما ما لَمْ يَيْبَسا». [راجع: ٢١٦]

(1) (H. 6052) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons [*Fatḥ Al-Bārī*].

[See Vol. 1, *Hadīth* No. 216 and its footnote]

(47) CHAPTER. The Statement of the Prophet ﷺ: "The best family (house) among the *Anṣār*"

(٤٧) **باب** قَوْلِ النَّبِيِّ ﷺ: «خَيرُ دُورِ الأَنْصارِ»

6053. Narrated Abū Usaid As-Sa'idī: The Prophet ﷺ said, "The best family among the *Anṣār* is the Banū An-Najjār."

٦٠٥٣ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفيانُ، عَنْ أبي الزِّنادِ عَنْ أبي سَلَمَةَ، عَنْ أبي أُسَيْدٍ السَّاعِدِيِّ قال: قالَ النَّبِيُّ ﷺ: «خَيرُ دُورِ الأَنصارِ بَنُو النَّجَّارِ». [راجع: ٣٧٨٩]

(48) CHAPTER. What is allowed as regards backbitings wicked and suspicious people.

(٤٨) **باب** ما يَجُوزُ مِنِ اغْتِيابِ أهْلِ الفَسادِ والرِّيَبِ

6054. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A man asked permission to enter upon Allāh's Messenger ﷺ. The Prophet ﷺ said, "Admit him. What an evil brother of his people," or said, "a son of his people!" But when the man entered, the Prophet ﷺ spoke to him in a very polite manner. (And when that person left) I said, "O Allāh's Messenger! You had said what you had said, yet you spoke to him in a very polite manner?" The Prophet ﷺ said, "O 'Āishah! The worst people are those whom the people desert, or leave in order to save themselves from their dirty language or from their transgression."

٦٠٥٤ - حدَّثَنا صَدَقَةُ بنُ الفَضْلِ: أخبرَنا ابنُ عُيَيْنَةَ: سَمِعْتُ ابنَ المُنْكَدِرِ: سَمِعَ عُرْوَةَ بنَ الزُّبَيرِ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها أخبرَتْهُ قالَتْ: اسْتأذَنَ رَجُلٌ عَلى رَسُولِ اللهِ ﷺ فَقالَ: «ائْذَنُوا لَهُ، بِئْسَ أخُو العَشِيرَةِ، أوِ ابنُ العَشِيرَةِ». فَلَمَّا دَخَلَ ألانَ لَهُ الكَلامَ، قُلْتُ: يا رَسُولَ اللهِ، قُلْتَ الَّذي قُلْتَ، ثُمَّ ألَنْتَ لَهُ الكَلامَ؟ قالَ: «أيْ عائشَةُ، إنَّ شَرَّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ، أوْ وَدَعَهُ النَّاسُ اتِّقاءَ فُحْشِه». [راجع: ٦٠٣٢]

(49) CHAPTER. *An-Namīma* is one of the great sins. [It means to go about with calumnies (the conveyance of disagreeable false information from one person to another to create hostility between them)].

(٤٩) **بابٌ**: النَّميمَةُ مِنَ الكَبائِرِ

6055. Narrated Ibn 'Abbās: Once, the

٦٠٥٥ - حدَّثَنا ابنُ سَلامٍ:

أخبرنا عُبَيْدَةُ بْنُ حُمَيْدٍ أبو عَبْدِ الرَّحْمٰنِ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ قالَ: خَرَجَ النَّبِيُّ ﷺ مِنْ بَعْضِ حِيطانِ المَدِينَةِ، فَسمِعَ صَوْتَ إنْسانَيْنِ يُعَذَّبانِ في قُبُورِهِما، فَقالَ: «يُعَذَّبانِ وَما يُعَذَّبانِ في كَبِيرَةٍ وَإنَّهُ لَكَبِيرٌ. كانَ أحَدُهُمَا لا يَسْتَتِرُ مِنَ البَوْلِ، وكانَ الآخَرُ يَمْشِي بالنَّمِيمَةِ، ثُمَّ دَعا بِجَرِيدَةٍ فَكَسَرَها بِكِسْرَتَيْنِ - أوْ ثِنْتَيْنِ - فَجَعَلَ كِسْرَةً في قَبرِ هٰذَا، وكِسْرَةً في قَبرِ هٰذَا، فَقالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُما ما لَمْ يَيْبَسا». [راجع: ٢١٦]

Prophet ﷺ went through the graveyards of Al-Madīna and heard the voices of two persons who were being tortured in their graves. The Prophet ﷺ said, "They are being tortured (in punishment), but they are not being punished because of a major sin, yet their sins are great: One of them used not to save himself from (being soiled with) the urine, and the other used to go about with *Namīma* (calumnies)." Then the Prophet ﷺ asked for a green palm-tree branch and split it into two pieces and placed one piece on each grave, saying, "I hope that their torture (punishment) might be lessened, till these (green branches) get dried."(1)

(٥٠) بابُ ما يُكْرَهُ مِنَ النَّمِيمَةِ

وقَوْلِهِ تَعالى: ﴿هَمَّازٍ مَّشَّآءِۭ بِنَمِيمٍ ۝١١﴾ [القلم: ١١] و﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١﴾ [الهمزة: ١] يَهْمِزُ، وَيَلْمِزُ، وَيَعِيبُ: وَاحِدٌ.

(50) CHAPTER. What is disliked of *Namīma* (calumnies).

And the Statement of Allāh تعالى:

"A slanderer, going about with calumnies." (V.68:11)

And also the Statement of Allāh تعالى:

"Woe to every slanderer and backbiter." (V.104:1)

'Yahmiz', 'Yalmiz' or *'Ya'īb'*, all mean the same (i.e., disgracing the person in his absence).

٦٠٥٦ - حدَّثنا أبو نُعَيمٍ: حدَّثنا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ إبراهِيمَ، عَنْ هَمَّامٍ قالَ: كُنَّا مَعَ حُذَيْفَةَ فَقِيلَ لَهُ: إنَّ رَجُلاً يَرْفَعُ الحَدِيثَ إلى عُثْمانَ، فَقالَ حُذَيْفَةُ: سَمِعْتُ النَّبِيَّ

6056. Narrated Ḥudhaifa: I heard the Prophet ﷺ saying, "A *Qattāt*(2) will not enter Paradise."

(1) (H. 6055) See the footnote of *Ḥadīth* No. 6052.

(2) (H. 6056) A *Qattāt* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

ﷺ يَقُولُ: «لا يَدْخُلُ الجَنَّةَ قَتَّاتٌ».

(51) CHAPTER. The Statement of Allāh تَعالى:
"... And shun lying speech (false statements)." (V.22:30)

(٥١) **بابُ** قَوْلِ اللهِ تَعالى:
﴿وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ﴾ [الحج: ٣٠].

6057. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever does not give up lying speech, (false statements) and acting on them (i.e., telling lies), and evil deeds, and behaving in an ignorant evil way, and speaking bad words to others, then Allāh is not in need of his (fasting) leaving his food and drink."
[See *Fatḥ Al-Bārī*]

٦٠٥٧ - حدَّثَنا أحمَدُ بنُ يُونُسَ: حدَّثَنا ابنُ أبي ذِئبٍ، عَنِ المَقْبُرِيِّ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ والعَمَلَ بِهِ، والجَهْلَ، فَلَيْسَ للهِ حاجَةٌ أنْ يَدَعَ طَعامَهُ وشَرَابَهُ».

قالَ أحمَدُ: أفْهَمَنِي رَجُلٌ إسْنادَهُ. [راجع: ١٩٠٣]

(52) CHAPTER. What is said about a double-faced person.

(٥٢) **بابُ** ما قِيلَ في ذِي الوَجْهَيْنِ

6058. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The worst people before Allāh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face."

٦٠٥٨ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَنا أبو صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «تَجِدُ مِنْ شِرَارِ النَّاسِ يَوْمَ القِيامَةِ عِنْدَ اللهِ، ذَا الوَجْهَيْنِ الذي يَأتي هٰؤلاءِ بِوَجْهٍ، وَهٰؤُلاءِ بِوَجْهٍ». [راجع: ٣٤٩٤]

(53) CHAPTER. Whoever informs his friend what has been said about him.

(٥٣) **بابُ** مَنْ أخْبَرَ صاحِبَهُ بِمَا يُقالُ فِيهِ

6059. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ divided and distributed (the war booty). An *Anṣāri* man said, "By Allāh! Muḥammad (ﷺ), by this distribution, did not intend to please Allāh." So I came to Allāh's Messenger ﷺ and informed him about it, whereupon his face became changed with anger and he said,

٦٠٥٩ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: أخبَرَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ أبي وَائِلٍ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قَسَمَ رَسُولُ اللهِ ﷺ قِسْمَةً، فَقالَ رَجُلٌ مِنَ

الأنْصَارِ: وَاللهِ ما أَرَادَ مُحَمَّدٌ بِهٰذَا وَجْهَ اللهِ، فأَتَيْتُ رَسُولَ اللهِ ﷺ فأخْبَرْتُهُ فتَمَعَّرَ وَجْهُهُ، وَقالَ: «رَحِمَ اللهُ مُوسَى، لَقَدْ أُوذِيَ بأَكْثَرَ مِنْ هٰذَا فَصَبَرَ». [راجع: ٣١٥٠]

"May Allāh bestow His Mercy on Musā (Moses) for he was harmed more than this, yet he remained patient."

(٥٤) بابُ ما يُكْرَهُ مِنَ التَّمادُحِ

(54) CHAPTER. What is disliked of praising a person.

٦٠٦٠ - **حدَّثَنا** مُحَمَّدُ بنُ الصَّبَّاحِ: حدَّثنا إسْماعِيلُ بنُ زَكَرِيَّاءَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ بنِ أبي بُرْدَةَ، عَنْ ابنِ أبي بُرْدَةَ، عَنْ أبي مُوسَى قالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يُثْنِي عَلى رَجُلٍ وَيُطْرِيهِ في المِدْحَةِ فقالَ: «أَهْلَكْتُمْ - أَوْ قَطَعْتُمْ - ظَهْرَ الرَّجُلِ». [راجع: ٢٦٦٣]

6060. Narrated Abū Mūsa: The Prophet ﷺ heard a man praising another man and he was exaggerating in his praise. The Prophet ﷺ said (to him), "You have destroyed, or cut the back of the man."

٦٠٦١ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ خالِدٍ، عَنْ عَبْدِ الرَّحمٰنِ بنِ أبي بَكْرَةَ، عَنْ أبِيهِ أنَّ رَجُلاً ذُكِرَ عِنْدَ النَّبِيِّ ﷺ فأَثْنَى عَلَيْهِ رَجُلٌ خيراً، فَقالَ النَّبِيُّ ﷺ: «وَيحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ - يَقُولُهُ مِرَاراً - إنْ كانَ أحَدُكُمْ مادِحاً لا مَحالَةَ فَلْيَقُلْ: أَحْسِبُ كَذَا وكَذَا، إنْ كانَ يُرَى أنَّهُ كَذٰلِكَ، وَاللهُ حَسِيبُهُ وَلا يُزَكَّى على اللهِ أحَدٌ». [راجع: ٢٦٦٢]

قالَ وُهَيْبٌ عَنْ خالِدٍ: «وَيْلَكَ».

6061. Narrated Abū Bakra: A man was mentioned before the Prophet ﷺ and another man praised him greatly. The Prophet ﷺ said, "May Allāh's Mercy be on you! You have cut the neck of your friend." The Prophet ﷺ repeated this sentence many times and said, "If it is indispensable for anyone of you to praise someone, then he should say, 'I think that he is so-and-so,' if he really thinks that he is such. Allāh is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allāh."

(Khālid said, "Woe to you," instead of "Allāh's Mercy be on you.").

(٥٥) بابٌ مَنْ أَثْنَى عَلى أخِيهِ بِمَا يَعْلَمُ

(55) CHAPTER. Whoever praises his brother with that he knows.

And Sa'd said, "I never heard the Prophet ﷺ saying to anyone walking on the earth that he is from the people of Paradise except to 'Abdullāh bin Salām."

6062. Narrated Sālim that his father said; "When Allāh's Messenger ﷺ mentioned what he mentioned about (the hanging of) the *Izār* (waist-sheet), Abū Bakr said, "O Allāh's Messenger! My *Izār* slackens on one side (without my intention)." The Prophet ﷺ said, "You are not among those (who, out of conceit, or of pride) drag their *Izār* behind them."

(56) CHAPTER. The Statement of Allāh تعالى: "Verily! Allāh enjoins *Al-'Adl* (i.e., justice and worshipping none but Allāh Alone — Islāmic Monotheism) and *Al-Iḥsān* [i.e., to be patient in perfoming your duties to Allāh, totally for Allāh's sake and in accordance with the *As-Sunna* (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e., all what Allāh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help): and forbids *Al-Fāḥshā'* (i.e., all evil deeds, e.g., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e., all that is prohibited by Islāmic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e., all kinds of oppression), He admonishes you, that you may take heed." (V.16:90)

And His Statement:

"...O mankind! Your rebellion (disobedience to Allāh) is only against your

وَقالَ سَعْدٌ: ما سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لأَحَدٍ يَمْشِي عَلَى الأَرْضِ: «إِنَّهُ مِنْ أَهْلِ الجَنَّةِ» إِلَّا لِعَبْدِ اللهِ بنِ سَلَامٍ.

٦٠٦٢ - **حدَّثنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ سالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ حِينَ ذَكَرَ فِي الإِزارِ ما ذَكَرَ، قالَ أَبُو بَكْرٍ: يا رَسُولَ اللهِ، إِنَّ إِزارِي يَسْقُطُ مِنْ أَحَدِ شِقَّيْهِ، قالَ: «إِنَّكَ لَسْتَ مِنْهُمْ».
[راجع: ٣٦٦٥]

(٥٦) **بابُ قَوْلِ اللهِ تعالى**: ﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ﴾ [النحل: ٩٠]، وَقَوْلِهِ: ﴿إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم﴾ [يونس: ٢٣] وَقَوْلِهِ: ﴿ثُمَّ بُغِيَ عَلَيْهِ لَيَنصُرَنَّهُ ٱللَّهُ﴾ [الحج: ٦٠] وَتَرْكِ إِثارَةِ الشَّرِّ عَلَى مُسْلِمٍ أَوْ كافِرٍ.

ownselves...” (V.10:23)

And His Statement:

“...And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allāh will surely help him...” (V.22:60)

And one should give up causing evil to a Muslim or to a disbeliever.

6063. Narrated ‘Āishah رَضِيَ الله عَنها: The Prophet ﷺ continued for such and such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. One day he said to me, “O ‘Āishah! Allāh has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), ‘What is wrong with this man?’ The latter replied, ‘He is under the effect of magic.’ The first one asked, ‘Who had worked magic on him?’ The other replied, ‘Labīd bin A‘ṣam.’ The first one asked, ‘What material (did he use)?’ The other replied, ‘The skin of the pollen of a male date-palm tree with a comb and the hair stuck to it, kept under a stone in the well of Dharwān’.” Then the Prophet ﷺ went to that well and said, “This is the same well which was shown to me (in the dream). The tops of its date-palm trees look like the heads of the *Shayāṭīn* (devils), and its water looks like the infusion of *Ḥinnā* leaves.” Then the Prophet ﷺ ordered that those things be taken out. I said, “O Allāh’s Messenger! Why did you not treat yourself with *Nashra* or you don’t want to disclose?” The Prophet ﷺ said, “Allāh has cured me; and I hate to spread the evil among the people.”[1] ‘Āishah added, “(The magician) Labīd bin

٦٠٦٣ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفيانُ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: مَكَثَ النَّبِيُّ ﷺ كَذا وكَذا، يُخَيَّلُ إلَيْهِ أنَّهُ يأتي أهْلَهُ وَلا يأتي. قالَتْ عائشَةُ: فَقالَ لي ذاتَ يَوْم: «يا عائشَةُ، إنَّ اللهَ تَعالى أفْتاني في أمْرٍ اسْتَفْتَيْتُهُ فِيهِ: أتاني رَجُلانِ فَجَلَسَ أحَدُهُما عِنْدَ رِجلَيَّ والآخَرُ عِنْدَ رأسِي، فَقالَ الَّذي عِنْدَ رِجْلَيَّ لِلَّذي عِنْدَ رأسِي: ما بالُ الرَّجُلِ؟ قالَ: مَطْبُوبٌ - يَعْني مَسْحُوراً - قالَ: ومَنْ طَبَّهُ؟ قالَ: لَبِيدُ بنُ أعْصَمَ، قالَ: وَفِيمَ؟ قالَ: في جُفِّ طَلْعَةِ ذكَرٍ، في مُشْطٍ ومُشاطَةٍ، تَحْتَ رَعُوفَةٍ في بِئْرِ ذَرْوَانَ». فَجاءَ النَّبِيُّ ﷺ فَقالَ: «هٰذِهِ البِئْرُ التي أُرِيتُها، كأنَّ رُؤُسَ نخلِها رُؤُسُ الشَّياطِينِ، وكأنَّ ماءَها نُقاعَةُ الحِنَّاءِ». فأمَرَ بِهِ النَّبِيُّ ﷺ فأُخْرِجَ قالَتْ عائشَةُ: فَقُلْتُ: يا رَسُولَ اللهِ، فَهَلَّا - تَعْني

(1) (H. 6063) The Prophet ﷺ did not want to encourage people to learn magic.

A'ṣam was a man from Banī Zuraiq, an ally of the Jews." (See H. 5765)

تَنَشَّرْتَ؟ - فَقالَ النَّبِيُّ ﷺ: «أَمَّا اللهُ فَقَدْ شَفانِي، وأَمَّا أنا فأَكْرَهُ أَنْ أُثِيرَ عَلى النَّاسِ شَرّاً»، قالَتْ: وَلَبِيدُ بنُ أَعْصَمَ رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهودَ. [راجع: ٣١٧٥]

(57) CHAPTER. Jealousy and mutual estrangement are forbidden.

(٥٧) بابُ ما يُنْهَى عَنِ التَّحاسُدِ والتَّدابُرِ،

And the Statement of Allāh تعالى :
"And from the evil of the envier when he envies." (V.113:5)

وَقَوْلِهِ تَعالى: ﴿وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥﴾ [الفلق: ٥].

6064. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for others' faults, and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allāh's worshippers! Be brothers (as Allāh has ordered you!)."

٦٠٦٤ - **حدَّثَنا** بِشْرُ بنُ مُحَمَّدٍ: أَخبَرَنا عَبْدُ اللهِ: أَخبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إِيَّاكُمْ والظَّنَّ فإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ، وَلا تَحَسَّسُوا وَلا تَجَسَّسُوا، وَلا تَحاسَدُوا، وَلا تَدابَرُوا، وَلا تَباغَضُوا، وكُونُوا عِبادَ اللهِ إِخْوَاناً». [راجع: ٥١٤٣]

6065. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ said, "Do not hate one another, and do not be jealous of one another; and do not desert (cut your relation with) each other, and O Allāh's worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

٦٠٦٥ - **حدَّثَنا** أَبو اليَمانِ: أَخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أَنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَباغَضُوا، وَلا تَحاسَدُوا، وَلا تَدابَرُوا، وكُونُوا عِبادَ اللهِ إِخْوَاناً. وَلا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخاهُ فَوْقَ ثَلاثَةِ أَيَّامٍ». [راجع: ٦٠٧٦]

(58) CHAPTER. The Statement of Allāh تعالى:
"O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another..." (V.49:12)

(٥٨) بابٌ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجْتَنِبُواْ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُواْ﴾ [الحجرات: ١٢]

6066. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for others' faults, and do not indulge in spying on one another, and do not practise *Najsh*(1), and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allāh's worshippers! Be brothers!"

٦٠٦٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إيَّاكُمْ والظَّنَّ فإنَّ الظَّنَّ أكْذَبُ الحَديثِ، وَلا تَحَسَّسُوا، وَلا تَجَسَّسُوا، وَلا تَناجَشُوا، وَلا تَحاسَدُوا، وَلا تَباغَضُوا، وَلا تَدابَرُوا، وكونُوا عِبادَ اللهِ إخْوَاناً».

[راجع: ٥١٤٣]

(59) CHAPTER. What sort of suspicion is allowed.

(٥٩) بابٌ ما يَجُوزُ مِنَ الظَّنّ

6067. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "I do not think that so-and-so and so-and-so know anything of our religion."

And Al-Laith said, "These two persons were among the hypocrites."

٦٠٦٧ - **حدَّثَنا** سَعيدُ بنُ عُفَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائشَةَ قالَتْ: قالَ النَّبيُّ ﷺ: «ما أظُنُّ فُلاناً وَفُلاناً يَعْرِفانِ مِنْ دِيننا شَيْئاً». قالَ اللَّيْثُ: كانا رَجُلَينِ مِنَ المُنافِقينَ.

[انظر: ٦٠٦٨]

6068. Narrated Al-Laith: 'Āishah رَضِيَ اللهُ عَنْها said, "The Prophet ﷺ entered upon me one day and said, 'O 'Āishah! I do not think that so-and-so and so-and-so know anything of our religion which we follow'."

٦٠٦٨ - **حدَّثَنا** يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ بِهٰذَا، وقالَتْ: دَخَلَ عَلَيَّ النَّبيُّ ﷺ يَوْماً وَقالَ: «يا عائشَةُ، ما أظُنُّ فُلاناً وَفُلاناً يَعْرِفانِ دِينَنا الَّذي نَحْنُ عَلَيْهِ». [راجع: ٦٠٦٧]

(60) CHAPTER. (It is recommended that) a believer should conceal what sins he may commit.

(٦٠) بابٌ سَتْرِ المُؤْمِنِ عَلى نَفْسِهِ

6069. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I

٦٠٦٩ - **حدَّثَنا** عَبْدُ العَزيزِ بنُ

(1) (H. 6066) *Najsh* means to offer a high price for something in order to allure another customer who is interested in the thing.

heard Allāh's Messenger ﷺ saying,. "All the sins of my followers will be forgiven except those of the *Mujāhirīn* (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night, and though Allāh screens it from the public, then he comes in the morning and says, 'O so-and-so, I did such and such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allāh's Screen from himself."

عَبْدِ اللهِ: حدَّثنا إبْرَاهيمُ بنُ سَعْدٍ، عَنِ ابنِ أخي ابنِ شِهابٍ، عَنِ ابنِ شِهابٍ، عَنْ سالمِ بنِ عَبْدِ الله قالَ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافًى إلَّا المُجاهِرِينَ، وإنَّ مِنَ المُجَاهَرَةِ أنْ يَعْمَلَ الرَّجُلُ باللَّيْلِ عَمَلاً، ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللهُ فَيَقُولُ: يا فُلانُ عَمِلْتُ البارِحَةَ كَذَا وكَذَا، وَقَدْ باتَ يَسْتُرُهُ رَبُّهُ ويُصْبِحُ يَكْشِفُ سِتْرَ اللهِ عَنْهُ».

6070. Narrated Safwān bin Muḥriz: A man asked Ibn 'Umar, "What did you hear Allāh's Messenger ﷺ saying regarding *An-Najwā* (secret talk between Allāh and His believing worshipper on the Day of Resurrection)?" He said, "(The Prophet ﷺ said) One of you will come close to his Lord (Allāh) till He will shelter him in His Screen and say: 'Did you commit such and such sin?' He will say, 'Yes.' Then Allāh will say: 'Did you commit such and such sin?' He will say, 'Yes.' So Allāh will make him confess (all his sins) and He will say, 'I screened them (your sins) for you in the world, and today I forgive them for you.'"

[See Vol. 6, *Hadith* No. 4685]

٦٠٧٠ - حدَّثنا مُسَدَّدٌ: حدَّثنا أبو عَوَانَةَ، عَنْ قَتادَةَ، عَنْ صَفْوانَ بنِ مُحْرِزٍ: أنَّ رَجُلاً سألَ ابنَ عُمَرَ: كيفَ سَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ في النَّجْوَى؟ قالَ: «يَدْنُو أحَدُكُمْ مِنْ رَبِّهِ حتى يَضَعَ كَنَفَهُ عَلَيْهِ، فَيَقُولُ: عَمِلْتَ كَذَا وكَذَا؟ فَيَقُولُ: نَعَمْ. وَيَقُولُ: عَمِلْتَ كَذَا وكَذَا؟ فَيَقُولُ: نَعَمْ، فَيُقَرِّرُهُ، ثُمَّ يَقُولُ: إنِّي سَتَرْتُ عَلَيْكَ في الدُّنْيا، فأنا أغْفِرُها لَكَ اليَوْمَ».

[راجع: ٢٤٤١]

(61) CHAPTER. Pride and arrogance.

(٦١) بابُ الكِبْرِ،

Mujāhid said, " 'Bending his neck in pride...'(1) (V.22:9) means he is proud of himself." *'Itfahu'* means his neck.

وَقالَ مُجاهِدٌ ﴿ثَانِيَ عِطْفِهِۦ﴾ [الحج: ٩] مُسْتَكْبِراً في نَفْسِهِ. عِطْفُهُ: رَقَبَتُهُ.

(1) (Chap. 61) (V.22.9) Narrated Abdullah bin Mas'ud: Allāh Messenger ﷺ said, "Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (amongst the audience) said verily a person loves that=

6071. Narrated Ḥāritha bin Wahb Al-Khuzaī: The Prophet ﷺ said, "Shall I inform you about the people of Paradise? They comprise every obscure, unimportant humble person, and if he takes Allāh's Oath that he will do that thing, Allāh will fulfil his oath (by doing that). Shall I inform you about the people of the (Hell) Fire? They comprise every cruel, violent, proud and conceited person."

٦٠٧١ - حَدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرَنا سُفيانُ: حدَّثَنا مَعْبَدُ بنُ خالِدٍ القَيْسِيُّ، عَنْ حارِثَةَ بْنِ وَهْبٍ الخُزاعِيِّ عَنِ النَّبِيِّ ﷺ قالَ: «ألا أُخْبِرُكم بأَهْلِ الجَنَّةِ؟ كلُّ ضَعِيفٍ مُتَضاعِفٍ لَوْ أقْسَمَ عَلَى اللهِ لأبَرَّهُ. ألا أُخْبِرُكُمْ بأهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ». [راجع: ٤٩١٨]

6072. Narrated Anas bin Mālik: Any of the female slaves of Al-Madīna could take hold of the hand of Allāh's Messenger ﷺ and take him wherever she wished.[1]

٦٠٧٢ - وَقالَ مُحَمَّدُ بنُ عِيسَى: حدَّثَنا هُشَيْمٌ: أخْبرَنا حُمَيدٌ الطَّوِيلُ: حدَّثَنا أنَسُ ابنُ مالِكٍ قالَ: كانَتِ الأمَةُ مِنْ إماءِ أهْلِ المَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللهِ ﷺ فَتَنْطَلِقُ بِهِ حَيْثُ شاءَتْ.

(62) CHAPTER. *Al-Hijra* [(to desert or) cut one's relation with another Muslim (i.e., not to speak to him on meeting him)].

(٦٢) بابُ الهِجْرَةِ،

The Prophet ﷺ said, "It is not lawful for a man to desert (not to speak to) his brother (on meeting him) for more than three days."

وَقَوْلِ النَّبِيِّ ﷺ: «لا يَحِلُّ لِرَجُلٍ أنْ يَهْجُرَ أخاهُ فَوْقَ ثَلاثٍ».

6073, 6074, 6075. Narrated 'Āishah, the wife of the Prophet ﷺ that she was told that 'Abdullāh bin Az-Zubair (on hearing that she was selling, or giving something as a gift) said, "By Allāh, if 'Āishah does not give up this, I will declare her incompetent to dispose of her wealth." I said, "Did he ('Abdullāh bin Az-Zubair) say so?" They (people) said, "Yes." 'Āishah said, "I vow to Allāh that I

٦٠٧٣، ٦٠٧٤، ٦٠٧٥ - حدَّثَنا أبو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عَوْفُ ابنُ الطُّفَيْلِ، وَهُوَ ابنُ أخي عائشَةَ زَوْجِ النَّبِيِّ ﷺ لأُمِّها: أنَّ عائشَةَ حُدِّثَتْ أنَّ عَبْدَ اللهِ بنَ الزُّبَيرِ قالَ في بَيعٍ أوْ

=his dress should be beautiful and his shoes should be beautiful. The Prophet ﷺ remarked: Verily, Allāh is the Most Beautiful and loves beauty. Pride is to completely disregard the truth and to scorn (looking down upon) the people." (*Sahih Muslim,* Book of Faith, Vol. 1, *Hadīth* No. 164).

(1) (H. 6072) The Prophet ﷺ was the most humble person having not the least of pride, and he used to help all and was very kind to everybody.

عَطاءٍ أعْطَتْهُ عائشَةُ: وَاللهِ لَتَنْتَهِيَنَّ عائشَةُ أوْ لأَحْجُرَنَّ عَلَيْها، فَقالَتْ: أهُوَ قالَ هٰذا؟ قالُوا: نَعَمْ، قالَتْ: هُوَ للهِ عَليَّ نَذْرٌ، أنْ لا أُكَلِّمَ ابْنَ الزُّبَيرِ أبَداً، فاسْتَشْفَعَ ابنُ الزُّبَيرِ إلَيْها حِينَ طالتِ الهِجْرَةُ، فَقالَتْ: لا وَاللهِ لا أُشَفِّعُ فِيهِ أحَداً، وَلا أتَحَنَّثُ إلى نَذْرِي. فَلَمَّا طالَ ذٰلكَ عَلى ابنِ الزُّبَيرِ، كَلَّمَ المِسْوَرَ بنَ مَخْرَمَةَ وَعَبْدَ الرَّحمٰنِ بنَ الأسْوَدِ بنِ عَبْدِ يَغُوثَ، وهُمَا مِنْ بَنِي زُهْرَةَ، وَقالَ لَهُما: أنْشُدُكما باللهِ لَمَّا أدْخَلْتُمَانِي على عائشَةَ، فإنَّها لا يَحِلُّ لَها أنْ تَنْذِرَ قَطِيعَتِي. فأقْبَلَ بِهِ المِسْوَرُ وَعَبْدُ الرَّحمٰنِ مُشْتَمِلَينِ بأرْدِيَتِهِما، حتى اسْتأذَنا عَلى عائشَةَ فَقالا: السَّلامُ عَلَيكِ وَرَحمَةُ اللهِ وَبَرَكاتُهُ، أنَدْخُلُ؟ قالَتْ عائشَةُ: ادْخُلُوا. قالُوا: كُلُّنا؟ قالَتْ: نَعَم، ادْخُلُوا كُلُّكُمْ، وَلا تعلَمُ أنَّ مَعَهُما ابنَ الزُّبَيرِ، فَلَمَّا دَخَلُوا دَخَلَ ابنُ الزُّبَيرِ الحِجابَ، فاعْتَنَقَ عائشَةَ وَطَفِقَ يُناشِدُها ويَبْكي، وَطَفِقَ المِسْوَرُ وَعَبْدُ الرَّحمٰنِ يُناشِدَانِها إلَّا ما كَلَّمَتْهُ وَقَبِلَتْ مِنْهُ، وَيَقُولانِ: إنَّ النَّبيَّ ﷺ قَدْ نَهَى عَمَّا قَدْ عَلِمْتِ مِنَ الهِجْرَةِ، وَإنَّهُ لا يَحِلُّ لِمُسْلِمٍ أنْ يَهْجُرَ أخاهُ فَوْقَ ثَلاثِ لَيالٍ. فَلَمَّا أكْثَرُوا عَلى عائشَةَ مِنَ

will never speak to Ibn Az-Zubair." When this desertion lasted long, 'Abdullāh bin Az-Zubair sought intercession with her, but she said, "By Allāh, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow." When this state of affairs was prolonged on Ibn Az-Zubair (he felt it hard on him), he said to Al-Miswar bin Makhrama and 'Abdur-Raḥmān bin Al-Aswad bin 'Abd Yaghūth, who were from the tribe of Banī Zuhra, "I beseech you, by Allāh, to let me enter upon 'Āishah, for it is unlawful for her to vow to cut the relation with me." So Al-Miswar and 'Abdur-Raḥmān, wrapping their sheets around themselves, asked 'Āishah's permission saying, "Peace and Allāh's Mercy and Blessings be upon you! Shall we come in?" 'Āishah said, "Come in." They said, "All of us?" She said, "Yes, come in, all of you," not knowing that Ibn Az-Zubair was also with them. So when they entered, Ibn Az-Zubair entered the screened place and got hold of 'Āishah and started requesting her to excuse him, and wept. Al-Miswar and 'Abdur-Raḥmān also started requesting her to speak to him and to accept his repentance. They said (to her), "The Prophet ﷺ forbade what you know of deserting (not speaking to your Muslim brethern), for it is unlawful for any Muslim not to talk to his brother for more than three nights (days)." So when they increased their reminding her (of the superiority of having good relations with kith and kin, and of excusing other's sins), and brought her down to a critical situation, she started reminding them, and wept, saying, "I have made a vow, and (the question of) vow is a difficult one." They (Al-Miswar and 'Abdur-Raḥmān) persisted in their appeal till she spoke with 'Abdullāh bin Az-Zubair and she manumitted forty

التَّذْكِرَةِ والتَّحْرِيجِ طَفِقَتْ تُذَكِّرُهما وَتَبْكي وَتَقُولُ: إنِّي نَذَرْتُ، والنَّذْرُ شَديدٌ. فَلَمْ يَزَالا بِها حتى كَلَّمَتِ ابنَ الزُّبَيرِ، وأعْتَقَتْ في نَذْرِها ذٰلكَ أرْبَعينَ رَقَبَةً، وكانَتْ تَذْكُرُ نَذْرَها بَعْدَ ذٰلكَ فَتَبْكي، حتى تَبُلَّ دُمُوعُها خِمارَها. [راجع: ٣٥٠٣]

slaves as an expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil used to become wet with her tears.

٦٠٧٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ أنَسِ بنِ مالكٍ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَباغَضُوا، وَلا تَحاسَدُوا، وَلا تَدَابَرُوا، وكُونُوا عِبادَ اللهِ إخْواناً، وَلا يَحِلُّ لِمُسْلِمٍ أنْ يَهْجُرَ أخاهُ فَوْقَ ثَلاثِ لَيالٍ». [راجع: ٦٠٦٥]

6076. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not hate one another, nor be jealous of one another; and do not desert (cut your relation with) one another, but O Allāh's worshippers! Be brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights."

٦٠٧٧ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَطاءِ بنِ يَزيدَ اللَّيْثِيِّ، عَنْ أبي أيُّوبَ الأنْصارِيِّ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَحِلُّ لِرَجُلٍ أنْ يَهْجُرَ أخاهُ فَوْقَ ثَلاثِ لَيالٍ، يَلْتَقِيانِ، فَيُعْرِضُ هٰذَا وَيُعْرِضُ هٰذَا، وَخَيرُهُما الَّذي يَبْدأُ بالسَّلامِ». [انظر: ٦٢٣٧]

6077. Narrated Abū Ayyūb Al-Anṣārī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It is not lawful for a man to desert his brother (Muslim) for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former; and the better of the two will be the one who greets the other first."

(٦٣) بابُ ما يَجُوزُ مِنَ الهِجْرانِ لِمَنْ عَصَى،

(63) CHAPTER. The desertion of a sinful person (disobedient to Allāh and His Messenger ﷺ).

وَقالَ كَعْبٌ حِينَ تَخَلَّفَ عَنِ النَّبيِّ ﷺ: ونَهَى النَّبيُّ ﷺ المُسْلِمينَ عَنْ كَلامِنا، وَذَكَرَ خَمْسِينَ لَيْلَةً،

After Ka'b had failed to join the Prophet ﷺ (in the battle of Tabūk), he said, "The Prophet ﷺ forbade all the Muslims to speak to us." Ka'b mentioned fifty nights (as the period of his desertion).

٦٠٧٨ - حدَّثنا مُحمَّدٌ قالَ: أخبرَنا عَبْدَةُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائشةَ رَضيَ اللهُ عَنْها قالَتْ: قالَ رَسولُ اللهِ ﷺ: «إنِّي لأعرِفُ غضبَكِ ورِضاكِ»، قالَتْ: قُلْتُ: وكَيْفَ تَعْرِفُ ذاكَ يا رَسولَ اللهِ؟ قالَ: «إنَّكِ إذا كُنتِ راضِيَةً قُلْتِ: بَلى ورَبِّ مُحَمَّدٍ، وإذا كُنْتِ ساخِطَةً قُلْتِ: لا ورَبِّ إبْراهِيمَ»، قالَتْ: قُلْتُ: أجَلْ، لا أهْجُرُ إلَّا اسمَكَ. [راجع: ٥٢٢٨]

6078. Narrated 'Āishah رَضِيَ الله عَنْها: Allāh's Messenger ﷺ said, "I know whether you are angry or pleased." I said, "How do you know that O Allāh's Messenger?" He said, "When you are pleased, you say, 'Yes, by the Lord of Muhammad,' but when you are angry, you say, 'No, by the Lord of Ibrāhīm (Abraham)!' " I said, "Yes, I do not leave, except your name."

(٦٤) بابٌ: هَلْ يَزُورُ صاحِبَهُ كُلَّ يَومٍ، أوْ بُكْرَةً وعَشِيّاً؟

(64) CHAPTER. May a person visit his friend daily, or visit him in the morning and in the evening?

٦٠٧٩ - حدَّثنا إبْراهِيمُ بْنُ مُوسَى: أخْبرَنا هِشامٌ، عَنْ مَعْمَرٍ، وَقالَ اللَّيْثُ: حدَّثَني عُقَيْلٌ: قالَ ابنُ شِهابٍ: فأخبرَني عُرْوَةُ بنُ الزُّبَيْرِ: أنَّ عائشَةَ زَوْجَ النَّبيِّ ﷺ قالَت: لَمْ أعْقِلْ أبَوَيَّ إلَّا وهُما يَدِينانِ الدِّينَ، ولَمْ يَمُرَّ عَلَيْهِما يَوْمٌ إلَّا يأتِينا فِيهِ رَسُولُ اللهِ ﷺ طَرَفَي النَّهارِ بُكْرَةً وَعَشِيَّةً. فبَيْنَما نَحْنُ جُلوسٌ في بَيْتِ أبي بَكْرٍ في نَحْرِ الظَّهِيرَةِ قالَ قائِلٌ: هٰذا رَسُولُ اللهِ ﷺ، في ساعةٍ لَمْ يَكُنْ يأتِيْنَا فِيها. قالَ أبو بَكْرٍ: ما جاءَ بِهِ في هٰذِهِ السَّاعَةِ إلَّا أمْرٌ. قالَ: «إنِّي قَدْ أُذِنَ لي بالخُرُوجِ». [راجع: ٤٧٦]

6079. Narrated 'Āishah رَضِيَ الله عَنْها, the wife of the Prophet ﷺ I do not remember my parents believing in any religion other than the religion (of Islām), and there passed not a single day, without our being visited by Allāh's Messenger ﷺ in the morning and in the evening. One day, while we were sitting in the house of Abū Bakr (my father) at noon, someone said, "This is Allāh's Messenger ﷺ coming at an hour at which he never used to visit us." Abū Bakr said, "There must be something very urgent that has brought him at this hour." The Prophet ﷺ said, "I have been allowed to go out (of Makkah) to migrate.'"

[For details, see Vol. 5, *Hadīth* No. 3905 and 3906 حديث الهجرة]

(65) CHAPTER. The paying of a visit.

(٦٥) بابُ الزِّيارَةِ،

And whoever visited some people and ate in their houses.

Salmān visited Abū Ad-Dardā' during the lifetime of the Prophet ﷺ and took a meal with him.

وَمَنْ زارَ قَوْماً فَطَعِمَ عِنْدَهُمْ، وَزارَ سَلْمانُ أبا الدَّرْداءِ في عَهْدِ النَّبيِّ ﷺ فأكَلَ عِنْدَهُ.

6080. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ visited a household among the *Anṣār*, and he took a meal with them. When he intended to leave, he asked for a place in that house for him to pray. So, a mat, sprinkled with water, was put and he offered *Ṣalāt* (prayer) over it, and invoked for Allāh's Blessing upon them (his hosts).

٦٠٨٠ - حدَّثنا مُحَمَّدُ بنُ سَلامٍ: أخبرَنا عَبْدُ الوَهَّابِ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أنَسِ ابْنِ سِيرِينَ عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ زارَ أهْلَ بَيْتٍ مِنَ الأنْصارِ، فَطَعِمَ عِنْدَهُمْ طَعاماً، فَلَمَّا أرادَ أنْ يَخْرُجَ، أمَرَ بِمَكانٍ مِنَ البَيْتِ فَنُضِحَ لَهُ عَلى بِساطٍ فَصَلَّى عَلَيْهِ وَدَعا لَهُمْ. [راجع: ٦٧٠]

(66) CHAPTER. Whoever spruced himself up for the delegates.

(٦٦) بابُ مَنْ تَجَمَّلَ لِلوُفُودِ

6081. Narrated 'Abdullāh: 'Umar saw a silken cloak over a man (for sale), so he took it to the Prophet ﷺ and said, "O Allāh's Messenger! Buy this and wear it when the delegate comes to you." He (ﷺ) said, "The silk is worn by one who will have no share (in the Hereafter)." Some time passed after this event, and then the Prophet ﷺ sent a (similar) cloak to him. 'Umar brought that cloak back to the Prophet ﷺ and said, "You have sent this to me, and you said about a similar one what you said?" The Prophet ﷺ said, "I have sent it to you so that you may get money by selling it." Because of this, Ibn 'Umar used to hate the silken markings on the garments.

٦٠٨١ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الصَّمَدِ قالَ: حدَّثَنِي أبي قالَ: حدَّثَنِي يَحْيَى بنُ أبي إسحَاقَ قالَ: قالَ لي سالِمُ بنُ عَبْدِ اللهِ: ما الإسْتَبْرَقُ؟ قُلْتُ: ما غَلُظَ مِنَ الدِّيباجِ وَخَشُنَ مِنْهُ، قالَ: سَمِعْتُ عَبْدَ اللهِ يَقُولُ: رأى عُمَرُ عَلى رَجُلٍ حُلَّةً مِنْ إسْتَبْرَقٍ، فأتى بِها النَّبِيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، اشْتَرِ هٰذِهِ فالبَسْها لِوَفْدِ النَّاسِ إذا قَدِمُوا عَلَيْكَ، فَقالَ: «إنَّما يَلْبَسُ الحَرِيرَ مَنْ لا خَلاقَ لَهُ»، فَمَضى في ذٰلكَ ما

مَضَى، ثُمَّ إنَّ النَّبِيَّ ﷺ بَعَثَ إلَيْهِ بِحُلَّةٍ، فأتى بِها النَّبِيَّ ﷺ فَقالَ: بَعَثْتَ إليَّ بِهٰذِهِ، وَقَدْ قُلْتَ في مِثْلِها ما قُلْتَ؟ قالَ: «إنَّما بَعَثْتُ إلَيْكَ لِتُصِيبَ بِها مالاً». [راجع: ٨٨٦]

فَكانَ ابنُ عُمَرَ يَكْرَهُ العَلَمَ في الثَّوْبِ لِهٰذا الحَدِيثِ.

(67) CHAPTER. The establishment of a bond of brotherhood and the conclusion of a treaty.

(٦٧) **بابُ الإخاءِ والحِلْفِ**،

And Abū Juḥaifa said, "The Prophet ﷺ established a bond of brotherhood between Salmān and Abū Ad-Dardā'.

'Abdur-Raḥmān bin 'Aūf said, "When we arrived at Al-Madīna, the Prophet ﷺ established a bond of brotherhood between me and Sa'd bin Ar-Rabi'."

وَقالَ أبو جُحَيْفَةَ: آخَى النَّبِيُّ ﷺ بَينَ سَلْمانَ وأبي الدَّرْداءِ، وَقالَ عَبْدُ الرَّحمٰنِ بنُ عَوْفٍ: لَمَّا قَدِمْنا المَدِينَةَ آخَى النَّبِيُّ ﷺ بَيْني وَبينَ سَعْدِ بنِ الرَّبيعِ.

6082. Narrated Anas رَضِيَ الله عَنْهُ: When 'Abdur-Raḥmān came to us, the Prophet ﷺ established a bond of brotherhood between him and Sa'd bin Ar-Rabi'. Once, the Prophet ﷺ said, "As you (O 'Abdur-Raḥmān) have married, give a wedding banquet even if with one sheep."

٦٠٨٢ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أنَسٍ قالَ: لَمَّا قَدِمَ عَلَيْنا عَبْدُ الرَّحمٰنِ فَآخَى النَّبِيُّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بنِ الرَّبيعِ. فَقالَ النَّبِيُّ ﷺ: «أوْلِمْ ولَوْ بِشاةٍ». [راجع: ٢٠٤٩]

6083. Narrated 'Āṣim: I said to Anas bin Mālik, "Did it reach you that the Prophet ﷺ said, "There is no treaty of brotherhood in Islām?" Anas said, "The Prophet ﷺ made a treaty (of brotherhood) between the *Anṣār* and the Quraish in my home."

٦٠٨٣ - **حدَّثنا** مُحَمَّدُ بنُ صَبَّاحٍ: حدَّثنا إسْماعِيلُ بنُ زَكَرِيَّا: حدَّثَنا عاصِمٌ قالَ: قُلْتُ لأنَسِ بنِ مالكٍ: أبَلَغَكَ أنَّ النَّبِيَّ ﷺ قالَ: «لا حِلْفَ في الإسْلامِ؟» فَقالَ: قَدْ حالَفَ النَّبِيُّ ﷺ بَينَ قُرَيْشٍ والأنْصارِ في داري. [راجع: ٢٢٩٤]

(68) CHAPTER. (What is said about) smiling and laughing.

(٦٨) **بابُ التَّبَسُّمِ والضَّحِكِ**،

And Fāṭima عليها السلام said, "The Prophet ﷺ told me something secretly (during his fatal illness) and I laughed."

Ibn 'Abbās said, "Allāh is He Who makes (whom He wills) laugh and makes (whom He wills) weep."

[See V.53 :43 the Qur'ān].

وَقالَتْ فاطِمَةُ عَلَيْها السَّلامُ: أَسَرَّ إِلَيَّ النَّبِيُّ ﷺ فَضَحِكْتُ، وقالَ ابنُ عَبَّاسٍ: إنَّ اللهَ هُوَ أضْحَكَ وأبْكَى.

6084. Narrated 'Āishah رَضِيَ اللهُ عَنها: Rifa'a Al-Quraẓī divorced his wife irrevocably (i.e., that divorce was the final). Later on 'Abdur-Raḥmān bin Az-Zubair married her after him. She came to the Prophet ﷺ and said, "O Allāh's Messenger! I was Rifa'a's wife and he divorced me thrice, and then I was married to 'Abdur-Raḥmān bin Az-Zubair, who, by Allāh has nothing with him except something like this fringe[1] O Allāh's Messenger," showing a fringe she had taken from her covering sheet. Abū Bakr was sitting with the Prophet ﷺ while Khālid bin Sa'īd bin Al-'Āṣ was sitting at the door of the room waiting for admission. Khālid started calling Abū Bakr, "O Abū Bakr! Why don't you reprove this lady from what she is openly saying before Allāh's Messenger?" Allāh's Messenger ﷺ did nothing except smiling, and then said (to the lady),"Perhaps you want to go back to Rifā'a? No, (it is not possible), unless and until you enjoy the sexual relation with him ('Abdur- Raḥmān), and he enjoys the sexual relation with you."

٦٠٨٤ - حدَّثَنا حِبَّانُ بنُ مُوسَى: أَخْبرَنا عبدُ اللهِ أَخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أَنَّ رِفاعَةَ القُرَظِيَّ طَلَّقَ امْرأتَهُ فَبَتَّ طَلاقَها فَتزَوَّجَها بَعْدَهُ عَبْدُ الرَّحمٰنِ بنُ الزَّبِيْرِ فَجاءَتِ النَّبِيَّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّها كانَتْ عِنْدَ رِفاعَةَ فَطَلَّقَها آخِرَ ثَلاثِ تَطْلِيْقاتٍ فَتزَوَّجَها بَعْدَهُ عَبْدُ الرَّحمٰنِ بنُ الزَّبِيْرِ، وإنَّهُ وَاللهِ ما مَعَهُ يا رَسُولَ اللهِ إلَّا مِثْلُ هٰذِهِ الهُدْبَةِ، لِهُدْبَةٍ أَخَذَتْها مِنْ جِلْبابِها، قالَ: وأبو بَكْرٍ جالِسٌ عِنْدَ النَّبِيِّ ﷺ وَابنُ سَعِيدِ بنِ العاصِ جالِسٌ بِبابِ الحُجْرَةِ لِيُؤْذَنَ لَهُ. فَطَفِقَ خالِدٌ يُنادِي أبا بَكْرٍ: يا أبا بَكْرٍ، ألا تَزْجُرُ هٰذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللهِ ﷺ؟ وَما يَزِيدُ رَسُولُ اللهِ ﷺ عَلى التَّبَسُّمِ، ثُمَّ قالَ: «لَعَلَّكِ تُرِيدِينَ أَنْ تَرجِعي إلى رِفاعَةَ، لا، حتى تَذُوقي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ». [راجع: ٢٦٣٩]

6085. Narrated Sa'd: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ asked permission of

٦٠٨٥ - حدَّثَنا إسْماعِيلُ: حدَّثَنا

(1) (H. 6084) He was impotent (she said so, but in fact he was not so).

Allāh's Messenger ﷺ to see him while some Quraishī women were sitting with him, and they were asking him to give them more financial support while raising their voices over the voice of the Prophet ﷺ. When 'Umar asked permission to enter, all of them hurried to screen themselves. The Prophet ﷺ admitted 'Umar and he entered, while the Prophet ﷺ was smiling. 'Umar said, "May Allāh always keep you smiling, O Allāh's Messenger! Let my father and mother be sacrificed for you!" The Prophet ﷺ said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said, "You have more right that they should be afraid of you, O Allāh's Messenger!" And then he ('Umar) turned towards the women and said, "O enemies of your souls! You are afraid of me and not of Allāh's Messenger?" The women replied, "Yes, for you are sterner and harsher than Allāh's Messenger." Allāh's Messenger ﷺ said, "O Ibn Al-Khaṭṭāb! By Him in Whose Hand my soul is, whenever *Shaitān* (Satan) sees you taking a way, he follows a way other than yours!"

6086. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ was in Ṭā'if (trying to conquer it), he said to his companions, "Tomorrow we will return (to Al-Madīna), if Allāh will." Some of the Companions of Allāh's Messenger ﷺ said, "We will not leave till we conquer it." The Prophet ﷺ said, "Therefore, be ready to

إبرَاهِيمُ، عَنْ صَالِحِ بنِ كَيْسانَ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الحَمِيدِ بنِ عَبْدِ الرَّحمٰنِ بنِ زَيْدِ بنِ الخَطَّابِ، عَنْ مُحَمَّدِ بنِ سَعْدٍ، عَنْ أبِيهِ قالَ: اسْتأذَنَ عُمَرُ بنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ عَلى رَسُولِ اللهِ ﷺ وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يَسْألْنَهُ وَيسْتَكْثِرْنَهُ، عالِيَةً أصْواتُهُنَّ على صَوْتِهِ، فَلَمَّا اسْتأذَنَ عُمَرُ تَبادَرْنَ الحِجابَ، فأذِنَ لَهُ النَّبِيُّ ﷺ فَدَخَلَ والنَّبِيُّ ﷺ يَضْحَكُ، فَقالَ: أضْحَكَ اللهُ سِنَّكَ يا رَسُولَ اللهِ بِأبِي أنْتَ وأُمِّي، فَقالَ: «عَجِبْتُ مِنْ هٰؤُلاءِ اللَّاتِي كُنَّ عِنْدِي لَمَّا سَمِعْنَ صَوْتَكَ تَبادَرْنَ الحِجابَ»، فَقالَ: أنْتَ أحَقُّ أنْ يَهَبْنَ يا رَسُولَ اللهِ، ثُمَّ أقْبَلَ عَلَيْهِنَّ فَقالَ: يا عَدُوَّاتِ أنْفُسِهِنَّ، أتَهَبْنَنِي ولَمْ تَهَبْنَ رَسُولَ اللهِ ﷺ؟ فَقُلْنَ: إنَّكَ أفَظُّ وأغْلَظُ مِنْ رَسُولِ اللهِ ﷺ. قالَ رَسُولُ اللهِ ﷺ: «إيهٍ يا ابنَ الخَطَّابِ، وَالَّذي نَفْسِي بِيدِهِ ما لَقِيَكَ الشَّيْطانُ سالِكاً فَجّاً إلَّا سَلَكَ فَجّاً غَيرَ فَجِّكَ». [راجع: ٣٢٩٤]

٦٠٨٦ - حدَّثنا قُتَيْبَةُ بن سَعيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ أبي العَبَّاسِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: لَمَّا كانَ رَسُولُ اللهِ ﷺ بالطَّائِفِ قالَ: «إنَّا قافِلُونَ غَداً إنْ شاءَ اللهُ».

fight tomorrow." On the following day, they (Muslims) fought fiercely (with the people of Ṭā'if) and suffered many wounds. Then Allāh's Messenger ﷺ said, "Tomorrow we will return (to Al-Madīna), if Allāh will." His Companions kept quiet this time. Allāh's Messenger ﷺ then smiled.

فَقالَ ناسٌ مِنْ أصحابِ رَسُولِ اللهِ ﷺ: لا نَبرَحُ أوْ نَفْتَحَها، فَقالَ النَّبيُّ ﷺ: «فاغْدُوا عَلى القِتالِ». قالَ: فَغَدَوْا فَقَاتَلُوهُمْ قِتالاً شَدِيداً وكَثُرَ فِيهِمُ الجِراحاتُ، فَقالَ رَسُولُ اللهِ ﷺ: «إنَّا قافِلُونَ غَداً إنْ شاءَ اللهُ»، قالَ: فسَكَتوا، فَضَحِكَ رَسُولُ اللهِ ﷺ.

قالَ الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ بالخَبرِ كُلِّهِ. [راجع: ٤٣٢٥]

6087. Narrated Abū Hurairah رَضِيَ اللهُ عَنهُ: A man came to the Prophet ﷺ and said, "I have been ruined for I had sexual relation with my wife in Ramaḍān (while I was observing fasting)". The Prophet ﷺ (in expiation) said (to him), "Manumit a slave." The man said, "I cannot afford that." The Prophet ﷺ said, "(Then) observe *Ṣaum* (fast) for two successive months (continuously)". The man said, "I cannot do that." The Prophet ﷺ said, "(Then) feed sixty *Masākīn* (poor persons)." The man said, "I have nothing (to feed them with)." Then a big basket full of dates was brought to the Prophet ﷺ. The Prophet ﷺ said, "Where is the questioner? Go and give this in charity." The man said, "(Shall I give this in charity) to a poorer person than I? By Allāh, there is no family in between these two mountains (of Al-Madīna) who are poorer than we." The Prophet ﷺ then smiled till his premolar teeth became visible, and said, "Then (feed) your (family with it)."

[See Vol. 3, *Ahādi<u>th</u>* Nos. 1936, 1937]

٦٠٨٧ - **حدَّثَنا** مُوسَى: حدَّثَنا إبْرَاهِيمُ: أخْبَرَنَا ابنُ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحمٰنِ: أن أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أتى رَجُلٌ النَّبيَّ ﷺ فَقالَ: هَلَكْتُ، وَقَعْتُ عَلى أهْلِي في رَمَضانَ، قالَ: «أعْتِقْ رَقَبَةً»، قالَ: لَيْسَ لي، قالَ: «فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ»، قالَ: لا أسْتَطِيعُ، قالَ: «فأطْعِمْ سِتِّينَ مِسْكِيناً» قالَ: لا أجِدُ. فأُتِيَ بعَرَقٍ فِيهِ تَمْرٌ - قالَ إبْرَاهِيمُ: العَرَقُ المِكْتَلُ - فَقالَ: «أيْنَ السَّائِلُ؟ تَصَدَّقْ بِها». قالَ: عَلى أفْقَرَ مِنِّي؟ وَاللهِ ما بَينَ لابَتَيْها أهْلُ بَيْتٍ أفْقَرُ مِنَّا. فَضَحِكَ النَّبيُّ ﷺ حتى بَدَتْ نَوَاجِذُهُ، قالَ: «فأنْتُمْ إذاً». [راجع: ١٩٣٦]

6088. Narrated Anas bin Mālik رَضِيَ اللهُ عَنهُ: While I was going along with Allāh's

٦٠٨٨ - **حدَّثَنا** عَبْدُ العَزِيزِ بنُ

Messenger ﷺ, who was wearing a Najrānī *Burd* (sheet) with a thick border, a bedouin overtook the Prophet ﷺ and pulled his *Ridā'* (sheet) forcibly. I looked at the side of the shoulder of the Prophet ﷺ and noticed that the edge of the *Ridā'* had left a mark on it because of the violence of his pull. The bedouin said, "O Muḥammad! Order for me some of Allāh's Property which you have." The Prophet ﷺ turned towards him, (smiled) and ordered that he be given something.

عَبْدِ اللهِ الأُوَيْسِيُّ: حدَّثَنا مالِكٌ، عَنْ إسحاقَ بن عَبْدالله بن أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالِكٍ قالَ: كُنْتُ أمْشِي مَعَ رَسُولِ اللهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الحاشِيَةِ فأدْرَكَهُ أعْرابِيٌّ فَجَبَذَ بردائِهِ جَبْذَةً شَديدَةً، قال أنَسٌ: فَنَظَرْتُ إلى صَفْحَةِ عاتِقِ النَّبِيِّ ﷺ وَقَدْ أثَّرَتْ فِيها حاشِيَةُ الرِّداءِ مِنْ شِدَّةِ جَبْذَتِهِ، ثُمَّ قالَ: يا مُحَمَّدُ، مُرْ لِي مِنْ مالِ اللهِ الذي عِنْدَكَ. فالْتَفَتَ إلَيْهِ فَضَحِكَ ثُمَّ أمَرَ لَهُ بِعَطاءٍ. [راجع: ٣١٤٩]

6089. Narrated Jarīr: The Prophet ﷺ did not screen himself from me (had never prevented me from entering upon him) since I embraced Islām, and whenever he saw me, he would receive me with a smile.

٦٠٨٩ - حدَّثَنا ابنُ نُمَيْرٍ: حدَّثَنا ابنُ إدْرِيسَ: عَنْ إسْماعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: ما حَجَبَنِي النَّبِيُّ ﷺ مُنْذُ أسْلَمْتُ وَلا رَآنِي إلَّا تَبَسَّمَ في وَجْهِي. [راجع: ٣٠٢٠]

6090. Jarīr added: Once I told him that I could not sit firm on horses. He stroke me on the chest with his hand, and said, "O Allāh! Make him firm and make him a guide and a rightly guided man.

٦٠٩٠ - وَلَقَدْ شَكَوْتُ إلَيْهِ أنِّي لا أثْبُتُ عَلَى الخَيلِ، فَضَرَبَ بيَدِهِ في صَدْرِي وَقالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجْعَله هادِياً مَهْدِيّاً». [راجع: ٣٠٣٥]

6091. Narrated Zainab bint Umm Salama رَضِيَ اللهُ عَنْهما: Umm Sulaim said, "O Allāh's Messenger! Verily, Allāh is not shy of telling the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" He said, "Yes, if she notices a discharge." On that Umm Salama laughed and said, "Does a woman get a (nocturnal sexual) discharge?" He said, "How then does (her) son resemble her (his mother)?"

٦٠٩١ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيى. عَنْ هِشامٍ قالَ: أخْبرَنِي أبِي، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أنَّ أُمَّ سُلَيْمٍ قالَتْ: يا رَسُولَ اللهِ، إنَّ اللهَ لا يَسْتَحِي مِنَ الحَقِّ، هَلْ عَلَى المَرأةِ غُسْلٌ إذَا احْتَلَمَتْ؟ قالَ: «نَعَمْ، إذَا

رأتِ المَاءَ». فضَحِكَتْ أمُّ سَلَمَةَ فَقالَتْ: أتَحْتَلِمُ المَرأةُ؟ فَقالَ النَّبيُّ ﷺ: «فَبِمَ شَبَهُ الوَلَدِ؟» [راجع: ١٣٠]

[See Vol. 1, *Hādith* No. 130]

٦٠٩٢ - حدَّثَنَا يَحيى بنُ سُلَيْمانَ قالَ: حدَّثَنِي ابنُ وَهْبٍ: أخبرَنا عَمْرٌو أنَّ أبا النَّضْرِ حَدَّثَهُ عَنْ سُلَيْمانَ بنِ يَسارٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما رأيْتُ النَّبيَّ ﷺ مُسْتَجْمِعاً قَطُّ ضَاحِكاً حتى أرَى مِنْهُ لَهَوَاتِهِ، إنَّمَا كانَ يَتَبَسَّمُ. [راجع: ٤٨٢٨]

6092. Narrated 'Āishah رَضِيَ اللهُ عَنها: I never saw the Prophet ﷺ laughing to an extent that one could see his palate; he always used to smile only.

٦٠٩٣ - حدَّثَنَا مُحَمَّدُ بنُ مَحْبُوبٍ: حدَّثَنا أبو عَوَانَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ.

وَقالَ لي خَلِيفَةُ: حدَّثَنا يَزيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً جاءَ إلى النَّبيِّ ﷺ يَوْمَ الجُمُعَةِ وَهُوَ يَخْطُبُ بالمَدينَةِ. فَقالَ: قَحَطَ المَطَرُ فاسْتَسْقِ رَبَّكَ. فَنَظَرَ إلى السَّماءِ وَما نَرى مِنْ سحَابٍ فَاسْتَسْقَى، فَنَشأ السَّحابُ بَعْضُهُ إلى بَعْضٍ، ثُمَّ مُطِرُوا حتى سالَتْ مَثاعِبُ المَدينَةِ، فَمَا زَالَتْ إلى الجُمُعَةِ المُقْبِلَةِ ما تُقْلِعُ. ثُمَّ قامَ ذلكَ الرَّجُلُ أوْ غَيرُهُ والنَّبيُّ ﷺ يَخْطُبُ فَقالَ: غَرِقْنا، فادْعُ رَبَّكَ يَحْبِسْها عَنَّا. فَضَحِكَ ثُمَّ قالَ: «اللَّهُمَّ حَوَالَيْنا وَلا عَلَيْنا»، مَرَّتَينِ أوْ ثَلاثاً. فجعَلَ السَّحابُ يَتَصَدَّعُ عَنِ

6093. Narrated Anas رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ on a Friday while he (the Prophet ﷺ) was delivering a *Khutba* (religious talk) at Al-Madīna, and said, "There is drought (lack of rain), so please invoke your Lord to bless us with the rain." The Prophet ﷺ looked at the sky, where no cloud could be detected. Then he invoked Allāh for rain. Clouds started gathering together and it rained till Al-Madīna valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet ﷺ was delivering the Friday *Khutba*, and said, "We are drowned; please invoke your Lord to withhold it (rain) from us." The Prophet ﷺ smiled and said twice or thrice, "O Allāh! (Please let it rain) round about us and not upon us." The clouds started dispersing over Al-Madīna to the right and to the left, and it rained round about Al-Madīna and not upon Al-Madīna. Allāh showed them (the people) the miracle from Him to His Prophet ﷺ and His response to his invocation.

الْمَدِينَةِ يَميناً وشِمالاً يُمْطَرُ ما حَوالَيْنا وَلا يُمْطَرُ فِيها شَيْءٌ، يُرِيهِمُ اللهُ كَرامَةَ نَبِيِّهِ ﷺ وَإجابَةَ دَعْوَتِهِ.

[راجع: ٩٣٢]

(69) CHAPTER. The Statement of Allāh تعالى:
"O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds)" (V.9:119)
And what is forbidden as regards telling of lies.

(٦٩) **باب قَوْلِ اللهِ تَعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التوبة: ١١٩] وما يُنْهى عَنِ الكَذِبِ**

6094. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Truthfulness leads to *Al-Birr* (piety, righteousness, and every act of obedience to Allāh) and *Al-Birr* leads to Paradise. And a man keeps on telling the truth until he becomes a *Ṣiddīq* (truthful person). Falsehood leads to *Al-Fujūr* (i.e., wickedness, evil-doing, etc.), and *Al-Fujūr* leads to the (Hell) Fire, and a man keeps on telling lies till he is written as a liar before Allāh."

٦٠٩٤ - **حَدَّثَنا** عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ الصِّدْقَ يَهْدِي إلى البِرِّ، وإنَّ البِرَّ يَهْدِي إلى الجَنَّةِ، وَإنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقاً. وَإنَّ الكَذِبَ يَهدي إلى الفُجُورِ وإنَّ الفُجُورَ يَهْدِي إلى النَّارِ، وإنَّ الرَّجُلَ لَيَكْذِبُ حتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّاباً».

6095. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie,
2. whenever he promises, he breaks his promise;
3. whenever he is entrusted, he betrays (proves to be dishonest)." (See H. 33, 34)

٦٠٩٥ - **حدَّثنا** ابنُ سَلامٍ: حدَّثنا إسْماعِيلُ بنُ جَعْفَرٍ، عَنْ أبي سُهَيْلٍ نافِعِ بنِ مالِكِ بنِ أبي عامِرٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «آيَةُ المُنافِقِ ثَلاثٌ: إذَا حَدَّثَ كَذَبَ، وإذَا وَعَدَ أخْلَفَ، وإذَا اؤْتُمِنَ خانَ».

6096. Narrated Samura bin Jundub رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I saw (in a dream) two men came to me." Then the Prophet ﷺ

٦٠٩٦ - **حدَّثنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا جَرِيرٌ: حدَّثنا أبو

narrated the story (saying), "They said, 'The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread (that lie) all over the world. So he will be punished like that till the Day of Resurrection.'"

رَجاءٍ، عَنْ سَمُرَةَ ابنِ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «رأيْتُ رَجُلَينِ أتَيانِي، قالا: الَّذي رأيْتَهُ يُشَقُّ شِدْقُهُ فكَذَّابٌ يَكْذِبُ بالكَذْبَةِ تُحْمَلُ عَنْهُ حتى تَبْلُغَ الآفاقَ فَيُصْنَعُ بِهِ إلى يَوْمِ القِيامَةِ». [راجع: ٨٤٥]

(70) CHAPTER. The righteous way or guidance.

(٧٠) بابُ الهَدْيِ الصَّالِحِ

6097. Narrated Hudhaifa: From among the people, Ibn Umm 'Abd greatly resembled Allāh's Messenger ﷺ in solemn gait and appearance, calmness and sobriety from the time he goes out of his house till he returns to it. But we do not know how he behaves with his family when he is alone with them.[1]

٦٠٩٧ - حدَّثَني إسحَاقُ بنُ إبرَاهيمَ قالَ: قُلْتُ لأبي أُسامَةَ: أَحَدَّثَكُمُ الأعمَشُ: سَمِعْتُ شَقِيقاً قالَ: سَمِعْتُ حُذَيْفَةَ يَقُولُ: إنَّ أشْبَهَ النَّاسِ دَلاًّ وسَمْتاً وَهَدْياً برَسُولِ اللهِ ﷺ لَابْنُ أُمِّ عَبْدٍ مِنْ حِينِ يَخْرُجُ مِنْ بَيْتِهِ إلى أنْ يَرْجِعَ إلَيْهِ لا نَدْرِي ما يَصْنَعُ في أهْلِهِ إذَا خَلا. [راجع: ٣٧٦٢]

6098. Narrated Tāriq: 'Abdullāh said, "The best talk is Allāh's Book (the Qur'ān), and the best guidance is the guidance of Muhammad ﷺ."

٦٠٩٨ - حدَّثَنَا أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ مُخارِقٍ قالَ: سَمِعْتُ طارِقاً قالَ: قالَ عَبْدُ اللهِ: إنَّ أحْسَنَ الحَديثِ كِتابُ اللهِ، وأحْسَنَ الهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ. [انظر: ٧٢٧٧]

(71) CHAPTER. To be patient when one is harmed (by others).
And the Statement of Allāh تعالى:
"...Only those who are patient shall receive their reward in full, without reckoning." (V.39:10)

(٧١) بابُ الصَّبْرِ في الأذَى، وقَوْلِ اللهِ تَعالى: ﴿إِنَّمَا يُوَفَّى ٱلصَّـٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾ [الزمر: ١٠]

6099. Narrated Abū Mūsa: The Prophet

٦٠٩٩ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا

(1) (H. 6097) Whether he keeps the same way as Allāh's Messenger ﷺ or follows another way.

ﷺ said, "None is more patient than Allāh against the harmful saying, He hears from the people; they ascribe a son (or offspring or children) to Him, yet He gives them health and (supplies them with) provision."

[See Vol. 6, *Hadith* No. 4482]

يَحْيى بنُ سَعِيدٍ، عَنْ سُفْيانَ قالَ: حدَّثَنِي الأعمَشُ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنْ أبي عَبْدِ الرَّحمٰنِ السُّلَميِّ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ، عَنِ النَّبيِّ ﷺ قالَ: «لَيْسَ أحَدٌ - أوْ لَيْسَ شَيْءٌ - أصْبَرَ عَلى أذًى سَمِعَهُ مِنَ اللهِ، إنَّهُمْ لَيَدْعُونَ لَهُ وَلَداً، وَإنَّهُ لَيُعافِيهِمْ وَيَرْزُقُهُمْ». [انظر: ٧٣٧٨]

6100. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ divided and distributed something as he used to do for some of his distributions. A man from the *Ansār* said, "By Allāh, in this distribution the Pleasure of Allāh has not been intended." I said, "I will definitely tell this to the Prophet ﷺ." So I went to him while he was sitting with his Companions and told him of it secretly. That was hard upon the Prophet ﷺ and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet ﷺ then said, "(Prophet) Mūsa (Moses) was harmed with more than this, yet he remained patient."

٦١٠٠ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ قالَ: سَمِعْتُ شَقِيقاً يَقُولُ: قالَ عَبْدُ اللهِ: قَسَمَ النَّبيُّ ﷺ قِسْمَةً كَبَعْضِ ما كانَ يَقْسِمُ، فَقالَ رَجُلٌ مِنَ الأنْصارِ: وَاللهِ إنَّها لَقِسْمَةٌ ما أُرِيدَ بِها وَجْهُ اللهِ، قُلْتُ: أمَا لأقُولَنَّ لِلنَّبيِّ ﷺ. فأتَيْتُهُ وهُوَ في أصحَابِهِ فَسارَرْتُهُ، فَشَقَّ ذٰلكَ عَلى النَّبيِّ ﷺ وتَغَيَّرَ وَجْهُهُ وغَضِبَ، حتى وَدِدْتُ أنِّي لَمْ أكُنْ أخْبَرْتُهُ، ثُمَّ قالَ: «قَدْ أُوذِيَ مُوسَى بأكْثَرَ مِنْ ذٰلكَ فَصَبَرَ». [راجع: ٣١٥٠]

(72) CHAPTER. Whoever did not admonish people in their faces (i.e., directly).

(٧٢) بابُ مَنْ لَمْ يَوَاجِهِ النَّاسَ بالعِتابِ

6101. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ did something and allowed the people to do it, but some people refrained from doing it. When the Prophet ﷺ learned of that, he delivered a *Khutba* (religious talk), and after having sent praises to Allāh, he said, "What is wrong with such people as refrain from doing a thing that I do? By Allāh, I know Allāh better than they, and I

٦١٠١ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَنا مُسْلمٌ، عَنْ مَسْرُوقٍ: قالَتْ عائشَةُ: صَنَعَ النَّبيُّ ﷺ شَيْئاً فَرَخَّصَ فِيهِ فَتَنَزَّهَ عَنْهُ قَوْمٌ، فَبَلَغَ ذٰلكَ النَّبيَّ ﷺ فَخَطَبَ فَحَمِدَ اللهَ، ثُمَّ قالَ: «ما بالُ أقْوامٍ

am more afraid of Him than they."

يَتَنَزَّهُونَ عَنِ الشَّيْءِ أَصْنَعُهُ؟ فَوَاللهِ إِنِّي لأَعْلَمُهُمْ بِاللهِ وأَشَدُّهُمْ لَهُ خَشْيَةً».

[انظر: ٧٣٠١]

6102. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was more shy than a virgin in her separate room.[1] And if he saw a thing which he disliked, we would recognise that (feeling) on his face.

٦١٠٢ - **حدَّثَنَا** عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ: أخبرَنا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعْتُ عَبْدَ اللهِ هُوَ ابنُ أَبي عُتْبَةَ مَوْلَى أَنَسٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ قالَ: كانَ النَّبِيُّ ﷺ أَشَدَّ حَياءً مِنَ العَذْرَاءِ في خِدْرِها، فإذَا رأى شَيْئاً يَكْرَهُهُ عَرَفْناهُ في وَجْهِه.

[راجع: ٣٥٦٢]

(73) CHAPTER. Whoever calls his brother a *Kāfir* (disbeliever) without any grounds, and he does not think that he is such, then he himself is such, what he says.

(٧٣) بابٌ مَنْ أَكْفَرَ أخاهُ بغيرِ تأويلٍ فَهُوَ كما قالَ

6103. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a man says to his brother, 'O *Kāfir* (disbeliever)!' Then surely, one of them is such (i.e., a *Kāfir*)."[2]

٦١٠٣ - **حدَّثَنَا** مُحَمَّدٌ وأحمَدُ بنُ سَعيدٍ قالا: حدَّثَنا عُثْمانُ بنُ عُمَرَ: أَخْبَرَنا عَلِيُّ ابنُ المُبارَكِ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا قالَ الرَّجُلُ لأخِيهِ: يا كافِرُ؛ فقَدْ باءَ بِهِ أَحَدُهُمَا».

وَقالَ عِكْرِمَةُ بنُ عَمَّارٍ، عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بنِ يَزِيدَ: سَمِعَ أبا سَلَمَةَ: سَمِعَ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٦١٠٣]

6104. Narrated 'Abdullāh bin 'Umar رَضِيَ

٦١٠٤ - **حدَّثَنَا** إسْماعِيلُ قالَ:

(1) (H. 6102) If something disgraceful should be said or done before him.
(2) (H. 6103) If the accuser is telling the truth, then the accused person is a disbeliever, otherwise the accuser is a desbeliever, because in this case, he regards belief as disbelief.

رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "If anyone says to his brother, 'O *Kāfir* (disbeliever)!' Then surely, one of them is such."

حدَّثني مالكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «أيُّما رَجُلٍ قالَ لأخِيهِ: يا كافِرُ، فَقَدْ باءَ بِها أحَدُهُما».

6105. Narrated Thābit bin Aḍ-Ḍaḥḥāk: The Prophet ﷺ said, "Whoever swears by a religion other than Islām (i.e., if he swears by saying that he is a non-Muslim in case he is telling a lie), then he is as he says if his oath is false; and whoever commits suicide with something, will be punished with the same in the (Hell) Fire; and cursing a believer is like murdering him, and whoever accuses a believer of disbelief, then it is as if he had killed him."

٦١٠٥ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ ثابِتِ بنِ الضَّحَّاكِ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَلَفَ بِمِلَّةٍ غَيرِ الإسْلامِ كاذِباً فَهُوَ كَما قالَ. وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُذِّبَ بِهِ في نارِ جَهَنَّمَ، وَلَعْنُ المُؤْمِنِ كَقَتْلِهِ، وَمَنْ رَمى مُؤْمِناً بِكُفْرٍ فَهُوَ كَقَتْلِهِ». [راجع: ١٣٦٣]

(74) CHAPTER. Whoever does not consider as *Kāfir* the person who says that (i.e., O *Kāfir*), if he thinks that what he says is true, or if he is ignorant of the seriousness of such saying.

(٧٤) بابٌ مَنْ لَمْ يَرَ إكْفارَ مَنْ قالَ ذٰلِكَ مُتأوِّلاً أوْ جاهِلاً،

And 'Umar said about Ḥāṭib bin Abī Balta'a. "He has done hypocrisy." Thereupon the Prophet ﷺ said (to 'Umar), "Who knows, perhaps Allāh has looked at the warriors of Badr and said (to them), '(Do whatever you like) I have forgiven you.'"
[See Vol. 4, *Ḥadīth* No. 3007]

وَقالَ عُمَرُ لِحاطِبِ بْنِ أبي بَلْتَعَةَ: إنَّهُ نافَقَ، فَقالَ النَّبيُّ ﷺ: «وَما يُدْرِيكَ لَعَلَّ اللهَ قَدِ اطَّلَعَ إلى أهْلِ بَدْرٍ فَقالَ: قَدْ غَفَرْتُ لَكُمْ؟».

6106. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Mu'ādh bin Jabal رَضِيَ اللهُ عَنْهُ used to offer *Ṣalāt* (prayer) with the Prophet ﷺ and then go to lead his people in *Ṣalāt* (prayer). Once he led the people in *Ṣalāt* (prayer) and recited *Sūrat Al-Baqarah*. A man left (the row of the people offering *Ṣalāt*) and offered (light) *Ṣalāt* (prayer) (separately) and went

٦١٠٦ - حدَّثنا مُحَمَّدُ بنُ عَبادَةَ: أخْبَرَنا يَزِيدُ: أخْبَرَنا سَلِيمٌ: حدَّثنا عَمْرُو بنُ دِينارٍ: حدَّثنا جابِرُ بنُ عَبْدِ اللهِ: أنَّ مُعاذَ بنَ جَبَلٍ رَضِيَ اللهُ عَنْهُ كانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يأتي قَوْمَهُ

away. When Mu'ā<u>dh</u> came to know about it, he said, "He (that man) is a hypocrite." Later, that man heard what Mu'ā<u>dh</u> said about him, so he came to the Prophet ﷺ and said, "O Allāh's Messenger! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Mu'ā<u>dh</u> led us in the (night) *Ṣalāt* (prayer) and he recited *Sūrat Al-Baqarah*, so I offered my prayer separately, and because of that, he accused me of being a hypocrite." The Prophet ﷺ called Mu'ā<u>dh</u> and said thrice, "O Mu'ā<u>dh</u>! You are putting the people to trials? Recite, '*Wash-shamsi waḍ-ḍuḥāhā* (*Surah* No. 91) or '*Sabbiḥ isma Rabbikal-A'lā*' (*Surah* No. 87) or the like."(1)

فَيُصَلِّي بِهِمُ الصَّلاةَ، فَقَرأ بِهِمُ البَقَرَةَ، قالَ: فَتَجَوَّزَ رَجُلٌ فَصَلَّى صَلاةً خَفِيفَةً، فَبَلَغَ ذٰلكَ مُعاذاً فقالَ: إنَّهُ مُنافِقٌ، فَبَلَغَ ذٰلكَ الرَّجُلَ فأتى النَّبِيَّ ﷺ فقالَ: يا رَسُولَ اللهِ، إنَّا قَوْمٌ نَعْمَلُ بأيْدِينا، وَنَسْقِي بِنَواضِحِنا، وإنَّ مُعاذاً صَلَّى بنا البارِحَةَ فَقَرأ البَقَرَةَ، فَتَجَوَّزْتُ فَزَعَمَ أنِّي مُنافِقٌ، فَقالَ النَّبِيُّ ﷺ: «يا مُعاذُ أفَتَّانٌ أنْتَ؟ - ثَلاثاً - اقْرأ ﴿وَالشَّمْسِ وَضُحَاهَا﴾ و﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ ونَحْوَهُما». [راجع: ٧٠٠]

6107. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever amongst you swears, (saying by error) in his oath, 'By *Al-Lāt* and *Al-Uzza*', then he should say, '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)'; and whoever says to his companions, 'Come let me gamble', then he must give something in charity (as an expiation for such a sin)."

[See *Ḥadīth* No. 6650]

٦١٠٧ - **حدَّثني** إسحاقُ: أخبرَنا أبو المُغِيرَةِ: حدَّثنا الأوْزاعيُّ: حدَّثنا الزُّهْرِيُّ، عَنْ حُمَيْدٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ فَقالَ في حَلِفِهِ: باللَّاتِ والعُزَّى، فَلْيَقُلْ: لا إلٰهَ إلَّا اللهُ. وَمَنْ قالَ لِصاحِبِهِ: تَعالَ أُقامِرْكَ، فَلْيَتَصَدَّقْ». [راجع: ٤٨٦٠]

6108. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that he found 'Umar bin Al-<u>Kh</u>aṭṭāb in a group of people and he was swearing by his father. So Allāh's Messenger ﷺ called them saying, "Verily! Allāh forbids you to swear by your fathers. If one has to take an oath, he should swear by Allāh or otherwise keep quiet."

٦١٠٨ - **حدَّثنا** قُتَيْبَةُ: حدَّثنا لَيْثٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ أدْرَكَ عُمَرَ بنَ الخَطَّابِ في رَكْبٍ وَهُوَ يَحْلِفُ بأبِيهِ، فَناداهُمْ رَسُولُ اللهِ ﷺ: «ألا إنَّ اللهَ يَنْهاكُمْ أنْ تَحْلِفُوا بآبائِكُمْ، فَمَنْ كانَ حالِفاً فَلْيَحْلِفْ باللهِ وَإلَّا فَلْيَصْمُتْ». [راجع: ٢٦٧٩]

(1) (H. 6106) The Prophet ﷺ recommended to Mu'ā<u>dh</u> that he should recite short *Sūrah* when he is leading the people in congregation.

(75) **CHAPTER. What is allowed to say when one is angry or harsh for Allāh's sake.**

(٧٥) **بابُ ما يجوزُ مِنَ الغضبِ والشِّدَّةِ لأمرِ اللهِ تعالى،**

And Allāh تعالى said:

"[O Prophet (Muḥammad ﷺ)] Strive hard against the disbelievers and the hypocrites, and be harsh against them..." (V.9:73)

وَقالَ اللهُ تَعالى: ﴿جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ﴾ [التوبة: ٧٣]،

6109. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ entered upon me while there was a curtain having pictures in the house. His face became red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet ﷺ said, "Such people as paint these pictures will receive the severest punishment on the Day of Resurrection."

٦١٠٩ - **حدَّثنا** يَسَرَةُ بنُ صَفْوانَ: حدَّثنا إبْراهِيمُ، عَنِ الزُّهْرِيِّ، عَنِ القاسِمِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وفي البَيْتِ قِرامٌ فِيهِ صُوَرٌ، فَتَلَوَّنَ وَجْهُهُ ثُمَّ تَناوَلَ السِّتْرَ فَهَتَكَهُ. وَقالَتْ: قالَ النَّبِيُّ ﷺ: «مِنْ أَشَدِّ النَّاسِ عَذاباً يَوْمَ القِيامَةِ الَّذِينَ يُصَوِّرُونَ هٰذِهِ الصُّوَرَ». [راجع: ٢٤٧٩]

6110. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنهُ: A man came to the Prophet ﷺ and said, "I keep away from the morning prayer only because so-and-so person prolongs the *Ṣalāt* (prayer) when he leads us in it." The narrator added: I had never seen Allāh's Messenger ﷺ more furious in giving advice than he was on that day. He (ﷺ) said, "O people! There are some among you who make people dislike good deeds [*Ṣalāt* (prayer), etc.]. Beware! Whoever among you leads the people in *Ṣalāt* (prayer) should not prolong it, because among them there are the sick, the old, and the one who is in a state that requires urgent relief."

[See Vol. 1, *Ḥadīth* No. 702]

٦١١٠ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيى، عَنْ إسْماعِيلَ بن أبي خالِدٍ: حدَّثنا قَيْسُ بنُ أبي حازِمٍ، عَنْ أبي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: أتى رَجُلٌ النَّبِيَّ ﷺ فَقالَ: إنِّي لأتأَخَّرُ عَنْ صَلاةِ الغَداةِ مِنْ أجْلِ فُلانٍ مِمَّا يُطِيلُ بنا، قالَ: فَما رأيْتُ رَسُولَ اللهِ ﷺ قَطُّ أشَدَّ غَضَباً في مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ، قالَ: فَقالَ: «يا أيُّها النَّاسُ إنَّ مِنْكُمْ مُنَفِّرِينَ، فأيُّكُمْ ما صَلَّى بالنَّاسِ فَلْيَتَجَوَّزْ فإنَّ فِيهِمُ المَرِيضَ والكَبِيرَ وَذا الحاجَةِ». [راجع: ٩٠]

6111. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنهُما: While the Prophet ﷺ was offering *Ṣalāt* (prayer), he saw sputum (on the wall) of

٦١١١ - **حدَّثنا** مُوسَى بنُ إسْماعِيلَ: حدَّثنا جُوَيْرِيَةُ، عَنْ

نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا النَّبِيُّ ﷺ يُصلِّي رأى في قِبْلَةِ المَسْجِدِ نُخامَةً فحَكَّها بيدِهِ فَتَغيَّظَ ثُمَّ قالَ: «إنَّ أحَدَكُمْ إذا كانَ في الصَّلاةِ فإنَّ اللهَ حِيالَ وَجْهِهِ فَلا يَتَنَخَّمَنَّ حِيالَ وَجْهِهِ في الصَّلاةِ». [راجع: ٤٠٦]

the mosque, in the direction of the *Qiblah*, so he scraped it off with his hand, and the sign of disgust (was apparent from his face) and then said, "Whenever anyone of you is offering *Ṣalāt* (prayer), he should not spit in front of him because Allāh is in front of him." (See H. 406)

٦١١٢ - حدَّثَنا مُحَمَّدٌ: حدَّثَنا إسماعِيلُ بنُ جَعْفَرٍ: أخبرَنا رَبيعَةُ بنُ أبي عَبْدِ الرَّحمٰنِ، عَنْ يَزِيدَ مَوْلى المُنْبَعِثِ، عَنْ زَيْدِ بنِ خالِدٍ الجُهَنِيِّ: أنَّ رَجُلاً سألَ رَسُولَ اللهِ ﷺ عَنِ اللُّقَطَةِ فَقالَ: «عَرِّفْها سَنَةً ثُمَّ اعْرِفْ وِكاءَها وعِفاصَها ثُمَّ اسْتَنْفِقْ بِها، فإنْ جاءَ رَبُّها فأدِّها إلَيْهِ». قالَ: يا رَسُولَ اللهِ، فَضالَّةُ الغَنمِ؟ قالَ: «خُذْها فإنَّما هيَ لَكَ أوْ لأخِيكَ أوْ للذِّئْبِ». قالَ: يا رَسُولَ اللهِ، فَضالَّةُ الإبِلِ؟ قالَ: فَغَضِبَ رَسُولُ اللهِ ﷺ حتَّى احْمَرَّتْ وَجْنَتاهُ - أوِ احْمَرَّ وَجْهُهُ - ثُمَّ قالَ: «ما لكَ ولَها؟ مَعَها حِذاؤُها وسِقاؤُها حتَّى يَلْقاها رَبُّها». [راجع: ٩١]

6112. Narrated Zaid bin Khālid Al-Juhani: A man asked Allāh's Messenger ﷺ about *Al-Luqaṭa* (a lost fallen purse or a thing picked up by somebody). The Prophet ﷺ said, "You should announce it publicly for one year, and then remember and recognise the tying material of its container, and then you can spend it. If its owner came to you, then you should pay him its equivalent." The man said, "O Allāh's Messenger! What about a lost sheep?" The Prophet ﷺ said, "Take it, because it is for you, for your brother, or for the wolf." The man again asked, "O Allāh's Messenger! What about a lost camel?" Allāh's Messenger ﷺ became angry and furious and his cheeks became red (or his face became red), and he said, "You have nothing to do with it (the camel) for it has its feet and its water container with it till it meets its owner."

[See Vol. 3, *Ḥadīth* No. 2429]

٦١١٣ - وَقالَ المَكِّيُّ: حدَّثَنا عَبْدُ اللهِ بنُ سَعيدٍ ح.
وحَدَّثَني مُحَمَّدُ بنُ زِيادٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا عَبْدُ اللهِ بنُ سَعيدٍ قالَ: حدَّثَني سالِمٌ أبو النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ بُسْرِ بنِ

6113. Narrated Zaid bin Thābit رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ made a small room (with a palm-leaf mat). Allāh's Messenger ﷺ came out (of his house) and offered *Ṣalāt* (prayer) in it. Some men came and joined him in his *Ṣalāt* (prayer). Then again the next night they came for the *Ṣalāt* (prayer), but Allāh's Messenger ﷺ delayed and did not come out to them for *Ṣalāt* (prayer). So, they

raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of anger, saying, "You are still insisting [on your deed, (i.e., *Tarāwīḥ Ṣalāt* in the mosque)] [I did not come out for *Ṣalāt* (prayer) because] I thought that this *Ṣalāt* [*Tarāwīḥ* (prayer)] might become obligatory on you. So you people, offer this *Ṣalāt* (prayer) at your homes, for the best *Ṣalāt* (prayer) of a person is the one which he offers at home, except the compulsory (congregational) *Ṣalāt* (prayer)." [See H. 7290]

سَعِيدٍ، عَنْ زَيْدِ بْنِ ثابِتٍ رَضِيَ اللهُ عَنْهُ قالَ: احْتَجَرَ رَسُولُ اللهِ ﷺ حُجَيرِ بَخَصَفَةٍ أَوْ حَصِيراً، فَخَرَجَ رَسُولُ اللهِ ﷺ يُصَلِّي إِلَيْهَا فَتَتَبَّعَ إِلَيْهِ رِجالٌ جاءُوا يُصَلُّونَ بِصَلاتِهِ، ثُمَّ جاءُوا لَيْلَةً فَحَضَرُوا، وأَبْطَأَ رَسُولُ اللهِ ﷺ عَنْهُمْ فَلَمْ يَخْرُجْ إِلَيْهِمْ، فرفَعُوا أَصْواتَهُمْ وحَصَبُوا البابَ فخَرَجَ إِلَيْهِمْ مُغْضَباً فقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «ما زَالَ بِكُمْ صَنِيعُكُمْ حتَّى ظَنَنْتُ أَنَّهُ سَيُكْتَبُ عَلَيْكُمْ، فعَلَيْكُمْ بالصَّلاةِ في بُيُوتِكُمْ؛ فإنَّ خَيرَ صَلاةِ المَرْءِ في بَيْتِهِ إِلَّا الصَّلاةَ المَكْتُوبَةَ».

[راجع: ٧٣١]

(76) CHAPTER. To be cautious from being angry.

And the Statement of Allāh تعالى: "And those who avoid the greater sins[1] and *Al-Fawāhish* (illegal sexual intercourse, etc.) and when they are angry, they forgive" (V.42:37)

And also the Statement of Allāh عزّ وجلّ:

"Those who spend (in Allāh's Cause—deeds of charity, etc.) in prosperity and in

(٧٦) بابُ الحَذَرِ مِنَ الغَضَبِ،

لِقَوْلِ اللهِ تَعالى: ﴿وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ ۝٣٧﴾ [الشورى: ٣٧] وقَوْلِه عَزَّ وجَلَّ: ﴿ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ﴾ الآيَةَ [آل عمران: ١٣٤].

(1) (Ch. 76) "Say (O Muḥammad ﷺ): Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty — We provide sustenance for you and for them; come not near to *Al-Fawāhish* (shameful sins and illegal sexual intercourse), whether committed openly or secretly, and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law). This He has commanded you that you may understand. And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which it can bear. And whenever you give your word (i.e., judge between men or give evidence), say the truth, even if a near relative is concerned, and fulfil the Covenant of Allāh. This He commands you that you may remember." [V.6:151,152]

adversity, who repress anger, and who pardon men; verily, Allāh loves *Al-Muhsinun* (the good-doers)." (V. 3:134)

6114. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."

٦١١٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعيدِ بنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لَيْسَ الشَّديدُ بالصُّرَعَةِ، إنَّما الشَّديدُ الَّذي يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ».

6115. Narrated Sulaimān bin Surad رَضِيَ اللهُ عَنْهُ: Two men abused each other in front of the Prophet ﷺ while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet ﷺ said, "I know a word (sentence) the saying of which will cause him to relax (i.e., he will calm down). Only if he says, 'I seek refuge with Allāh from Satan, the outcast.'" So they said to that (furious) man, "Don't you hear what the Prophet ﷺ is saying?" He said, "I am not mad." (See H. 3282, 6048)

٦١١٥ - حَدَّثَنَا عُثْمانُ بنُ أَبي شَيْبَةَ: حَدَّثَنا جَريرٌ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بنِ ثابِتٍ: حَدَّثَنا سُلَيْمانُ بنُ صُرَدٍ قالَ: اسْتَبَّ رَجُلانِ عِنْدَ النَّبِيِّ ﷺ ونَحْنُ عِنْدَهُ جُلُوسٌ، وأَحَدُهُما يَسُبُّ صاحِبَهُ مُغْضَباً قَدِ احْمَرَّ وَجْهُهُ، فَقالَ النَّبِيُّ ﷺ: «إنِّي لأَعْلَمُ كَلِمَةً لَوْ قالَها لَذَهَبَ عَنْهُ ما يَجِدُ، لَوْ قالَ: أَعُوذُ باللهِ مِنَ الشَّيْطانِ الرَّجيمِ». فَقالُوا للرَّجُلِ: أَلا تَسْمَعُ ما يَقُولُ النَّبِيُّ ﷺ؟ قالَ: إنِّي لَسْتُ بِمَجْنُونٍ. [راجع: ٣٢٨٢]

6116. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man said to the Prophet ﷺ, "Advise me!" The Prophet ﷺ said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet ﷺ said in each case, "Do not become angry and furious."

٦١١٦ - حَدَّثَنَا يَحْيَى بنُ يُوسُفَ: أَخْبَرَنا أَبو بَكْرٍ هُوَ ابنُ عَيَّاشٍ، عَنْ أَبي حُصَينٍ، عَنْ أَبي صالِحٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً قالَ للنَّبِيِّ ﷺ: أَوْصِني، قالَ: «لا تَغْضَبْ»، فَرَدَّدَ مِراراً، قالَ: «لا تَغْضَبْ».

(77) CHAPTER. *Al-Ḥayā*[1]

(٧٧) بابُ الحَياءِ

6117. Narrated 'Imrān bin Ḥuṣain: The Prophet ﷺ said, "*Al-Ḥayā* does not bring anything except good." Thereupon Bashīr bin Ka'b said, "It is written in the wisdom paper: '*Al-Ḥayā*' leads to solemnity; *Al-Ḥayā*' leads to tranquillity (peace of mind.).'" 'Imrān said to him, "I am narrating to you the saying of Allāh's Messenger ﷺ and you are speaking about your paper (wisdom book)?"

٦١١٧ - حدَّثنا آدمُ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أبي السَّوَّارِ العَدَوِيِّ قالَ: سَمِعْتُ عِمْرَانَ بنَ حُصَينٍ قالَ: قالَ النَّبيّ ﷺ: «الحَياءُ لا يأتي إلَّا بخيرٍ». فَقالَ بُشَيرُ ابنُ كَعْبٍ: مَكْتُوبٌ في الحِكْمَةِ: إنَّ مِنَ الحَياءِ وَقاراً، وإنَّ مِنَ الحَياءِ سَكِينَةً، فَقالَ لَهُ عِمْرَانُ: أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ وَتُحَدِّثُني عَنْ صَحِيفَتِكَ؟.

6118. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ passed by a man who was admonishing his brother regarding '*Al-Ḥayā*' and was saying, "You are very shy, and I am afraid that it (i.e., your shyness) might harm you." On that, Allāh's Messenger ﷺ said, "Leave him, for *Al-Hayā*' is (a part) of Faith." (See H. 24)

٦١١٨ - حدَّثنا أحْمَدُ بنُ يُونُسَ: حدَّثنا عَبْدُ العَزيزِ بنُ أبي سَلَمَةَ: حدَّثنا ابنُ شِهابٍ، عَنْ سالِمٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: مَرَّ النَّبيُّ ﷺ على رَجُلٍ وَهُوَ يُعاتِبُ أخاهُ في الحَياءِ يَقُولُ: إنَّكَ لَتَسْتَحيي. حتَّى كأنَّهُ يَقُولُ: قَدْ أضَرَّ بِكَ، فَقالَ رَسُولُ اللهِ ﷺ: «دَعْهُ، فإن الحَياءَ مِنَ الإيمانِ». [راجع: ٢٤]

6119. Narrated Abū Sa'īd: The Prophet ﷺ was shier than a veiled virgin girl.
[See Vol. 4, *Ḥadīth* No.3562]

٦١١٩ - حدَّثنا عَليُّ بنُ الجَعْدِ: أخْبَرَنا شُعْبَةُ، عَنْ قتادةَ، عَنْ مَوْلى أنَسٍ - قالَ أبو عَبْدِ اللهِ: اسمُهُ عَبْدُ اللهِ بنُ أبي عُتْبَةَ -: سَمِعْتُ أبا سَعيدٍ يَقُولُ: كانَ النَّبيُّ ﷺ أشَدَّ حَياءً مِنَ العَذْراءِ في خِدْرِها. [راجع: ٣٥٦٢]

(78) CHAPTER. "And if you do not feel ashamed, then do whatever you like."

(٧٨) بابٌ: إذَا لَمْ تَسْتَحِ فاصْنَعْ ما شِئْتَ

(1) (Ch. 77) *Ḥayā*: see the glossary.

6120. Narrated Abū Mas'ūd: The Prophet ﷺ said, "One of the (basic) sayings of the early *Nubuwwah* (Prophethood) which the people have got is: 'If you do not feel ashamed, then do whatever you like.'"

[See Vol. 4, *Hadīth* No. 3483, 3484]

٦١٢٠ - حدَّثَنا أحمَدُ بنُ يُونُس: حدَّثنا زُهَيرٌ: حدَّثَنا مَنْصُورٌ، عَنْ رِبْعِيِّ بنِ حِرَاشٍ: حدَّثَنا أبو مَسْعودٍ قالَ: قالَ النَّبيُّ ﷺ: «إنَّ مِمَّا أدْرَكَ النَّاسُ مِنْ كَلامِ النُّبُوَّةِ الأولى: إذَا لَمْ تَسْتَحِ فاصْنَعْ ما شِئْتَ».

[راجع: ٣٤٨٣]

(79) CHAPTER. One should not feel shy of the truth in order to comprehend (the knowledge of) the religion.

(٧٩) بابٌ ما لا يُسْتَحْيَا مِنَ الحَقِّ للتَّفَقُّهِ في الدِّينِ

6121. Narrated Umm Salama رَضِيَ الله عَنها: Umm Sulaim came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Verily, Allāh does not feel shy to tell the truth. If a woman gets a nocturnal sexual discharge (has a wet dream), is it necessary for her to take a bath? He replied, "Yes, if she notices a discharge."

[See *Hadīth* No. 130]

٦١٢١ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ زَيْنَبَ ابْنَةِ أبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها قالَتْ: جاءَتْ أُمُّ سُلَيْمٍ إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ اللهَ لا يَسْتحي مِنَ الحَقِّ، فَهَلْ عَلى المَرأةِ غُسْلٌ، إذَا احْتَلَمَتْ؟ فَقالَ: «نَعَمْ، إذَا رأتِ المَاءَ». [راجع: ١٣٠]

6122. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "The example of a believer is like a green tree, the leaves of which do not fall."

The people said, "It is such and such tree, it is such and such tree (i.e., they were making a guess about that tree)." I intended to say that it was the date-palm tree, but I was a young boy and felt shy (to answer). The Prophet ﷺ said, "It is the date-palm tree." Ibn 'Umar added, "I told that to 'Umar who said, 'Had you said it, I would have preferred it to such and such a thing.'"

٦١٢٢ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مُحارِبُ بنُ دِثارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ يَقُولُ: قالَ النَّبيُّ ﷺ: «مَثَلُ المُؤْمِنِ كَمَثَلِ شَجَرَةٍ خَضْرَاءَ لا يَسْقُطُ وَرَقُها وَلا يَتَحاتُّ». فَقالَ القَوْمُ: هيَ شَجَرَةُ كَذَا، هيَ شَجَرَةُ كَذَا. فأرَدْتُ أنْ أقُولَ: هيَ النَّخْلَةُ، وأنا غُلامٌ شابٌّ، فاسْتَحْيَيْتُ، فَقالَ: «هيَ النَّخْلَةُ».

[راجع: ٦١]

وَعَنْ شُعْبَةَ: حدَّثَنا خُبَيْبُ بنُ عَبْدِ الرَّحمٰنِ، عَنْ حَفصِ بنِ عاصِمٍ، عَنِ ابنِ عُمَرَ مِثْلَهُ. وَزَادَ: فحَدَّثْتُ بِهِ عُمَرَ، فَقالَ: لَوْ كُنْتَ قُلْتَها لَكانَ أَحَبَّ إليَّ مِنْ كَذَا وكَذَا،

6123. Narrated Thābit that he heard Anas رَضِيَ اللهُ عَنْهُ saying, "A woman came to the Prophet ﷺ offering herself to him in marriage, saying, "Have you got any interest in me (i.e., would you like to marry me?)" Anas' daughter said, "How shameless that woman was!" On that Anas said, "She is better than you for, she presented herself to Allāh's Messenger ﷺ (for marriage)."

٦١٢٣ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا مَرْحُومٌ: سَمِعْتُ ثابتاً: أَنَّهُ سَمِعَ أَنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: جاءَتِ امْرأةٌ إلى النَّبيِّ ﷺ تَعرِضُ عَلَيْهِ نَفْسَها، فَقالَتْ: هَلْ لَكَ حاجَةٌ فِيَّ؟ فَقالَتِ ابْنَتُهُ: ما أَقَلَّ حَياءَها! فقالَ: هيَ خَيرٌ مِنْكِ، عَرَضَتْ عَلى رَسُولِ اللهِ ﷺ نَفْسَها. [راجع: ٥١٢٠]

(80) CHAPTER. The statement of the Prophet ﷺ, "Make things easy for the people and do not make things difficult for them." And the Prophet ﷺ used to love to make things light and easy for the people.

(٨٠) بابُ قَوْلِ النَّبيِّ ﷺ: «يَسِّرُوا وَلا تُعَسِّرُوا»،

وكانَ يُحِبُّ التَّخْفِيفَ وَاليُسْرَ عَلى النَّاسِ.

6124. Narrated Abū Mūsa that when Allāh's Messenger ﷺ sent him and Mu'ādh bin Jabal to Yemen, he said to them, "Make things easy for the people (treat the people in the most agreeable easy way), and do not make things difficult for them, and give them glad tidings, and do not repel them (i.e., to make the people hate good deeds and to run away from Islam), and you should both work in cooperation and mutual understanding, obey each other." Abū Mūsa said, "O Allāh's Messenger! We are in a land in which a drink named *Al-Bit'* is prepared from honey and another drink named *Al-Mizr* is prepared from barley." On that, Allāh's Messenger ﷺ said, "All intoxicants (i.e., all alcoholic drinks) are prohibited."

٦١٢٤ - **حدَّثَني** إسحاقُ: حدَّثَنا النَّضْرُ: أَخبرَنا شُعْبَةُ، عَنْ سَعيدِ بنِ أَبي بُرْدَةَ، عَنْ أَبيهِ، عَنْ جَدِّهِ قالَ: لَمَّا بَعَثَهُ رَسُولُ اللهِ ﷺ ومُعاذَ بنَ جَبَلٍ قالَ لَهُما: «يَسِّرَا وَلا تُعَسِّرَا، وَبَشِّرَا وَلا تُنَفِّرَا وَتَطاوَعا». قالَ أَبو مُوسَى: يا رَسُولَ اللهِ، إنَّا بأَرْضٍ يُصْنَعُ فِيها شَرَابٌ مِنَ العَسَلِ يُقالُ لَهُ: البِتْعُ، وشَرَابٌ مِنَ الشَّعِيرِ يُقالُ لَهُ: المِزْرُ. فَقالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ». [راجع: ٢٢٦١]

6125. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repel (them) (i.e. to make them hate good deeds and to run away from Islam)."

٦١٢٥ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ أبي التَّيَّاحِ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «يَسِّرُوا وَلا تُعَسِّرُوا، وسَكِّنُوا وَلا تُنَفِّرُوا».

6126. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whenever Allāh's Messenger ﷺ was given the choice of one of two matters, he would chose the easier of the two, as long as it was not sinful to do so, but if it was sinful, he would not approach it. Allāh's Messenger ﷺ never took revenge over anybody for his own sake but (he did) only when Allāh's Legal Laws and Bindings were outraged, in which case he would take revenge for Allāh's sake."

[See Vol. 4, *Hadīth* No. 3560]

٦١٢٦ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: ما خُيِّرَ رَسُولُ اللهِ ﷺ بَينَ أمْرَيْنِ قَطُّ إلَّا أخَذَ أيْسَرَهُما ما لَمْ يَكُنْ إثْماً، فإنْ كانَ إثْماً كانَ أبْعَدَ النَّاسِ مِنْهُ، وَما انْتَقَمَ رَسُولُ اللهِ ﷺ لِنَفْسِهِ في شَيْءٍ قَطُّ إلَّا أنْ تُنْتَهَكَ حُرْمَةُ اللهِ فَيَنْتَقِمُ بِها للهِ. [راجع: ٣٥٦٠]

6127. Narrated Al-Azraq bin Qais: We were in the city of Al-Ahwāz on the bank of a river which had dried up. Then Abū Barza Al-Aslamī came riding a horse and he started offering *Salāt* (prayer) and let his horse loose. The horse ran away, so Abū Barza interrupted his *Salāt* (prayer) and went after the horse till he caught it and brought it, and then he offered his *Salāt* (prayer).

There was a man amongst us who was (from the *Khawārij*) having a different opinion. He came saying, "Look at this old man! He left his *Salāt* (prayer) because of a horse." On that Abū Barza came to us and said, "Since the time I left Allāh's Messenger ﷺ, nobody has admonished me; my house is very far from this place, and if I had carried on offering *Salāt* (prayer) and left my horse, I could not have reached my house till night." Then Abū Barza mentioned that he had been in the company of the Prophet ﷺ, and that

٦١٢٧ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنِ الأزْرَقِ بنِ قَيْسٍ قالَ: كُنَّا عَلى شاطِئِ نَهَرٍ بالأهْوازِ قَدْ نَضَبَ عَنْهُ الماءُ فَجاءَ أبو بَرْزَةَ الأسْلَمِيُّ عَلى فَرَسٍ فَصَلَّى وَخَلَّى فَرَسَهُ فانْطَلَقَتِ الفَرَسُ فَتَرَكَ صَلاتَهُ وتَبِعَها حتى أدْرَكَها فأخَذَها، ثُمَّ جاءَ فَقَضَى صَلاتَهُ، وَفِينا رَجُلٌ لَهُ رأيٌ، فأقْبَلَ يَقُولُ: انْظُرُوا إلى هٰذَا الشَّيْخِ، تَرَكَ صَلاتَهُ مِنْ أجْلِ فَرَسٍ. فأقْبَلَ فَقالَ: ما عَنَّفَنِي أحَدٌ مُنْذُ فارَقْتُ رَسُولَ اللهِ ﷺ، وَقالَ: إنَّ مَنْزِلي مُتَراخٍ فَلَوْ صَلَّيْتُ وَتَرَكْتُ لَمْ آتِ أهْلِي إلى اللَّيْلِ. وذَكَرَ أنَّهُ

صَحِبَ النَّبِيَّ ﷺ فرأى مِنْ تَيْسِيرِهِ.
[راجع: ١٢١١]

he had seen his leniency.

٦١٢٨ - حدَّثَنَا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح. وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ: أخبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ: أنَّ أبا هُرَيْرَةَ أخبرَهُ أنَّ أعْرَابِيّاً بالَ في المَسْجِدِ، فثارَ إلَيْهِ النَّاسُ لِيَقَعُوا به فقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «دَعُوهُ وَأهْرِيقُوا عَلَى بَوْلِهِ ذَنُوباً مِنْ ماءٍ، أوْ سَجْلاً مِنْ ماءٍ، فإنَّما بُعِثْتُمْ مُيَسِّرِينَ ولَمْ تُبْعَثُوا مُعَسِّرِينَ».
[راجع: ٢٢٠]

6128. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A bedouin urinated in the mosque, and the people rushed to beat him. Allāh's Messenger ﷺ ordered them to leave him, and pour a bucket or a tumbler (full) of water over the place where he has passed urine. The Prophet ﷺ then said, "You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them."

(٨١) بابُ الانْبِساطِ إلى النَّاسِ،

وَقالَ ابنُ مَسْعُودٍ: خالِطِ النَّاسَ وَدِينَكَ لا تَكْلِمَنَّهُ. **والدُّعابَةِ مَعَ الأهْلِ**

(81) CHAPTER. To be cheerful with the people.

Ibn Mas'ūd said, "Mix with the people on the condition that your religion is not injured, and joke with your family."

٦١٢٩ - حدَّثَنَا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا أبو التَّيَّاحِ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: إنْ كانَ النَّبِيُّ ﷺ لَيُخالِطُنا حتى يَقُولَ لأخٍ لي صَغِيرٍ: «يا أبا عُمَيرٍ ما فَعَلَ النُّغَيرُ؟». [راجع: ٦٢٠٣]

6129. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to mix with us to the extent that he would say to a younger brother of mine, "O father of 'Umair! What did *An-Nughair* (a kind of bird) do (rhyming the words 'Umair' and 'Nughair')?"

٦١٣٠ - حدَّثَنَا مُحَمَّدٌ: أخبرَنا أبو مُعاوِيَةَ: حدَّثَنا هِشامٌ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُنْتُ ألْعَبُ بالبَناتِ عِنْدَ النَّبِيِّ ﷺ وكانَ لي صَواحِبُ يَلْعَبْنَ مَعي، فكانَ

6130. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I used to play with the dolls in the presence of the Prophet ﷺ, and my girl friends also used to play with me. When Allāh's Messenger ﷺ used to enter (my dwelling place), they used to hide themselves, but the Prophet ﷺ would call them to join and play with me.

(The playing with the dolls and similar

رَسُولُ اللهِ ﷺ إذا دَخَلَ يَتَقَمَّعْنَ مِنْهُ فَيُسَرِّبُهُنَّ إليَّ فَيَلْعَبْنَ مَعي.

images is forbidden, but it was allowed for 'Āishah at that time, as she was a little girl, not yet reached the age of puberty.)

[See *Fatḥ Al-Bārī*]

(٨٢) **بابُ المُدَارَاةِ مَعَ النَّاسِ،**

وَيُذْكَرُ عَنْ أبي الدَّرْدَاءِ: إنَّا لَنَكْشِرُ في وُجُوهِ أقْوَامٍ، وإنَّ قُلُوبَنا لَتَلْعَنُهُمْ.

(82) CHAPTER. To be gentle and polite with the people.

It has been mentioned that Abu Ad-Dardā' said, "We give a smile for some people while our hearts curse them."

٦١٣١ - **حدَّثنا** قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا سُفيانُ، عَنِ ابنِ المُنْكَدِرِ: حَدَّثَهُ عَنْ عُرْوَةَ ابنِ الزُّبَيرِ: أنَّ عائشةَ أخْبرَتْهُ أنَّهُ اسْتأذَنَ عَلى النَّبيِّ ﷺ رَجُلٌ، فَقالَ: «ائْذَنُوا لَهُ فَبِئْسَ ابنُ العَشيرَةِ - أو: بِئْسَ أخُو العَشيرةِ». فَلَمَّا دَخَلَ ألانَ لَهُ الكَلامَ، فَقُلْتُ: يا رَسُولَ اللهِ، قُلْتَ ما قُلْتَ ثُمَّ ألَنْتَ لَهُ في القَوْلِ؟ فَقالَ: «أيْ عائشَةُ، إنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللهِ مَنْ تَرَكَهُ، أوْ وَدَعَهُ النَّاسُ اتِّقاءَ فُحْشِهِ».

[راجع: ٦٠٣٢]

6131. Narrated 'Āishah رَضِيَ اللهُ عَنها: A man asked permission to see the Prophet ﷺ. He said, "Let him come in. What an evil man of the tribe he is!" Or said, "What an evil brother of the tribe he is." But when he entered, the Prophet ﷺ spoke to him gently, in a polite manner. I said to him, "O Allāh's Messenger! You have said what you have said, then you spoke to him in a very gentle and polite manner?" The Prophet ﷺ said, "The worst people to Allāh are those whom the people leave (undisturbed) to save themselves from their dirty language."

٦١٣٢ - **حدَّثنا** عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: أخْبرَنا ابنُ عُلَيَّةَ: أخْبرَنا أيُّوبُ، عَنْ عَبْدِ اللهِ بنِ أبي مُلَيْكَةَ: أنَّ النَّبيَّ ﷺ أُهْدِيَتْ لَهُ أقْبِيَةٌ مِنْ دِيباجٍ مُزَرَّرَةٌ بالذَّهَبِ فَقَسَمَها في أناسٍ مِنْ أصحَابِهِ وَعَزَلَ مِنْها وَاحِداً لِمَخْرَمَةَ. فَلَمَّا جاءَ قالَ: «خَبَّأْتُ هٰذا لكَ»، قالَ أيُّوبُ بثَوْبِهِ أنَّهُ يُريهِ إيَّاهُ، وكانَ في خُلُقِهِ شَيْءٌ.

6132. Narrated 'Abdullāh bin Abū Mulaika: The Prophet ﷺ was given a gift of a few silken cloaks decorated with gold buttons. He distributed them amongst some of his Companions and put aside one of them for Makhrama. When Makhrama came, the Prophet ﷺ said, "I kept this for you." (Ayyūb, the subnarrator held his garment to show how the Prophet ﷺ showed the cloak to Makhrama who had something unfavourable about his temper.)

وروَاهُ حمَّادُ بنُ زَيْدٍ عَنْ أيُّوبَ.
وَقالَ حاتِمُ بنُ وَرْدَانَ: حدَّثَنا أيُّوبُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ: قَدِمَتْ عَلى النَّبيِّ ﷺ أقْبِيَةٌ.
[راجع: ٢٥٩٩]

(83) CHAPTER. A believer is not to be stung twice (by something) out of one and the same hole.[1]

(٨٣) بابٌ: لا يُلْدَغُ المُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ،

And Mu'āwiya said, "No one can be wise except the one with experience."

وَقالَ مُعاوِيَةُ: لا حَكِيمَ إلَّا ذُو تَجْرِبَةٍ.

6133. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A believer is not stung twice (by something) out of one and the same hole."

٦١٣٣ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبيِّ ﷺ أنَّهُ قالَ: «لا يُلْدَغُ المُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَينِ».

(84) CHAPTER. The right of the guest.

(٨٤) بابُ حَقِّ الضَّيْفِ

6134. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ entered upon me and said, "Have I not been informed that you offer *Ṣalāt* (prayer) all the night and observe *Saum* (fast) the whole day?" I said, "Yes." He said, "Do not do so; offer *Ṣalāt* (prayer) at night and also sleep; observe *Saum* (fast) for a few days and give up fasting for a few days because your body has a right on you, and your eye has a right on you, and your guest has a right on you, and your wife has a right on you. I hope that you will have a long life, and it is sufficient for you to observe *Saum* (fast) for three days a month as the reward of a good deed is multiplied ten times, (that means), as if you observed *Saum*

٦١٣٤ - حدَّثَنا إسحاقُ بنُ مَنْصُورٍ: حدَّثَنا رَوْحُ بنُ عُبادَةَ: حدَّثَنا حُسَيْنٌ، عَنْ يَحْيى بنِ أبي كَثِيرٍ، عنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو قالَ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقالَ: «ألَمْ أُخْبَرْ أنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهارَ؟» قُلْتُ: بَلى، قالَ «فلا تَفْعَلْ، قُمْ ونَمْ وصُمْ وأفْطِرْ، فإنَّ لِجَسَدِكَ عَلَيْكَ حَقّاً، وإنَّ لِعَيْنِكَ عَلَيْكَ حَقّاً، وإنَّ لِزَوْرِكَ عَلَيْكَ حَقّاً، وإنَّ لِزَوْجِكَ

(1) (Ch. 83) A believer should be on the alert and benefit by his experience to avoid faults in future and is not deceived twice.

عَلَيْكَ حَقّاً، وإنَّكَ عَسَى أنْ يَطُولَ بِكَ عُمُرٌ، وإنَّ مِنْ حَسْبِكَ أنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أيّامٍ فإنَّ بِكُلِّ حَسَنَةٍ عَشْرَ أمْثالِها، فَذٰلِكَ الدَّهْرُ كُلُّهُ». قالَ: فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ فَقُلْتُ: فإنِّي أُطِيقُ غَيرَ ذٰلِكَ، قالَ: «فَصُمْ مِنْ كُلِّ جُمُعَةٍ ثَلاثَةَ أيّامٍ»، قالَ: فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ، قُلْتُ: إنِّي أُطِيقُ غَيرَ ذٰلِكَ، قالَ: «فصُمْ صَوْمَ نَبِيِّ اللهِ دَاوُدَ»، قُلْتُ: وَما صَوْمُ نَبِيِّ اللهِ دَاوُدَ؟ قالَ: «نِصْفُ الدَّهْرِ». [راجع: ١١٣١]

(fast) the whole year." I insisted (on fasting more) so I was given a hard instruction. I said, "I can do more than that (fasting)." The Prophet ﷺ said, "Observe *Saum* (fast) three days every week." But as I insisted (on fasting more) so I was burdened. I said, "I can observe *Saum* more than that." The Prophet ﷺs said, "Observe *Saum* (fast) as Allāh's Prophet Dawūd (David) used to observe *Saum* (fast)." I said "How was the fasting of the Prophet Dawūd?" The Prophet ﷺ said, "Half of a year [i.e., he used to observe *Saum* (fast) on alternate days]."

(٨٥) بابُ إكْرامِ الضَّيْفِ وخِدْمَتِهِ إيَّاهُ بنَفْسِهِ وَقَوْلِهِ تَعالى: ﴿ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ﴾ [الذاريات: ٢٤].

قالَ أبو عَبْدِ اللهِ: يُقالُ: هُوَ زَوْرٌ، وَهٰؤُلاءِ زَوْرٌ، وضَيْفٌ؛ وَمَعْناهُ أضْيافه وزُوَّاره، لأنَّها مَصْدَرٌ مِثْلُ قَوْمٌ رِضًا وعَدْلٍ، يُقالُ: ماءٌ غَوْرٌ وبِئْرٌ غَوْرٌ، وماءَانِ غَوْرٌ ومِياهٌ غَوْرٌ. ويُقالُ: الغَوْرُ الغائِرُ لا تَنالُهُ الدِّلاءُ. كُلُّ شَيْءٍ غُرْتَ فِيهِ فَهُوَ مَغارَةٌ. ﴿تَزَاوَرُ﴾ [الكهف: ١٧]: تَمِيلُ مِنَ الزَّوْرِ، والأزْوَرُ: الأمْيَلُ.

(85) CHAPTER. To honour one's guest and to serve him with one's own hands.
And the Statement of Allāh تعالى: "(Has the story reached you) of the honoured guests [three angels; Jibrīl (Gabriel) along with another two] of Ibrāhim (Abraham)?" (V.51:24)

٦١٣٥ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ سَعيد بنِ أبي سَعيدٍ المَقْبُرِيِّ، عَنْ أبي شُرَيْحٍ الكَعْبِيِّ أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ

6135. Narrated Abū Shuraiḥ Al-Ka'bī: Allāh's Messenger ﷺ said, "Whosoever believes in Allāh and the Last Day, should entertain his guest generously. The guest's reward is: To provide him with a superior type of food for a night and a day, and a guest

is to be entertained for three days, and whatever is offered beyond that, is regarded as something given in *Ṣadaqa* (charitable gift). And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position."

كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، جائِزَتُهُ يَوْمٌ ولَيْلَةٌ، والضِّيافةُ ثَلاثَةُ أيّامٍ فَما بَعْدَ ذٰلِكَ فَهُوَ صَدَقَةٌ. وَلا يَحِلُّ لَهُ أنْ يَثْوِيَ عِنْدَهُ حتَّى يُحْرِجَهُ». [راجع: ٦٠١٩]

Narrated Mālik similarly as above adding: "Whosoever believes in Allāh and the Last Day should talk what is good or keep quiet." (i.e., abstain from dirty and evil talk, and should think before uttering).

حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ مِثْلَهُ، وزَادَ: «مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيراً أوْ لِيَصْمُتْ».

6136. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whosoever believes in Allāh and the Last Day, should not harm his neighbour; and whosoever believes in Allāh and the Last Day, should entertain his guest generously and whosoever believes in Allāh and the Last Day, should talk what is good or keep quiet."

٦١٣٦ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا ابنُ مَهْدِيٍّ: حدَّثَنا سُفْيانُ، عَنْ أبي حَصِينٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلا يُؤْذِ جارَهُ، وَمَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، ومَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيراً أوْ لِيَصْمُتْ». [راجع: ٥١٨٥]

6137. Narrated 'Uqba bin 'Āmir رضِيَ اللهُ عَنْهُ: We said, "O Allāh's Messenger! You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?" Allāh's Messenger ﷺ said to us, "If you stay with some people and they entertain you as they should for a guest, accept it; but if they do not do then you should take from them the right of the guest, which they ought to give."

٦١٣٧ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ بنِ أبي حَبِيبٍ، عَنْ أبي الخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: قُلْنا: يا رَسُولَ اللهِ، إنَّكَ تَبْعَثُنا فَنَنْزِلُ بِقَوْمٍ فَلا يَقْرُونَنا، فَما تَرَى فيه؟ فَقالَ لَنا رَسُولُ اللهِ ﷺ: «إنْ نَزَلْتُمْ بِقَوْمٍ فأمَرُوا لَكُمْ بِما يَنْبَغِي للضَّيْفِ فاقْبَلُوا، فإنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَيْفِ الَّذي يَنْبَغي لَهُمْ» [راجع: ٢٤٦١].

6138. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whosoever believes in Allāh and the Last Day, should entertain his guest generously; and whoever believes in Allāh and the Last Day, should unite the bond of kinship (i.e., keep good relation with his kith and kin); and whoever believes in Allāh and the Last Day, should talk what is good or keep quiet."

٦١٣٨ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا هِشامٌ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ كانَ يُؤمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ. ومَنْ كان يُؤمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَصِلْ رَحِمَهُ. وَمَنْ كانَ يُؤمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيراً أو لِيَصْمُتْ». [راجع: ٥١٨٥]

(86) CHAPTER. To prepare the meals and to trouble oneself for the guest.

(٨٦) بابُ صُنْعِ الطَّعامِ والتَّكَلُّفِ للضَّيْفِ

6139. Narrated Abū Juḥaifa: The Prophet ﷺ established a bond of brotherhood between Salmān and Abū Ad-Dardā'. Salmān paid a visit to Abū Ad-Dardā' and found Umm Ad-Dardā' dressed in shabby clothes and asked her why she was in that state? She replied, "Your brother, Abū Ad-Dardā' is not interested in the luxuries of this world." In the meantime Abū Ad-Dardā' came and prepared a meal for him (Salmān), and said to him, "(Please) eat for I am fasting." Salmān said, "I am not going to eat, unless you eat (too)." So Abū Ad-Dardā' ate. When it was night, Abū Ad-Dardā' got up [for the night *Ṣalāt* (prayer)]. Salmān said (to him), "Sleep" and he slept. Again Abū Ad-Dardā' got up (for the *Ṣalāt*), and Salmān said (to him), "Sleep." When it was the last part of the night, Salmān said to him, "Get up now [for the *Ṣalāt* (prayer)]." So both of them offered their *Ṣalāt* (prayer) and Salmān said to Abū Ad-Dardā, "Your Lord (Allāh) has a right on you; and your ownself has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you". Later on Abū Ad-

٦١٣٩ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا جَعْفَرُ بنُ عَوْنٍ: حدَّثنا أبو العُمَيْسِ، عَنْ عَوْنِ بنِ أبي جُحَيْفَةَ، عَنْ أبيهِ قالَ: آخى النَّبيُّ ﷺ بَينَ سَلْمانَ وأبي الدَّرْداءِ، فَزارَ سَلْمانُ أبا الدَّرْداءِ، فرأى أُمَّ الدَّرْداءِ مُتَبَذِّلَةً، فَقالَ لَها: ما شأنُكِ؟ قالَتْ: أخُوكَ أبو الدَّرْداءِ لَيْسَ لَهُ حاجَةٌ في الدُّنيا. فَجاءَ أبو الدَّرْداءِ فصَنَعَ لَهُ طَعاماً فَقالَ: كُلْ فإنّي صائمٌ. قالَ: ما أنا بآكِلٍ حتَّى تأكُلَ، فأكَلَ، فَلَمَّا كانَ اللَّيْلُ ذَهَبَ أبو الدَّرْداءِ يَقُومُ فَقالَ: نَمْ، فَنامَ. ثُمَّ ذَهَبَ يَقُومُ فَقالَ: نَمْ، فَلَمَّا كانَ آخِرُ اللَّيْلِ قالَ سَلْمانُ: قُمِ الآنَ، قالَ: فَصَلَّيا، فَقالَ لَهُ سَلْمانُ: إنَّ لِرَبِّكَ عَلَيكَ حَقّاً، ولِنَفْسِكَ عَلَيْكَ حَقّاً، ولأهْلِكَ عَلَيْكَ حَقّاً، فأعْطِ

Dardā' visited the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said, "Salmān has spoken the truth."

كُلَّ ذِي حَقٍّ حَقَّه، فأتى النَّبيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقالَ النَّبيُّ ﷺ: «صَدَقَ سَلْمانُ».

أبو جُحَيْفَةَ وَهْبٌ السُّوَائيُّ يُقالُ: وَهْبُ الخَيرِ. [راجع: ١٩٦٨]

(87) CHAPTER. What is disliked as regard anger and impatience before a guest.

(٨٧) بابُ ما يُكْرَهُ مِنَ الغَضَبِ والجَزَعِ عِنْدَ الضَّيْفِ

6140. Narrated 'Abdur-Raḥmān bin Abū Bakr رَضِيَ اللهُ عَنْهُما: Abū Bakr invited a group of people and told me, "Look after your guests." Abū Bakr added, "I am going to visit the Prophet ﷺ, and you should finish serving them before I return." 'Abdur-Raḥmān said, "So I went at once and served them with what was available at that time in the house and requested them to eat." They said, "Where is the owner of the house (i.e., Abū Bakr)?" 'Abdur-Raḥmān said, "Take your meal." They said, "We will not eat until the owner of the house comes." 'Abdur-Raḥmān said, "Accept your meal from us, for if my father comes and finds you not having taken your meals yet, we will be blamed severely by him" but they refused to take their meals. So I was sure that my father would be angry with me. When he came, I went away (to hide myself) from him. He asked, "What have you done (about the guests)?" They informed him the whole story. Abū Bakr called, "O 'Abdur Raḥmān!" I kept quiet. He then called again, "O 'Abdur-Raḥmān!" I kept quiet and he called again, "O ignorant (boy)! I beseech you by Allāh, if you hear my voice, then come out!" I came out and said, "Please ask your guests (and do not be angry with me)." They said, "He has told the truth; he brought the meal to us." Abū Bakr said, "As you have been waiting for me, by Allāh, I will not eat of it tonight." They said, "By Allāh,

٦١٤٠ - حدَّثنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثَنا عَبْدُ الأعْلى: حدَّثَنا سَعيدٌ الجُرَيْرِيُّ، عَنْ أبي عُثْمانَ، عَنْ عَبْدِ الرَّحمٰنِ بنِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما، أنَّ أبا بَكْرٍ تَضَيَّفَ رَهْطاً فقالَ لعَبْدِ الرَّحمٰنِ: دُونَكَ أضْيافَكَ فإنِّي مُنْطَلِقٌ إلى النَّبيِّ ﷺ فافْرُغْ مِنْ قِرَاهُمْ قَبْلَ أنْ أجيءَ. فانْطَلَقَ عَبْدُ الرَّحمٰنِ فأتاهُمْ بِمَا عِنْدَهُ فَقالَ: اطْعَمُوا، فَقالُوا: أيْنَ رَبُّ مَنْزِلِنا؟ قالَ: اطْعَمُوا، قالُوا: ما نَحْنُ بآكِلِينَ حتَّى يَجيءَ رَبُّ مَنْزِلِنا؟ قالَ: اقْبَلُوا عَنَّا قِرَاكُمْ فإنَّهُ إنْ جاءَ ولَمْ تَطْعَمُوا لَنَلْقَيَنَّ مِنْهُ، فأبَوْا فَعَرَفْتُ أنَّهُ يَجِدُ عَليَّ. فَلَمَّا جاءَ تَنَحَّيْتُ عَنْهُ فَقالَ: ما صَنَعْتُمْ؟ فأخْبَرُوهُ فَقالَ: يا عَبْدَ الرَّحمٰنِ، فسَكَتُّ ثُمَّ قالَ: يا عَبْدَ الرَّحمٰنِ، فَسَكَتُّ، فَقالَ: يا غُنْثَرُ، أقْسَمْتُ عَلَيْكَ إنْ كُنْتَ تَسْمَعُ صَوْتِي لَمَّا جِئْتَ، فخَرَجْتُ فَقُلْتُ: سَلْ أضيافَكَ، فَقالُوا: صَدَقَ، أتانا بِهِ، قالَ: فإنَّما انْتَظَرْتُمونِي، وَاللهِ لا

أَطْعَمُهُ اللَّيْلَةَ، فَقالَ الآخَرُونَ: واللهِ لا نَطْعَمُهُ حتَّى تَطْعَمَهُ. قالَ: لَمْ أَرَ في الشَّرِّ كاللَّيْلَةِ، وَيْلَكُمْ ما أَنْتُمْ؟ لِمَ لا تَقْبَلُونَ عَنَّا قِراكُمْ، هاتِ طَعامَكَ، فَجاءَهُ فَوَضَعَ يَدَهُ فَقالَ: باسْمِ اللهِ، الأُولى لِلشَّيْطانِ؛ فأكَلَ وأكَلُوا. [راجع: ٦٠٢]

we will not eat of it till you eat of it." He said, "I have never seen a night like this night in evil. What is wrong with you? Why don't you accept your meals of hospitality from us?" (He said to me), "Bring your meal." I brought it to him, and he put his hand in it, saying, "In the Name of Allāh. The first (state of fury) was because of Satan." So Abū Bakr ate and so did his guests.

[See Vol. 4, *Hadīth* No. 3581]

(٨٨) بابُ قَوْلِ الضَّيْفِ لِصَاحِبِهِ: وَاللهِ لا آكُلُ حتَّى تأكُلَ،

(88) CHAPTER. The saying of a guest to his host: "By Allāh, I will not eat till you eat."

فِيهِ حَدِيثُ أبي جُحَيْفَةَ عَنِ النَّبيِّ ﷺ.

This is narrated by Abū Juhaifa that the Prophet ﷺ said so.

٦١٤١ - حدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ سُلَيْمانَ، عَنْ أبي عُثْمانَ قال: قالَ عَبْدُ الرَّحمٰنِ بنُ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما: جاءَ أبو بَكْرٍ بِضَيْفٍ لَهُ أوْ بأضْيافٍ لَهُ فأمْسَى عِنْدَ النَّبيِّ ﷺ، فَلَمَّا جاءَ قالَتْ أُمِّي: احْتَبَسْتَ عَنْ ضَيْفِكَ أوْ أضْيافِكَ اللَّيْلَةَ! قالَ: أَوَ ما عَشَّيْتِهِمْ؟ فَقالَتْ: عَرَضْنا عَلَيْهِ أوْ عَلَيْهِمْ فأبَوْا أوْ فأبى، فَغَضِبَ أبو بَكْرٍ فَسَبَّ وجَدَّعَ، وحَلَفَ لا يَطْعَمُهُ. فاخْتَبَأْتُ أنا فقالَ: يا غُنْثَرُ، فَحَلَفَتِ المَرأةُ لا تَطْعَمُهُ حَتَّى يَطْعَمَهُ، فحلفَ الضَّيْفُ أوِ الأضْيافُ أنْ لا يَطْعَمَهُ أوْ يَطْعَمُوهُ حتَّى يَطْعَمَهُ، فَقالَ أبو بَكْرٍ: كأنَّ هٰذِهِ مِنَ الشَّيْطانِ، فَدَعا بالطَّعامِ فأكَلَ

6141. Narrated 'Abdur-Rahmān bin Abū Bakr رَضِيَ اللهُ عَنْهُما: Abū Bakr came with a guest or some guests, but he stayed late at night with the Prophet ﷺ, and when he came, my mother said (to him), "Have you been detained from your guest or guests tonight?" He said, "Haven't you served the supper to them?" She replied, "We presented the meal to him or to them, but he or they refused to eat." Abū Bakr became angry, rebuked me and invoked Allāh to cause (my) ears to be cut and swore not to eat of it!" I hid myself, and he called me, "O ignorant (boy)!" Abū Bakr's wife swore that she would not eat of it and so the guests or the guest swore that they would not eat of it till he (Abū Bakr) ate of it. Abū Bakr said, "All that happened was from Satan." So he asked for the meals and ate of it, and so did they. Whenever they took a handful of the meal, the meal grew (increased) from underneath more than that mouthful. He said (to his wife), "O sister of Banī Firās! What is this?" She said, "O pleasure of my eyes! The meal is now more than it had been before we started eating." So they ate of it

وأكَلُوا، فجَعَلُوا لا يَرْفَعون لُقْمةً إلَّا رَبا مِنْ أسْفَلِها أكْثَرُ مِنْها فقالَ: يا أُخْتَ بَني فِرَاسٍ، ما هٰذَا؟ فَقالَتْ: وَقُرَّةِ عَيْني إنَّها الآنَ لأكْثَرُ قَبْلَ أنْ نأكُلَ، فأكَلُوا، وبَعَثَ بِها إلى النَّبيِّ ﷺ فَذكَرَ أنَّهُ أكَلَ مِنْها. [راجع: ٦٠٢]

and sent the rest of that meal to the Prophet ﷺ. It is said that the Prophet ﷺ also ate of it.

(٨٩) **بابُ إكْرامِ الكَبيرِ، وَيَبْدأُ الأكْبَرُ بالكَلامِ والسُّؤالِ**

(89) CHAPTER. To respect the old ones, and the elder one should start talking or asking.

٦١٤٢، ٦١٤٣ - حدَّثَنَا سُلَيْمانُ بْنُ حَرْبٍ: حدَّثَنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ يَحْيَى بنِ سَعيدٍ، عَنْ بُشَيرِ بنِ يَسارٍ مَوْلى الأنْصارِ، عَنْ رَافِعِ بنِ خَديجٍ وسَهْلِ بنِ أبي حَثْمَةَ أنَّهُما حَدَّثاهُ أنَّ عَبْدَ اللهِ بنَ سَهْلٍ ومُحَيِّصَةَ بنَ مَسْعُودٍ أتَيا خَيْبَرَ فَتَفَرَّقا في النَّخلِ فقُتِلَ عَبْدُ اللهِ بنُ سَهْلٍ، فَجاءَ عَبْدُ الرَّحمٰنِ بنُ سَهْلٍ وحُوَيِّصَةُ ومُحَيِّصَةُ ابْنا مَسْعُودٍ إلى النَّبيِّ ﷺ فتَكَلَّمُوا في أمرِ صاحِبِهِمْ، فَبَدأ عَبْدُ الرَّحمٰنِ وكانَ أصْغَرَ القَوْمِ، فَقالَ النَّبيُّ ﷺ: «كَبِّرِ الكُبْرَ». - قالَ يَحْيَى: لِيَلِيَ الكَلامَ الأكْبرُ - فتَكَلَّمُوا في أمْرِ صاحِبِهِمْ، فَقالَ النَّبيُّ ﷺ: «أتَسْتَحِقُّونَ قَتِيلَكُمْ - أوْ قالَ: صَاحِبَكُمْ - بأيمانِ خَمْسِينَ مِنكُمْ؟» قالُوا: يا رَسُولَ اللهِ، أمْرٌ لَمْ نَرَهُ. قالَ: «فتُبرِئُكُمْ يَهُودُ في أيمَانِ خَمْسِينَ مِنْهُمْ». قالُوا: يا رَسُولَ

6142, 6143. Narrated Rāfi‘ bin Khadīj and Sahl bin Abū Hathma: ‘Abdullāh bin Sahl and Muḥaiyiṣa bin Mas‘ūd went to Khaibar and they dispersed in the gardens of the date-palm trees where ‘Abdullāh bin Sahl was murdered. Then ‘Abdur-Raḥmān bin Sahl, Ḥuwaiyiṣa and Muḥaiyiṣa, the two sons of Mas‘ūd, came to the Prophet ﷺ and spoke about the case of their (murdered) friend. ‘Abdur-Raḥmān, who was the youngest of them all, started talking. The Prophet ﷺ said, “Let the older (among you) speak first.” So they spoke about the case of their (murdered) friend. The Prophet ﷺ said, “Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man” or said, “... your companion”. They said, “O Allāh’s Messenger! The murder was a thing we did not witness.” The Prophet ﷺ said, “Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim.” They said, “O Allāh’s Messenger! They are disbelievers (and they will take a false oath).” Then Allāh’s Messenger ﷺ himself paid the blood money to them.

Sahl added, “I came upon a she-camel from those camels (which was given in blood money), while I entered their stable,

it hit me with its leg."

6144. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Inform me of a tree which resembles a Muslim, giving its fruits at every season by the permission of its Lord (Allāh), and the leaves of which do not fall." I thought of the date-palm tree, but I disliked to speak because Abū Bakr and 'Umar were present there. When nobody spoke, the Prophet ﷺ said, "It is the date-palm tree." When I came out with my father, I said, "O father! It came to my mind that it was the date-palm tree." He said, "What prevented you from saying it? Had you said it, it would have been more dearer to me than such and such a thing (fortune)." I said, "Nothing prevented me but the fact that neither you nor Abū Bakr spoke, so I disliked to speak (in your presence)."

(90) CHAPTER. What kinds of poetry, *Rajaz*[1] and *Ḥudā*[2] is allowed and what kinds thereof are disliked.

And the Statement of Allāh تعالى:

(1) (Ch. 90) *Rajaz*: name of a poetical metre.
(2) (Ch. 90) *Ḥudā'*: chanting of camel-drivers, keeping time to the camels' paces.

اللهِ، قَوْمٌ كُفَّارٌ. فَوَدَاهُمْ رَسُولُ اللهِ ﷺ مِنْ قِبَلِهِ. قالَ سَهْلٌ: فأَدْرَكْتُ ناقةً مِنْ تِلْكَ الإبِلِ فَدَخَلَتْ مِرْبَداً لَهُمْ فَرَكَضَتْنِي بِرِجْلِها.

قالَ اللَّيْثُ: حدَّثَني يَحْيَى، عَنْ بُشَيرٍ، عَنْ سَهْلٍ قالَ يَحْيَى: حَسِبْتُ أنهُ قالَ: مَعَ رَافِعِ بْنِ خَدِيجٍ. وَقالَ ابنُ عُيَيْنَةَ: حدَّثَنا يَحْيى عَنْ بُشَيْرٍ عَنْ سَهْلٍ وَحْدَهُ. [راجع: ٢٧٠٢]

٦١٤٤ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «أخْبِرُوني بشَجَرَةٍ مَثَلُها مَثَلُ المُسْلِمِ، تُؤْتِي أُكُلَها كُلَّ حِينٍ بإذْنِ رَبِّها، وَلا تَحتُّ وَرَقُها». فَوَقَعَ في نَفْسِي النَّخْلةُ فكَرِهْتُ أنْ أتكَلَّمَ وثَمَّ أبو بَكْرٍ وعُمَرُ. فَلَمَّا لَمْ يَتَكَلَّما قالَ النَّبي ﷺ: «هيَ النَّخْلَةُ». فَلَمَّا خَرَجْتُ مَعَ أبي قُلْتُ: يا أبَتاه، وَقَعَ في نَفْسِي النَّخْلَةُ. قالَ: ما مَنَعَكَ أنْ تَقُولَها؟ لَوْ كُنْتَ قُلْتَها كانَ أحبَّ إليَّ مِنْ كَذَا وكَذا. قالَ: ما مَنَعَني إلَّا أنّي لَمْ أرَكَ وَلا أبا بَكْرٍ تَكَلَّمْتُما فكَرِهْتُ. [راجع: ٦١]

(٩٠) بابُ ما يَجُوزُ مِنَ الشِّعْرِ والرَّجَزِ والحُداءِ وَما يُكْرَهُ مِنْهُ،

وَقَوْلِه تَعالى: ﴿وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ

"As for the poets, the erring ones follow them. See you not that they speak about every subject (praising people — right or wrong) in their poetry? And that they say what they do not do. Except those who believe (in the Oneness of Allah — Islāmic Monotheism), and do righteous deeds, and remember Allah much, and vindicate themselves after they have been wronged [by replying back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned." (V.26:224-227)

And Ibn 'Abbās said, "They speak about all vague talks."

ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾﴾
[الشعراء: ٢٢٤-٢٢٧] قالَ ابنُ عَبَّاسٍ: في كُلِّ لَغْوٍ يَخُوضُونَ.

6145. Narrated Ubaī bin Ka'b: Allāh's Messenger ﷺ said, "Some poetry contains wisdom."

٦١٤٥ - **حدَّثَنا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قال: أخْبَرَنِي أبو بَكْرِ بنُ عَبْدِ الرَّحمٰنِ: أنَّ مَرْوانَ بنَ الحَكَمِ أخْبَرَهُ: أنَّ عَبْدَ الرَّحمٰنِ بنَ الأسْوَدِ بنِ عَبْدِ يَغُوثَ أخْبَرَهُ أنَّ أُبَيَّ بنَ كَعْبٍ أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ مِنَ الشِّعْرِ حِكْمَةً».

6146. Narrated Jundub: While the Prophet ﷺ was walking, a stone hit his foot and he stumbled and his toe (was injured and) bled. He then (quoting a poetic verse) said, "You are not more than a toe which has been bathed in blood in Allāh's Cause."

٦١٤٦ - **حدَّثَنا** أبو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنِ الأسْوَدِ بنِ قَيْسٍ: سَمِعْتُ جُنْدَباً يَقُولُ: بَيْنَما النَّبِيُّ ﷺ يَمْشِي إذْ أصابَهُ حَجَرٌ فعثَرَ فَدَمِيَتْ إصْبَعُهُ، فَقالَ:

«هَلْ أنْتِ إلَّا إصْبَعٌ دَمِيتِ
وفي سَبيلِ اللهِ ما لَقِيتِ».

[راجع: ٢٨٠٢]

6147. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The most true words

٦١٤٧ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ:

said by a poet was the words of Labīd. He said, 'Verily, except Allāh everything is *Bātilu* (perishable) and Umaiyya bin Abī Aṣ-Ṣalt was about to embrace Islām.' "

[See Vol. 5, *Hadīth* No 3841]

حدَّثنا ابنُ مَهْدِيٍّ: حدَّثنا سُفْيانُ، عَنْ عَبْدِ المَلِكِ: حدَّثَنا أبو سَلَمَة، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: «أصْدَقُ كَلِمَةٍ قالَها الشَّاعِرُ كَلِمةُ لَبِيدٍ:

ألا كُلُّ شَيْءٍ ما خَلا اللهَ باطِلُ

وكادَ أُمَيَّةُ بنُ أبي الصَّلْتِ أنْ يُسْلِمَ». [راجع: ٣٨٤١]

6148. Narrated Salama bin Al-Akwa': We went out with Allāh's Messenger ﷺ to Khaibar and we travelled during the night. A man amongst the people said to 'Āmir bin Al-Akwa', "Won't you let us hear your poetry?" 'Āmir was a poet, and so he got down and started (chanting *Hudā*) reciting for the people poetry that kept pace with the camel's footsteps, saying:

"O Allāh! Without You we would not have been guided on the right path, neither would we have given in charity, nor would we have offered *Salāt* (prayer). So please forgive us what we have committed. Let all of us be sacrificed for Your Cause (*Jihād*) and when we meet our enemy, make our feet firm, and bestow peace and calmness on us and if they (our enemy) will call us towards an unjust thing we will refuse. The infidels have made a hue and cry to ask others help against us".

Allāh's Messenger ﷺ said, "Who is that driver (of the camels)?" They said, "He is 'Āmir bin Al-Akwa'. He said, "May Allāh bestow His Mercy on him." A man among the people said, "Has martyrdom been granted to him, O Allāh's Prophet! Would that you let us enjoy his company longer." We reached (the people of) Khaibar and besieged them till we were stricken with severe hunger but Allāh helped the Muslims

٦١٤٨ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا حاتِمُ بن إسْماعِيلَ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأكْوَعِ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ إلى خَيْبَرَ فَسِرْنا لَيْلاً، فَقالَ رَجُلٌ مِنَ القَوْمِ لعامِرِ بنِ الأكْوَعِ: ألا تُسْمِعُنا مِنْ هُنَيْهاتِكَ؟ قالَ: وكانَ عامِرٌ رَجُلاً شاعِراً، فَنَزَلَ يَحْدُو بالقَوْمِ يَقُولُ:

اللَّهُم لَوْلا أنْتَ ما اهْتَدَيْنا

وَلا تَصَدَّقْنا وَلا صَلَّيْنا

فاغْفِرْ فِداءً لَكَ ما اقْتَفَيْنا

وَثَبِّتِ الأقْدامَ إنْ لاقَيْنا

وأَلْقِيَنْ سَكِينَةً عَلَيْنا

إنَّا إذا صِيحَ بِنا أتَيْنا

وبالصِياحِ عَوَّلُوا عَلَيْنا

فَقالَ رَسُولُ اللهِ ﷺ: «مَنْ هٰذا السَّائِقُ؟» قالُوا: عامِرُ بنُ الأكْوعِ، فَقالَ: «يَرْحَمُهُ اللهُ». فَقالَ رَجُلٌ مِنَ القَوْمِ: وَجَبَتْ يا نَبِيَّ اللهِ لَوْلا أمْتَعْتَنا بِهِ. قالَ: فأتَيْنا خَيْبَرَ فحاصَرْناهُمْ

حتَّى أصابَتْنا مَخْمَصَةٌ شَديدةٌ، ثُمَّ إن اللهَ فَتَحها عَلَيْهِمْ، فَلَمَّا أمْسَى النَّاسُ اليَوْمَ الَّذي فُتِحَتْ عَلَيْهِمْ أوْقَدُوا نِيرَاناً كَثِيرَةً، فَقالَ رَسُولُ اللهِ ﷺ: «ما هٰذِهِ النِّيرَانُ؟ عَلى أيِّ شَيْءٍ تُوقِدُونَ؟» قالُوا: عَلى لَحْمٍ. قالَ: «عَلى أيِّ لَحْمٍ؟» قالُوا: عَلى لَحْمِ حُمُرٍ إنْسِيَّةٍ، فَقالَ رَسُولُ اللهِ ﷺ: «أهْرِقُوهَا واكْسِرُوها» فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، أوْ نُهْرِيقُها ونَغْسِلُها؟ قالَ: «أوْ ذاكَ». فَلَمَّا تَصافَّ القَوْمُ كانَ سَيْفُ عامِرٍ فِيهِ قِصَرٌ، فَتَناوَلَ بِهِ يَهُودِيّاً لِيَضْرِبَهُ وَيَرْجِعُ ذُبابُ سَيْفِهِ، فأصابَ رُكْبَةَ عامِرٍ فَماتَ مِنْهُ، فَلَمَّا قَفَلُوا قالَ سَلَمَةُ: رآني رَسُولُ اللهِ ﷺ شاحِباً فَقالَ لي: «ما لَكَ؟» فَقُلْتُ: فِدًى لكَ أبي وأُمِّي، زَعَمُوا أن عامِراً حَبِطَ عَمَلُهُ، قالَ: «مَنْ قالَهُ؟» قُلْتُ: قالَهُ فُلانٌ وفُلانٌ وفُلانٌ وأُسَيْدُ بنُ الحُضَيرِ الأنْصارِيُّ. فَقالَ رَسُولُ اللهِ ﷺ: «كَذَبَ مَنْ قالَهُ، إن لَهُ لأجْرَيْنَ - وجَمَعَ بَيْنَ إصْبَعَيْهِ - إنَّهُ لَجاهِدٌ مُجاهِدٌ، قَلَّ عَرَبِيٌّ نَشَأَ بها مِثْلَهُ».

[راجع: ٢٤٧٧]

conquer Khaibar. In the evening of its conquest the people made many fires. Allāh's Messenger ﷺ asked, "What are those fires? For what are you making fires?" They said, "For cooking meat." He asked, "What kind of meat?" They said, "Donkeys' meat." Allāh's Messenger ﷺ said, "Throw away the meat and break the cooking pots." A man said, "O Allāh's Messenger! Shall we throw away the meat and wash the cooking pots?" He said, "You can do that, too." When the army files were aligned in rows (for the battle), 'Āmir's sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit 'Āmir's knee and caused him to die. When the Muslims returned (from the battle), Salama said: Allāh's Messenger ﷺ saw me pale and said, "What is wrong with you?' I said, "Let my parents be sacrificed for you! The people claim that all the deeds of 'Āmir have been annulled." The Prophet ﷺ asked, "Who said so?" I replied, "So-and-so and so-and-so and so-and-so and Usaid bin Al-Ḥuḍair Al-Anṣāri." Then Allāh's Messenger ﷺ said, "Whoever says so is telling a lie. Verily, 'Āmir will have double reward." (While speaking) the Prophet ﷺ put two of his fingers together to indicate that, and added, "He was really a hard-working man and a *Mujāhid* (devout fighter in Allāh's Cause) and rarely have there lived in it (i.e., Al-Madīna or the battlefield) an Arab like him."

٦١٤٩ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا إسْماعِيلُ: حدَّثَنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ ابنِ مالكٍ رَضِيَ اللهُ

6149. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came to some of his wives among whom there was Umm Sulaim, and said, "May Allāh be Merciful to you, O Anjasha![1] Drive the camels slowly, as they

(1) (H. 6149) The name of camel-driver.

عَنْهُ قالَ: أتَى النَّبِيُّ ﷺ عَلى بَعْضِ نِسائِهِ ومَعَهُنَّ أُمُّ سُلَيْمٍ، فَقالَ: «وَيْحَكَ يا أنجَشَةُ! رُوَيْدَكَ سَوْقاً بالقَوَارِيرِ»، قالَ أبو قِلابَةَ: فتَكَلَّمَ النَّبِيُّ ﷺ بكَلِمَةٍ لَوْ تَكَلَّمَ بَعْضُكُمْ لَعِبْتُمُوها عَلَيْهِ قوله: «سَوْقَكَ بالقَواريرِ». [انظر: ٦١٦١، ٦٢٠٢، ٦٢٠٩، ٦٢١٠، ٦٢١١]

are carrying glass vessels!"[1] Abū Qilāba said, "The Prophet ﷺ said a sentence (i.e., the above metaphor) which, had anyone of you said it, you would have admonished him for it."[2] [i.e., women being compared to glass vessels]

(٩١) بابُ هِجاءِ المُشْرِكِينَ

(91) CHAPTER. Lampooning *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ).

٦١٥٠ - حدَّثنا مُحَمَّدٌ: حدَّثَنا عَبْدَةُ: أخْبَرَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: اسْتأذَنَ حَسَّانُ بنُ ثابِتٍ رَسُولَ اللهِ ﷺ في هِجاءِ المُشْرِكِينَ، فَقالَ رَسُولُ اللهِ ﷺ: «فكَيْفَ بنَسَبِي؟» فَقالَ حَسَّانُ: لأسُلَّنَّكَ مِنْهُمْ كمَا تُسَلُّ الشَّعْرَةُ مِنَ العَجِينِ.

وَعَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ قالَ: ذَهَبْتُ أسُبُّ حَسَّانَ عِنْدَ عائشَةَ فَقالَتْ: لاتَسُبَّهُ فإنَّهُ كانَ يُنافِحُ عَنْ رَسُولِ اللهِ ﷺ. [راجع: ٣٥٣١]

6150. Narrated 'Āishah رَضِيَ اللهُ عَنها: Hassān bin Thābit asked the permission of Allāh's Messenger ﷺ to lampoon *Al-Mushrikūn* (in his poetry). Allāh's Messenger ﷺ said, "What about my forefathers (ancestry)?" Hassān said (to the Prophet ﷺ), "I will take you out of them as a hair is taken out of dough."

Narrated Hishām bin 'Urwa that his father said, "I called Hassān with bad names in front of 'Āishah." She said, "Don't call him with bad names because he used to defend Allāh's Messenger ﷺ (against *Al-Mushrikūn* with his poetry)."

٦١٥١ - حدَّثنا أصْبَغُ: أخْبَرَنا عَبْدُ اللهِ بنُ وَهْبٍ: أخْبَرَنِي يُونُسُ،

6151. Narrated Al-Haitham bin Abū Sinān that he heard Abū Hurairah in his narration, mentioning that the Prophet ﷺ

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(1) (H. 6149) Women are compared to glass vessels because of their tenderness and vulnerability.

(2) (H. 6149) Abū Qilāba means that such a metaphor was only to be accepted from an eloquent person like the Prophet ﷺ (i.e. women — as glass vessels).

عَنِ ابنِ شِهابٍ أن الهَيْثَمَ بنَ أبي سِنانٍ أخْبَرَهُ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ في قَصَصِهِ، يَذْكُرُ النَّبِيَّ ﷺ يَقُولُ: «إن أخاً لَكُمْ لا يَقُولُ الرفَثَ»، يَعْنِي بذَلكَ ابنَ رَوَاحَةَ، قال:

فِينا رَسُولُ اللهِ يَتْلُو كِتابَهُ
إذا انْشق مَعْرُوفٌ من الفجرِ ساطعُ
أرَانا الهُدى بعدَ العَمَى فَقُلُوبُنا
بِهِ مُوقِناتٌ أنَّ ما قالَ وَاقِعُ
يَبِيتُ يُجافي جَنْبَهُ عنْ فِرَاشِهِ
إذا اسْتَثْقَلَتْ بالكافِرينَ المضاجعُ

تابَعَهُ عُقَيْلٌ عَنِ الزُّهْرِيّ. وَقالَ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيّ، عَنْ سَعيدٍ والأعْرَجِ، عَنْ أبي هُرَيْرَةَ.
[راجع: ١١٥٥]

said, "A Muslim brother of yours who does not say dirty words." And by that he meant Ibn Rawāḥa, who (in his poetry) said: 'We have Allāh's Messenger with us who recites Allāh's Book (the Noble Qur'ān) in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen. He does not touch his bed at night, being busy in worshipping Allāh while *Al-Mushrikūn* (the pagans etc.) are sound asleep in their beds.' "

٦١٥٢ - حدَّثَنَا أبو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيّ ح. وحدَّثَنا إسْماعِيلُ قالَ: حدَّثَني أخي، عَنْ سُلَيْمانَ، عَنْ مُحَمَّدِ بنِ أبي عَتِيقٍ: عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ: أنَّهُ سَمِعَ حَسَّانَ بنَ ثابِتٍ الأنْصارِيَّ يَسْتَشْهِدُ أبا هُرَيْرَةَ فَيَقُولُ: يا أبا هُرَيْرَةَ، نَشَدْتُكَ اللهَ، هَلْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ: «يا حَسَّانُ أجِبْ عَنْ رَسُولِ اللهِ ﷺ، اللَّهُمَّ أيِّدْهُ بِرُوحِ القُدُسِ»: قالَ أبو هُرَيْرَةَ: نَعَمْ. [راجع: ٤٥٣]

6152. Narrated Abū Salama bin 'Abdur-Raḥmān bin 'Aūf that he heard Ḥassān bin Thābit Al-Anṣārī asking the witness of Abū Hurairah, saying, "O Abū Hurairah! I beseech you by Allāh (to tell me). Did you hear Allāh's Messenger ﷺ saying 'O Ḥassān! Reply on behalf of Allāh's Messenger ﷺ. O Allāh! Support him (Ḥassān) with the *Rūḥ-ul-Qudus* [i.e., angel Jibrīl (Gabriel)]?'" Abū Hurairah said, "Yes."

٦١٥٣ - حدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ قالَ لِحَسَّانَ: «اهْجُهُمْ - أوْ قالَ: هاجِهِمْ - وَجِبريلُ مَعَكَ».

[راجع: ٣٢١٣]

6153. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Ḥassān, "Lampoon them (*Al-Mushrikūn* — the pagans etc.) in your poetry, and Jibrīl (Gabriel) is with you."

(٩٢) بابُ ما يُكْرَهُ أنْ يَكُونَ الغالِبَ عَلى الإنْسانِ الشِّعْرُ حتَّى يَصُدَّهُ عَنْ ذِكْرِ اللهِ والعِلْمِ والقُرْآنِ

(92) CHAPTER. It is disliked for one to indulge in poetry to the extent that it diverts him from Allāh's remembrance, and from (religious) knowledge and from (recitation of) the Qur'ān.

٦١٥٤ - حدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى: أخْبَرنا حَنْظَلَةُ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «لأنْ يَمْتَلِئَ جَوْفُ أحَدِكُمْ قَيْحاً خَيرٌ لَهُ مِنْ أنْ يَمْتَلِئَ شِعْراً».

6154. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "It is better for a man to fill the inside of his body with pus than to fill it with poetry."

٦١٥٥ - حدَّثَنَا عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثَنا الأعمَشُ قالَ: سَمِعْتُ أبا صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لأنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحاً يَرِيهِ خَيرٌ مِنْ أنْ يَمْتَلِئَ شِعْراً».

6155. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry."

(٩٣) بابُ قَوْلِ النَّبيِّ ﷺ: «تَرِبَتْ يَمِينُكَ»، و«عَقْرَى حَلْقَى»،

(93) CHAPTER. The statement of the Prophet ﷺ: *Taribat yamīnuka* (may your right hand be in dust)![1] and *Aqra ḥalqa*. (It is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.)

(1) (Ch. 93) The literal meaning of the expression is not intended. It is just an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

٦١٥٦ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثنا اللَّيثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَن عائشَةَ قالَتْ: إنَّ أفْلَحَ أخا أبي القُعَيْسِ اسْتأذَنَ عَلَيَّ بَعْدَما نَزَلَ الحِجابُ فَقُلْتُ: وَاللهِ لا آذَنُ لَهُ حتَّى أسْتأذِنَ رَسُولَ اللهِ ﷺ، فإنَّ أخا أَبي القُعَيْسِ لَيْسَ هُوَ أرْضَعَني، وَلٰكِنْ أرْضَعَتْني امْرأةُ أبي القُعَيْسِ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ الرَّجُلَ لَيْسَ هُوَ أرْضَعَني وَلٰكِنْ أرْضَعَتْني امْرأتُهُ. قالَ: «ائْذَني لَهُ فإنَّهُ عَمُّكِ، تَرِبَتْ يَمِينُكِ»، قالَ عُرْوَةُ: فَبِذلكَ كانَتْ عائشَةُ تَقُولُ: حَرِّمُوا مِنَ الرَّضاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ. [راجع: ٢٦٤٤]

6156. Narrated 'Āishah رَضِيَ اللهُ عَنها: Aflah, the brother of Abul-Qu'ais asked my permission to enter after the verses of *Al-Ḥijāb* (veiling of ladies) were revealed, and I said, "By Allāh, I will not admit him, unless I take permission of Allāh's Messenger ﷺ for it was not the brother of Abul-Qu'ais who had suckled me, but it was the wife of Abul-Qu'ais who had suckled me." Then Allāh's Messenger ﷺ entered upon me, and I said, "O Allāh's Messenger! The man has not nursed me but his wife has nursed me." He said, "Admit him because he is your uncle (not from blood relation, but because you have been nursed by his wife), *Taribat yamīnuki*." 'Urwa said, "Because of this reason, 'Āishah used to say: Foster suckling relations render all those things (marriages etc.) illegal which are illegal because of the corresponding blood relations."

[See Vol. 7, *Ḥadīth* No. 5099]

٦١٥٧ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا الحَكَمُ، عَنْ إبْراهيمَ، عَنِ الأسْوَدِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أرَادَ النَّبيُّ ﷺ أنْ يَنْفِرَ فَرأى صَفِيَّةَ عَلى بابِ خِبائها كَئِيبَةً حَزِينَةً، لأنَّها حاضَتْ فَقالَ: «عَقْرَى حَلْقَى - لُغَةُ قُرَيْشٍ - إنَّكِ لَحابِسَتُنا»، ثُمَّ قالَ: «أكُنْتِ أفَضْتِ يَوْمَ النَّحْرِ؟» يَعْني الطَّوافَ، قالَتْ: نَعَمْ، قالَ: «فانْفِري إذاً». [راجع: ٢٩٤]

6157. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ intended to return home after the performance of the *Ḥajj*, and he saw Ṣafiyya standing at the entrance of her tent, depressed and sad because she got her menses. The Prophet ﷺ said, "*Aqra ḥalqa*!" — an expression used in the Quraish dialect — "You will detain us." The Prophet ﷺ then asked (her), "Did you perform the *Ṭawāf-al-Ifāḍa* on the day of Sacrifice (10th of Dhul-Ḥijja)?" She said, "Yes." The Prophet ﷺ said, "Then you can leave (with us)."

(٩٤) بابُ ما جاءَ في: زَعَمُوا

(94) CHAPTER. (What is said regarding) "They assumed or claimed that..."

٦١٥٨ - حدَّثنا عَبْدُ اللهِ بنُ

6158. Narrated Umm Hānī رَضِيَ اللهُ عَنها, the daughter of Abū Ṭālib: I visited Allāh's

Messenger ﷺ in the year of the conquest of Makkah and found him taking a bath, and his daughter, Fāṭima was screening him. When I greeted him, he said, "Who is it?" I replied, "I am Umm Hānī, the daughter of Abū Ṭālib." He said, "Welcome, O Umm Hānī!" When the Prophet ﷺ had finished his bath, he stood up and offered eight *Rak'a* of *Ṣalāt* (prayer) while he was wrapped in a single garment. When he had finished his *Ṣalāt* (prayer), I said, "O Allāh's Messenger! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira." Allāh's Messenger ﷺ said, "O Umm Hānī! We shelter him whom you have sheltered." Umm Hānī added, "That happened in the forenoon."

مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أبي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ أنَّ أبا مُرَّةَ مَوْلى أمِّ هانئٍ بِنْتِ أبي طالِبٍ أخْبَرَهُ: أنَّهُ سَمِعَ أُمَّ هانئٍ بِنْتَ أبي طالِبٍ تَقُولُ: ذَهَبْتُ إلى رَسُولِ اللهِ ﷺ عامَ الفتحِ، فَوَجَدْتُهُ يَغْتَسِلُ وَفاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، فَسَلَّمْتُ عَلَيْهِ فَقالَ: «مَنْ هٰذِهِ؟» فَقُلْتُ: أنا أُمُّ هانئٍ بِنْتُ أبي طالِبٍ، فَقالَ: «مَرْحباً بِأُمِّ هانئٍ»، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قامَ فَصَلَّى ثَمانِيَ رَكَعاتٍ مُلْتَحِفاً في ثَوْبٍ واحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ: يا رَسُولَ اللهِ، زَعَمَ ابنُ أُمِّي أنَّهُ قاتِلٌ رَجُلاً قَدْ أجَرْتُهُ فُلانُ ابنُ هُبَيْرَةَ، فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أجَرْنا مَنْ أجَرْتِ يا أُمَّ هانِئٍ»، قالَتْ أُمُّ هانِئٍ: وَذاكَ ضُحًى. [راجع: ٢٨٠]

(95) CHAPTER. What is said about one's saying: "*Wailaka* (woe to you)."

(٩٥) بابُ ما جاءَ في قَوْلِ الرَّجُلِ: وَيْلَكَ

6159. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw a man driving a *Badana* (a camel for sacrifice) and said (to him): "Ride on it." The man said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it." The man said, "It is a *Badana*." The Prophet ﷺ said," Ride on it, *Wailaka* (woe to you)!"

٦١٥٩ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ رأى رَجُلاً يَسُوقُ بَدَنَةً فَقالَ: «ارْكَبْها»، قالَ: إنَّها بَدَنَةٌ، قالَ: «ارْكَبْها»، قالَ: إنَّها بَدَنَةٌ، قالَ: «ارْكَبْها وَيْلَكَ». [راجع: ١٦٩٠]

6160. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ saw a man driving a *Badana* (a camel for sacrifice) and said to

٦١٦٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ، عَنْ مالِكٍ، عَنْ أبي الزِّنادِ، عَنِ

الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ رأى رَجُلاً يَسُوقُ بَدَنَةً، فَقالَ لَهُ: «ارْكَبْها»، قالَ: يا رَسُولَ اللهِ إنَّها بَدَنَةٌ، قالَ: «ارْكَبْها وَيْلَكَ»، في الثَّانِيَةِ أوْ في الثَّالِثَةِ. [راجع: ١٦٨٩]

him, "Ride on it." The man said, "O Allāh's Messenger! It is a *Badana*." The Prophet ﷺ said, "Ride on it, *Wailaka* (woe to you)!" on the second or third time.

٦١٦١ - حدَّثنا مُسَدَّدٌ: حدَّثنا حَمَّادٌ، عَنْ ثابِتٍ البُنانِيِّ، عَنْ أنَسِ بنِ مالِكٍ. ح وأيُّوبَ عَنْ أبي قِلابَةَ، عَنْ أنَسِ بنِ مالِكٍ قالَ: كانَ رَسُولُ اللهِ ﷺ في سَفَرٍ، وكانَ مَعَهُ غُلامٌ لَهُ أسْوَدُ يُقالُ لَهُ: أنجَشَةُ، يَحْدُو، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «وَيحَكَ يا أنجَشَةُ، رُوَيْدَكَ وبالقَوارِيرِ». [راجع: ٦١٤٩]

6161. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was on a journey and he had a black slave called Anja<u>sh</u>a, and he was driving the camels (very fast, and there were women riding on those camels). Allāh's Messenger ﷺ said, "*Waiḥaka* (may Allāh be Merciful to you) O Anja<u>sh</u>a! Drive slowly (the camels) with the glass vessels (women)!"

٦١٦٢ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا وُهَيْبٌ، عَنْ خالِدٍ، عَنْ عَبْدِ الرَّحمٰنِ ابنِ أبي بَكْرَةَ، عَنْ أبِيهِ قالَ: أثْنَى رَجُلٌ عَلى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقالَ: «وَيْلَكَ قَطَعْتَ عُنُقَ أخِيكَ - ثَلاثاً - مَنْ كانَ مِنْكُمْ مادِحاً لا مَحالَةَ فَلْيَقُلْ: أحْسِبُ فُلاناً وَاللهُ حَسِيبُهُ، وَلا أُزَكِّي عَلى اللهِ أحَداً، إنْ كانَ يَعْلَمُ». [راجع: ٢٦٦٢]

6162. Narrated Abū Bakra: A man praised another man in front of the Prophet ﷺ. The Prophet ﷺ said thrice, "*Wailaka* (woe to you)! You have cut the neck of your brother!" The Prophet ﷺ added, "If it is indispensable for anyone of you to praise a person, then he should say, "I think that such and such person (is so-and-so), and Allāh is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allāh (and that should be only if he knows well about that person)."

٦١٦٣ - حدَّثنا عَبْدُ الرَّحمٰنِ بنُ إبراهِيمَ: حدَّثنا الوَلِيدُ، عَنِ الأوْزاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ والضَّحَّاكِ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: بَيْنا النَّبِيُّ ﷺ يَقْسِمُ

6163. Narrated Abū Sa'īd Al-<u>Kh</u>udrī رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was distributing (war booty etc.) one day, <u>Dh</u>ul-<u>Kh</u>uwaiṣira, a man from the tribe of Banī Tamīm, said, "O Allāh's Messenger! Act justly." The Prophet ﷺ said, "Woe to you! Who else would act justly if I did not act justly?" 'Umar said (to the Prophet ﷺ), "Allow me to chop

his neck off." The Prophet ﷺ said, "No, for he has companions (who are apparently so pious that) if anyone [of you] compares [his *Ṣalāt* (prayer) with] their *Ṣalāt*, he will consider his *Ṣalāt* (prayer) inferior to theirs, and similarly his *Ṣaum* (fasting) inferior to theirs, but they will desert Islām (go out of religion) as an arrow goes through the victim's body (game etc.) in which case if its *Naṣl*(1) is examined nothing will be seen thereon, and its *Naḍy*(1) is examined, nothing will be seen thereon, and if its *Qudhadh*(1) is examined, nothing will be seen thereon, for the arrow has gone out very fast even for the excretions and blood to smear over it. Such people will come out at the time of difference among the (Muslim) people, and the sign by which they will be recognized will be a man whose one of the two hands will look like the breast of a woman or a lump of flesh moving loosely." Abū Sa'īd added, "I testify that I heard that from the Prophet ﷺ and also testify that I was with 'Alī (bin Abī Ṭālib) when 'Alī fought against those people. The man described by the Prophet ﷺ was searched for among the killed, and was found, and he was exactly as the Prophet ﷺ had described him."

[See Vol. 4, *Ḥadīth* No. 3610]

6164. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! I am ruined!" The Prophet ﷺ said, "*Waiḥaka* (may Allāh be Merciful to you)!" The man said, "I have done sexual intercourse with my wife while observing *Ṣaum* (fasts) in the month of Ramaḍān." The Prophet ﷺ said, "Manumit a slave." The man said, "I

ذَاتَ يَوْمٍ قَسْماً، فَقَالَ ذُو الخُوَيْصِرَةِ، رَجُلٌ مِنْ بَنِي تَمِيمٍ: يَا رَسُولَ اللهِ اعْدِلْ. قَالَ: «وَيْلَكَ، مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟» فَقَالَ عُمَرُ: ائْذَنْ لِي فَلأَضْرِبْ عُنُقَهُ، قَالَ: «لا، إِنَّ لَهُ أَصْحَاباً يَحْقِرُ أَحَدُكُمْ صَلاتَهُ مَعَ صَلاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمُرُوقِ السَّهْمِ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلى نَصْلِهِ فَلا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلى رِصَافِهِ فَلا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلى نَضِيِّهِ فَلا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلى قُذَذِهِ فَلا يُوجَدُ فِيهِ شَيْءٌ، سَبَقَ الفَرْثَ وَالدَّمَ، يَخْرُجُونَ عَلى حِينِ فُرْقَةٍ مِنَ النَّاسِ، آيَتُهُمْ رَجُلٌ إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ المَرْأَةِ، أَوْ مِثْلُ البَضْعَةِ تَدَرْدَرُ». قَالَ أَبُو سَعِيدٍ: أَشْهَدُ لَسَمِعْتُهُ مِنَ النَّبِيِّ ﷺ، وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيٍّ حِينَ قَاتَلَهُمْ، فَالْتُمِسَ فِي القَتْلَى، فَأُتِيَ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ النَّبِيُّ ﷺ. [راجع: ٣٣٤٤]

٦١٦٤ - حَدَّثَنَا مُحَمَّدُ بنُ مُقَاتِلٍ أَبُو الحَسَنِ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي ابنُ شِهَابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً أَتَى رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ

(1) (H. 6163) *Naṣl, Naḍy* and *Qudhadh* are the names of the different parts of an arrow.

هَلَكْتُ، قالَ: «وَيحَكَ؟» قالَ: وَقَعْتُ عَلى أهْلي في رَمَضانَ، قالَ: «أَعْتِقْ رَقَبَةً»، قالَ: ما أجِدُها، قالَ: «فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ»، قالَ: لا أسْتَطيعُ، قالَ: «فأطْعِمْ سِتِّينَ مِسْكِيناً»، قالَ: ما أجِدُ، فأُتِيَ بعَرَقٍ فَقالَ: «خُذْهُ فَتَصَدَّقْ بِهِ». فَقالَ: يا رَسُولَ اللهِ، أعَلى غَيرِ أهْلي؟ فَوَالَّذي نَفْسِي بِيَدِهِ ما بَيْنَ طُنُبَي المَدينَةِ أحْوَجُ مِنِّي، فضَحِكَ النَّبيُّ ﷺ حتى بَدَتْ أنْيابُهُ، قالَ: «خُذْهُ». [راجع: ١٩٣٦]

تابَعَهُ يُونُسُ، عَنِ الزُّهْرِيِّ، وَقالَ عَبْدُ الرَّحمٰنِ بنُ خالِدٍ، عَنِ الزُّهْرِيِّ: «وَيْلَكَ».

cannot afford that." The Prophet ﷺ said, "Then observe *Saum* (fast) for two successive months." The man said, "I have no strength to do so." The Prophet ﷺ said, "Then feed sixty *Miskīn* (poor persons)." The man said, "I have nothing (to feed sixty persons)." Later a basket full of dates was brought to the Prophet ﷺ and he said (to the man), "Take it and give it in charity." The man said, "O Allāh's Messenger! Shall I give it to people other than my family? By Him in Whose Hand my soul is, there is nobody poorer than me in the whole city of Al-Madīna." The Prophet ﷺ smiled till his premolar teeth became visible, and said, "Take it." Az-Zuhrī said (that the Prophet ﷺ said), "*Wailaka*."(1)

٦١٦٥ - حَدَّثَنا سُلَيْمانُ بنُ عَبْدِ الرَّحمٰنِ: حَدَّثَنا الوَليدُ: حَدَّثَنا أبو عَمْرٍو الأوْزاعيُّ قَالَ: حَدَّثَني ابنُ شِهابٍ الزُّهْرِيُّ، عَنْ عَطاءِ بنِ يَزيدَ اللَّيْثِيِّ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أن أعْرابِيّاً قالَ: يا رَسُولَ اللهِ، أخْبِرْني عَنِ الهِجْرَةِ، فَقالَ: «وَيحكَ إنّ شأنَ الهِجْرَةِ شَديدٌ فَهَلْ لَكَ مِنْ إبِلٍ؟» قالَ: نَعَمْ، قالَ: «فَهَلْ تُؤَدّي صَدَقَتَها؟» قالَ: نَعَمْ، قالَ: «فاعْمَلْ مِنْ وَرَاءِ البِحارِ، فإنَّ اللهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئاً».

6165. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A bedouin said, "O Allāh's Messenger! Inform me about the emigration." The Prophet ﷺ said, "*Waihaka* (may Allāh be Merciful to you)! The question of emigration is a difficult one. Have you got some camels?" The bedouin said, "Yes." The Prophet ﷺ said, "Do you pay their *Zakāt*?" He said, "Yes." The Prophet ﷺ said, "Go on doing like this from beyond the seas, for Allāh will not let your deeds go in vain."

٦١٦٦ - حَدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ

6166. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "*Wailakum* (woe to

(1) (H. 6164) Instead of *Waihaka*.

الوَهَّابِ: حدَّثنا خالِدُ بنُ الحارِثِ: حدَّثنا شُعْبَةُ، عَنْ وَاقِدِ بنِ مُحَمَّدِ بنِ زَيْدٍ قَالَ: سَمِعْتُ أبي عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «وَيْلَكُمْ - أوْ وَيحَكُمْ، قالَ شُعْبَةُ: شَكَّ هُوَ - لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ». [راجع: ١٧٤٢]

وَقالَ النَّضْرُ عَنْ شُعْبَةَ: «وَيحَكُمْ». وَقالَ عُمَرُ بنُ مُحَمَّدٍ، عَنْ أبيهِ: «وَيْلَكُمْ، أوْ ويحَكُمْ»،

you)! or *Waiḥakum* (may Allāh be Merciful to you)!" (Shu'ba is not sure as to which was the right word.) "Do not become disbelievers after me by cutting the necks of one another."

٦١٦٧ - حدَّثنا عَمْرُو بنُ عاصِمٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ أنَّ رَجُلاً مِنْ أهْلِ البادِيَةِ أتى النَّبيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، مَتى السَّاعَةُ قائِمَةٌ؟ قالَ: «وَيْلَكَ، وَما أعْدَدْتَ لَها؟» قالَ: ما أعْدَدْتُ لَها إلّا أنّي أُحِبُّ اللهَ وَرَسُولَهُ، قالَ: «إنَّكَ مَعَ مَنْ أحْبَبْتَ»، فَقُلْنا: ونحنُ كَذٰلِكَ؟ قالَ: «نَعَمْ»، فَفَرِحْنا يَوْمَئِذٍ فَرَحاً شَدِيداً. فَمَرَّ غُلامٌ لِلمُغِيرَةِ وكانَ مِنْ أقْرَانِي، فَقالَ: «إنْ أُخِّرَ هٰذا فَلَنْ يُدْرِكَهُ الهَرَمُ حتى تَقُومَ السَّاعَةُ».

واخْتَصَرَهُ شُعْبَةُ عَنْ قَتادَةَ: سَمِعْتُ أنَساً عَنِ النَّبيِّ ﷺ. [راجع: ٣٦٨٨]

6167. Narrated Anas رَضِيَ اللهُ عَنْهُ: A bedouin came and asked the Prophet ﷺ, "O Allāh's Messenger! When will the Hour be established?" The Prophet ﷺ said, "*Wailaka* (woe to you)! What have you prepared for it?" The bedouin said, "I have not prepared anything for it, except that I love Allāh and His Messenger ﷺ." The Prophet ﷺ said, "You will be with those whom you love." We (the Companions of the Prophet ﷺ) said, "And will we, too, be so?" The Prophet ﷺ said, "Yes." So we became very glad on that day. In the meantime, a slave of Al-Mughīra passed by, and he was of the same age as I was. The Prophet said, "If this (slave) should live long, he will not reach the senile old age, but the Hour will be established."[1]

(٩٦) بابُ عَلامَةِ الحُبِّ في اللهِ

(96) CHAPTER. The signs of loving (others

(1) (H. 6167) The Prophet ﷺ means by the Hour here, the death of all the persons he was addressing then.

for the sake of) Allāh as the Statement of Allāh تَعالى indicates:
"Say (O Muhammad ﷺ to mankind): If you (really) love Allāh then follow me [i.e., accept Islāmic Monotheism, follow the Qur'ān and the *Sunna* (legal ways of the Prophet ﷺ)]; Allāh will love you..." (V.3:31)

لقَوْلِهِ تَعالى: ﴿إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ﴾ [آل عمران: ٣١]

6168. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Everyone will be with those whom he loves."

٦١٦٨ - حدَّثنا بِشْرُ بنُ خالِدٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبيِّ ﷺ أنَّهُ قالَ: «المَرْءُ مَعَ مَنْ أحَبَّ». [انظر: ٦١٦٩]

6169. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! What do you say about a man who loves some people but cannot catch up with their good deeds?" Allāh's Messenger said, "Everyone will be with those whom he loves."[1]

٦١٦٩ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا جَريرٌ، عَنِ الأعمَشِ، عَنْ أبي وَائِلٍ قالَ: قالَ عَبْدُ اللهِ بنُ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، كَيْفَ تَقُولَ في رَجلٍ أحَبَّ قَوْماً ولَمْ يَلْحَقْ بِهِمْ؟ فَقالَ رَسُولُ اللهِ ﷺ: «المَرْءُ مَعَ مَنْ أحَبَّ». [راجع: ٦١٦٨]

تابَعَهُ جَريرُ بنُ حازِمٍ، وسُلَيْمانُ بنُ قَرْمٍ، وأبو عَوَانَةَ، عَنِ الأعمَشِ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبيِّ ﷺ

6170. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: It was said to the Prophet ﷺ, "A man may love some people but he cannot catch up with their good deeds?" The Prophet ﷺ said, "Everyone will be with those whom he loves."

٦١٧٠ - حدَّثنا أبو نُعَيْمٍ: حدَّثنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ أبي وَائِلٍ، عَنْ أبي مُوسَى قالَ: قِيلَ للنَّبيِّ ﷺ: الرَّجُلُ يُحِبُّ القَوْمَ ولَمَّا

(1) (H. 6169) i.e., in Paradise in spite of the fact that his good deeds, will be less than theirs.

يَلْحَقْ بِهِمْ؟ قالَ: «المَرْءُ مَعَ مَنْ أَحَبَّ».

تابَعَهُ أبو مُعاوِيَةَ وَمُحَمَّدُ بنُ عُبَيْدٍ،

6171. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man asked the Prophet ﷺ, "When will the Hour be established, O Allāh's Messenger?" The Prophet ﷺ said, "What have you prepared for it?" The man said, "I haven't prepared for it much of *Ṣalāt* (prayers) or *Ṣaum* (fast) or *Ṣadaqa* (charity), but I love Allāh and His Messenger." The Prophet ﷺ said, "You will be with those whom you love."

٦١٧١ - **حدَّثَنا** عَبْدَانُ: أخبَرَنا أبي، عَنْ شُعْبَةَ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ أنَسِ بنِ مالِكٍ: أنَّ رَجُلاً سألَ النَّبِيَّ ﷺ: مَتى السَّاعَةُ يا رَسُولَ اللهِ؟ قالَ: «ما أعْدَدْتَ لَها؟» قالَ: ما أعْدَدْتُ لَها مِنْ كَثِيرِ صَلاةٍ وَلا صَوْمٍ وَلا صَدَقَةٍ، وَلٰكِنِّي أُحِبُّ اللهَ وَرَسُولَهُ. قالَ: «أنْتَ مَعَ مَنْ أحْبَبْتَ».

[راجع: ٣٦٨٨]

(97) CHAPTER. The saying of one man to another: *Ikhsā*(1)

(٩٧) **بابُ** قَوْلِ الرَّجُلِ للرَّجُلِ: اخْسَأْ

6172. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to Ibn Ṣā'id "I have hidden something for you in my mind; what is it?" He said, "*Ad-Dukh*."(2) The Prophet ﷺ said, "*Ikhsā* (you should be ashamed)."

٦١٧٢ - **حدَّثَنا** أبو الوَلِيدِ: حدَّثَنا سَلْمُ بنُ زَرِيرٍ: سَمِعْتُ أبا رَجاءٍ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: قالَ رَسُولُ اللهِ ﷺ لابنِ صائِدٍ: «قَدْ خَبأْتُ لَكَ خَبْأً فَما هُوَ؟» قالَ: الدُّخُّ، قالَ: «اخْسَأْ»،

6173. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb set out with Allāh's Messenger ﷺ and a group of his

٦١٧٣ - **حدَّثَنا** أبو اليَمانِ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ:

(1) (Ch. 97) *'Ikhsā'* is originally used as a word of rebuke said to a dog to dismiss something. It is also used to rebuke a person who says or does something improper by which he may incur Allāh's Wrath. It means: Stop talking and go away with shame and humiliation.

(2) (H. 6172) Ibn Ṣā'id who was said to be a soothsayer, guessed part of the word which the Prophet ﷺ had in mind. He said, *'Ad-Dukh'* while it was *'Ad-Dukhān'* i.e., smoke.

أَخْبَرَنِي سالِمُ بنُ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ أخْبَرَهُ: أنَّ عُمَرَ بنَ الخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللهِ ﷺ في رَهْطٍ مِنْ أصحَابِهِ قِبَلَ ابنِ صَيَّادٍ حتَّى وَجَدَهُ يَلْعَبُ مَعَ الغِلْمانِ في أُطُمِ بَنِي مَغالَةَ، وَقَدْ قارَبَ ابنُ صَيَّادٍ يوْمَئِذٍ الحُلُمَ، فَلَمْ يَشْعُرْ حتَّى ضَرَبَ رَسُولُ اللهِ ﷺ ظَهْرَهُ بيَدِهِ، ثُمَّ قالَ: «أتَشْهَدُ أنِّي رَسُولُ اللهِ؟» فنظَرَ إلَيْهِ فَقالَ: أشْهَدُ أنَّكَ رَسُولُ الأُمِّيِّينَ. ثُمَّ قالَ ابنُ صَيَّادٍ: أتَشْهَدُ أنِّي رَسُولُ اللهِ؟ فَرَضَّهُ النَّبِيُّ ﷺ، ثُمَّ قالَ: «آمَنْتُ باللهِ وَرُسُلِهِ»، ثُمَّ قالَ لِابنِ صَيَّادٍ: «ماذَا تَرَى؟» قالَ: يأتِينِي صَادِقٌ وكاذِبٌ، قالَ رَسُولُ اللهِ ﷺ: «خُلِّطَ عَلَيْكَ الأمْرُ». قالَ رَسُولُ اللهِ ﷺ: «إنِّي خَبَأْتُ لَكَ خَبِيئاً»، قالَ: هُوَ الدُّخُّ، قالَ: «اخسأْ، فَلَنْ تَعْدُوَ قَدْرَكَ». قالَ عُمَرُ: يا رَسُولَ اللهِ، أتَأْذَنُ لي فِيهِ أضْرِبْ عُنُقَهُ، قالَ رَسُولُ اللهِ ﷺ: «إنْ يَكُنْ هُوَ لا تُسَلَّطْ عَلَيْهِ، وإنْ لَمْ يَكُنْ هُوَ فَلا خَيرَ لَكَ في قَتْلِهِ». [راجع: ١٣٥٤]

companions to Ibn Ṣaiyyād. They found him playing with the boys in the fort or near the hillocks of Banī Maghāla. Ibn Ṣaiyyād was nearing his puberty at that time, and he did not notice the arrival of the Prophet ﷺ till Allāh's Messenger ﷺ stroked him on the back with his hand and said, "Do you testify that I am Allāh's Messenger?" Ibn Ṣaiyyād looked at him and said, "I testify that you are the Messenger of the unlettered ones, illiterates".[1] Then Ibn Ṣaiyyād said to the Prophet ﷺ, "Do you testify that I am Allāh's Messenger?" The Prophet ﷺ denied that saying, "I believe in Allāh and all His Messengers," and then said to Ibn Ṣaiyyād, "What do you see?" Ibn Ṣaiyyād said, "True people and liars visit me." The Prophet ﷺ said, "You have been confused as to this matter." Allāh's Messenger ﷺ added,"I have kept something for you (in my mind)." Ibn Ṣaiyyād said, "*Ad-Dukh*." The Prophet ﷺ said, "*Ikhsā*' (you should be ashamed) for you can not cross your limits." 'Umar said, "O Allāh's Messenger! Allow me to chop off his neck." Allāh's Messenger ﷺ said (to 'Umar), "Should this person be him (i.e., *Ad-Dajjāl*)[2] then you cannot overpower him; and should he be someone else, then it will be no use your killing him."

٦١٧٤ - قالَ سالِمٌ: فَسَمِعْتُ عَبْدَ اللهِ بنَ عُمَرَ يَقُولُ: انْطَلَقَ بَعْدَ ذٰلِكَ رَسُولُ اللهِ ﷺ وأُبَيُّ بنُ كَعْبٍ الأنْصارِيُّ يَؤُمَّانِ النَّخْلَ التي فِيها ابنُ

6174. 'Abdullāh bin 'Umar added: Later on Allāh's Messenger ﷺ and Ubayy bin Ka'b Al-Anṣārī (once again) went to the garden in which Ibn Ṣaiyyād was present. When Allāh's Messenger ﷺ entered the garden, he started

(1) (H. 6173) 'The unlettered ones' means the Arabs.
(2) (H. 6173) See Vol. 5, *Ḥadīth* No.4402, and Vol. 4, *Ḥadīth* No.6450.

صَيَّادٍ حتَّى إذَا دَخَلَ رَسُولُ اللهِ ﷺ طَفِقَ رَسُولُ اللهِ ﷺ يَتَّقِي بِجُذُوعِ النَّخْلِ وَهُوَ يَخْتِلُ أنْ يَسْمَعَ مِن ابنِ صَيَّادٍ شَيْئاً قَبْلَ أنْ يَرَاهُ، وابنُ صَيَّادٍ مُضْطَجِعٌ عَلى فِرَاشِهِ في قَطِيفَةٍ لَهُ فِيها رَمْرَمةٌ - أوْ زَمْزَمَةٌ - فَرأتْ أُمُّ ابنِ صَيَّاد النَّبِيَّ ﷺ وَهُوَ يَتَّقي بِجُذُوعِ النَّخْلِ، فَقالَتْ لابْنِ صَيَّادٍ: أيْ صافِ - وَهُوَ اسمُهُ - هٰذَا مُحَمَّدٌ، فَتَناهَى ابنُ صَيَّادٍ. قالَ رَسُولُ اللهِ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ».

[راجع: ١١٥٥]

hiding behind the trunks of the date-palms intending to hear something from Ibn Ṣaiyyād before the latter could see him. Ibn Ṣaiyyād was lying on his bed, covered with a velvet sheet from where his murmur were heard. Ibn Ṣaiyyād's mother saw the Prophet ﷺ and said, "O Ṣāf (the nickname of Ibn Ṣaiyyād)! Here is Muḥammad!" Ibn Ṣaiyyād stopped his murmuring. The Prophet ﷺ said, "If his mother had kept quiet, then I would have learnt more about him."

٦١٧٥ - قالَ سالِمٌ: قالَ عَبْدُ اللهِ: قامَ رَسُولُ اللهِ ﷺ في النَّاسِ فأثْنَى عَلى اللهِ بِمَا هُوَ أهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ فَقالَ: «إنِّي أُنْذِرُكُمُوهُ وَما مِنْ نَبِيٍّ إلَّا وَقَدْ أنْذَرَ قَوْمَهُ. لَقَدْ أنْذَرَهُ نُوحٌ قَوْمَهُ، ولٰكِنِّي سأقُولُ لَكمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعْلَمُونَ أنَّهُ أعْوَرُ، وأنَّ اللهَ لَيْسَ بأعْوَرَ».

[راجع: ٣٠٥٧]

قالَ أبو عَبْدِ اللهِ: خَسَأْتُ الكَلْبَ: بَعَّدْتُهُ. ﴿خَٰسِـِٔينَ﴾ [البقرة: ٦٥]: مُبْعَدِينَ.

6175. 'Abdullāh added: Allāh's Messenger ﷺ stood up before the people [delivering a *Khuṭba* (religious talk)], and after praising and glorifying Allāh as He deserved, he mentioned *Ad-Dajjāl* saying, "I warn you against him, and there has been no Prophet but warned his followers against him. Nūḥ (Noah) warned his followers against him. But I am telling you about him something which no Prophet has told his people of, and that is: Know that he is blind in one eye, whereas Allāh is not so."

(٩٨) بابُ قَوْلِ الرَّجُلِ: مَرْحَباً،

(98) CHAPTER. The saying of somebody to another: *Marḥaba* (i.e., welcome).

وَقالَتْ عائشَةُ: قالَ النَّبِيُّ ﷺ لفاطِمَةَ عَلَيْها السَّلامُ: «مَرْحَباً

And 'Āishah said, "The Prophet ﷺ said to Fāṭima عليها السلام, 'Welcome, O my daughter!' " And Umm Hānī said, "I came

بابْنَتِي». وَقالَتْ أُمُّ هانِئٍ: جِئْتُ إِلى النَّبِيِّ ﷺ فقالَ: «مَرْحَباً بِأُمِّ هانِئٍ».

to the Prophet ﷺ and he said, 'Welcome, O Umm Hāni!' "

٦١٧٦ - حدَّثنا عِمْرَانُ بنُ مَيْسَرَةَ: حدَّثنا عَبْدُ الوَارِثِ: حدَّثنا أبو التَّيَّاحِ، عَنْ أبي جَمْرَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى النَّبِيِّ ﷺ قالَ: «مَرْحَباً بالوَفْدِ الَّذينَ جاؤُوا غَيرَ خَزَايا وَلا نَدَامَى»، فَقالُوا: يا رَسُولَ اللهِ، إنَّا حَيٌّ مِنْ رَبِيعَةَ وَبَيْنَنا وَبَيْنَكَ مُضَرُ، وإنَّا لا نَصِلُ إلَيْكَ إلَّا في الشَّهْرِ الحَرَامِ. فَمُرْنا بأمْرٍ فَصْلٍ نَدْخُلُ بِهِ الجَنَّةَ، وَنَدْعُو بِهِ مَنْ وَرَاءَنا. فَقالَ: «أرْبَعٌ وأرْبَعٌ: أقِيموا الصَّلاةَ، وآتُوا الزَّكاةَ، وصُومُوا رَمَضَانَ، وأعْطُوا خُمُسَ ما غَنِمْتُمْ. وَلا تَشْرَبُوا في الدُّبَّاءِ وَالحَنْتَمِ والنَّقِيرِ والمُزَفَّتِ». [راجع: ٥٣]

6176. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the delegation of 'Abdul-Qais came to the Prophet ﷺ , he said, "Welcome, O the delegation who have come! Neither you will have disgrace, nor you will regret." They said, "O Allāh's Messenger! We are a group from the tribe of Ar-Rabī'a, and between you and us there is the tribe of Muḍar and we cannot come to you except in the sacred months. So please order us to do something good (religious deeds) so that we may enter Paradise by doing that, and also that we may order our people who are behind us (whom we have left behind at home) to follow it." He said, "Four and four: *Iqāmat Aṣ-Ṣalāt* (the prayer)[1], pay the *Zakāt*, observe *Ṣaum* (fasts) in the month of Ramaḍān, and give one-fifth of the war booty (in Allāh's Cause). And do not drink in (containers called) *Ad-Dubba', Al-Ḥantam, An-Naqīr* and *Al-Muzaffat*."[2]

(٩٩) بابُ ما يُدْعَى النَّاسُ بآبائِهِمْ

(99) CHAPTER. Calling the people by their father's name (on the Day of Resurrection).

٦١٧٧ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ الغادِرَ يُرْفَعُ لَهُ لِوَاءٌ يَوْمَ القِيامَةِ يُقالُ: هٰذِهِ غَدْرَةُ فُلانِ بنِ فُلانٍ». [راجع: ٣١٨٨]

6177. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly), 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.' "

(1) (H. 6176) See *"Iqāmat-aṣ-Ṣalāt"* in the glossary.
(2) (H. 6175) These are the names of four containers in which alcoholic drinks were used to be prepared.

٦١٧٨ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عَنِ ابنِ عُمَرَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ الغادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ القِيامَةِ، فَيُقالُ: هٰذِهِ غَدْرَةُ فُلانِ بنِ فُلانٍ». [راجع: ٣١٨٨]

6178. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "A flag will be fixed on the Day of Resurrection for every betrayer (perfidious person) and it will be announced (publicly in front of everybody), 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'"

(١٠٠) **بابٌ**: لا يَقُلْ: خَبُثَتْ نَفْسِي

(100) CHAPTER. One should not say, '*Khabuthat nafsī*' (i.e., I have been overcome by nausea).

٦١٧٩ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ قالَ: «لا يَقُولَنَّ أحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلٰكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي»،

6179. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said. "None of you should say '*Khabuthat nafsī*,' but he is recommended to say '*Laqisat nafsī*[1]

٦١٨٠ - حدَّثنا عَبْدانُ: أخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أبي أُمامَةَ ابنِ سَهْلٍ، عَنْ أبيهِ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَقُولَنَّ أحَدُكُمْ: خَبُثَتْ نَفْسِي، وَلٰكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي». تابَعَهُ عُقَيْلٌ.

6180. Narrated Sahl (bin Hunaif) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should say '*Khabuthat nafsī*' but he is recommended to say '*Laqisat nafsī*'."

[See the footnote of *Hadīth* No. 6179]

(١٠١) **بابٌ**: لا تَسُبُّوا الدَّهْرَ

(101) CHAPTER. Do not abuse *Ad-Dahr* (the Time).

٦١٨١ - حدَّثنا يَحْيى بنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: أخْبَرَني أبو سَلَمَةَ قالَ: قالَ

6181. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'The offspring of Ādam abuses *Ad-Dahr* (the Time), and I am *Ad-Dahr*[2]; in My Hands

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(1) (H. 6179) Both expressions give the same meaning, but the first one *(Khabuthat nafsī)* has other meanings as well, e.g., I have become wicked. *'Laqisat nafsī'* means only 'I have been overcome by nausea because of a full stomach.' This is why the Prophet ﷺ recommended the last expression which has no unpleasant connotations.

(2) (H. 6181) 'I am *Ad-Dahr*' means; 'I am the Creator of time, and I manage the affairs=

are the night and the day."

[See Vol. 6, *Hadith* No. 4826; also see Vol. 9, *Hadith* No. 7491]

أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «قالَ اللهُ: يَسُبُّ بَنُو آدَمَ الدَّهْرَ، وأنا الدَّهْرُ بِيَدي اللَّيْلُ والنَّهارُ». [راجع: ٤٨٢٦]

6182. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Don't call the grapes *Al-Karm*, and don't say '*Khaibatad-Dahr*[1] for Allāh is *Ad-Dahr* (the Time)."

٦١٨٢ - حدَّثَنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثنا عَبْدُ الأعْلى: حدَّثنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لا تُسَمُّوا العِنَبَ الكَرْمَ، وَلا تَقُولُوا: خَيْبَةَ الدَّهْرِ، فإنَّ اللهَ هُوَ الدَّهْرُ». [انظر: ٦١٨٣]

(102) CHAPTER. The statement of the Prophet ﷺ: "*Al-Karm* is only the heart of a believer[2]."

And the Prophet ﷺ also said: "The true bankrupt is only the one who will be a bankrupt on the Day of Resurrection," and he said, "The strong person is only the one, who controls himself at the time of anger." And also his statement: "The kingdom belongs to none but Allāh." So the Prophet ﷺ described Allāh as the Absolute King, the Only Real King. He also mentioned about the kings (saying): "(She said:) Verily kings, when they enter a town (country), they despoil it..." (V.27:34)

(١٠٢) بابُ قَوْلِ النَّبِيِّ ﷺ: «إنَّما الكَرْمُ قَلْبُ المُؤْمِنِ»،

وَقَدْ قالَ: «إنَّما المُفْلِسُ الَّذي يُفْلِسُ يَوْمَ القِيامَةِ»، كَقَوْلِهِ: «إنَّما الصُّرَعَةُ الَّذي يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ»، كقَوْلِهِ: «لا مُلْكَ إلَّا للهِ»، فَوَصَفَهُ بانْتِهاءِ المُلْكِ، ثُمَّ ذَكَرَ المُلُوكَ أيضاً فقالَ: ﴿إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا﴾ [النمل: ٣٤]

6183. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, ["Do not call (or name) the grapes '*Al-Karm*']. And they say

٦١٨٣ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ،

=of all creation including time.' One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.

(1) (H. 6182) '*Khaibat-ad-Dahr*' means: 'Frustrated be time' 'Allāh is the *Dahr*' means Allāh is the Owner of time. He is the One Who is Disposer of everything, and He is the One Who Has created time.

(2) (Ch. 102) The believer's heart is more entitled to be called *Al-Karm* which mean 'the generous'.

عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ويَقُولُونَ: الكَرْمُ، إنَّما الكَرْمُ قَلْبُ المُؤْمِنِ». [راجع: ٦١٨٢]

Al-Karm (the generous), and *Al-Karm* is only the heart of a believer."

(١٠٣) بابُ قَوْلِ الرَّجُلِ: أبي وأُمِّي،

فِيهِ الزُّبَيرُ عَنِ النَّبِيِّ.

(103) CHAPTER. The saying of someone (to another): "Let my father and mother be sacrificed for you".

This has been narrated by Az-Zubair that the Prophet ﷺ said so.

٦١٨٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ سُفْيانَ: حدَّثَني سَعْدُ بنُ إبْرَاهِيمَ، عَنْ عَبْدِاللهِ بنِ شَدَّادٍ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: ما سَمِعْتُ رَسُولَ اللهِ ﷺ يُفَدِّي أحَداً غَيرَ سَعْدٍ، سَمِعْتُهُ يَقُولُ: «ارْمِ فَداكَ أبي وأُمِّي»، أظُنُّهُ يَوْمَ أُحُدٍ. [راجع: ٢٩٠٥]

6184. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I never heard Allāh's Messenger ﷺ saying, "Let my father and mother be sacrificed for you," except for Sa'd (bin Abī Waqqāṣ). I heard him saying, "Throw! Let my father and mother be sacrificed for you!" (The subnarrator added, "I think that was in the battle of Uḥud.")

(١٠٤) بابُ قَوْلِ الرَّجُلِ: جَعَلَنِي اللهُ فِداكَ،

وَقالَ أبو بَكْرٍ للنَّبِيِّ ﷺ: فَدَيناكَ بآبائِنا وأُمَّهاتِنا،

(104) CHAPTER. The saying of somebody (to another): "May Allāh sacrifice me for you".

And Abū Bakr said to the Prophet ﷺ, "Let our fathers and mothers be sacrificed for you."

٦١٨٥ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا بِشْرُ بنُ المُفَضَّلِ: حدَّثَنا يَحْيَى بنُ أبي إسحاقَ، عَنْ أنَسِ بنِ مالِكٍ أنَّهُ أقْبَلَ هُوَ وأبو طَلْحَةَ مَعَ النَّبِيِّ ﷺ، وَمَعَ النَّبِيِّ ﷺ صَفِيَّةُ مُرْدِفُها عَلى رَاحِلَتِهِ، فَلَمَّا كانُوا بِبَعْضِ الطَّرِيقِ عَثَرَتِ النَّاقَةُ، فصُرِعَ النَّبِيُّ ﷺ والمَرأةُ، وأنَّ أبا طَلْحَةَ

6185. Narrated Anas bin Mālik that he and Abū Ṭalḥa were coming in the company of the Prophet ﷺ (towards Al-Madīna), while Ṣafiyya (the Prophet's ﷺ wife) was riding behind him on his she-camel. After they had covered a portion of the journey, suddenly the foot of the she-camel slipped and both the Prophet ﷺ and the woman (i.e., his wife, Ṣafiyya) fell down. Abū Ṭalḥa jumped quickly off his camel and came to the Prophet ﷺ (saying,) "O Allāh's Messenger! Let Allāh sacrifice me for you! Have you

received any injury?" The Prophet ﷺ said, "No, but take care of the woman (my wife)." Abū Ṭalḥa covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abū Ṭalḥa prepared their she-camel (by tightening its saddle, etc.) and both of them (the Prophet ﷺ and Ṣafīyya) mounted it. Then all of them proceeded and when they approached near Al-Madīna, or saw Al-Madīna, the Prophet ﷺ said, "*Āyibūn, tā'ibūn, 'ābidūn, li-Rabbina ḥāmidūn*." [We are coming back (to Al-Madīna) with repentance, worshipping (our Lord) and glorifying His (our Lord's) Praises.] The Prophet ﷺ continued repeating these words till he entered the city of Al-Madīna.

قالَ: أَحْسِبُ اقْتَحَمَ عَنْ بَعِيرِهِ، فأتى رَسُولَ اللهِ ﷺ فَقالَ: يا نَبِيَّ اللهِ، جَعَلَنِي اللهُ فِداكَ، هَلْ أَصابَكَ مِنْ شَيْءٍ؟ قالَ: «لا، وَلٰكِنْ عَلَيْكَ بِالمَرأَةِ». فألْقَى أبو طَلْحَةَ ثَوْبَهُ عَلى وَجْهِهِ، فَقَصَدَ قَصْدَها، فألْقَى ثَوْبَهُ عَلَيْها، فَقامَتِ المَرأَةُ فَشَدَّ لَهُما عَلى رَاحِلَتِهِما فَرَكِبا، فَسارُوا حتى إذَا كانُوا بِظَهْرِ المَدِينَةِ، أَوْ قالَ: أَشْرَفُوا عَلى المَدِينَةِ قالَ النَّبِيُّ ﷺ: «آيِبُونَ تائِبُونَ عابِدُونَ، لِرَبِّنا حامِدُونَ». فَلَمْ يَزَلْ يَقُولُها حتى دَخَلَ المَدِينَةَ.

[راجع: ٣٧١]

(105) CHAPTER. The most beloved names to Allāh عَزَّ وجَلَّ.

(١٠٥) بابٌ أَحَبِّ الأَسْماءِ إلى اللهِ عَزَّ وجَلَّ

6186. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A boy was born to a man among us, and the man named him Al-Qāsim. We said to him, "We will not call you Abūl-Qāsim, nor will we respect you for that." The Prophet ﷺ was informed about that, and he said, "Name your son 'Abdur-Raḥmān."

٦١٨٦ - **حَدَّثَنا** صَدَقَةُ بنُ الفَضْلِ: أَخْبَرَنا ابنُ عُيَيْنَةَ: أَخْبَرَنا ابنُ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلامٌ فسمَّاهُ القاسِمَ، فَقُلْنا: لا نُكَنِّيكَ أبا القاسِمِ وَلا كَرامَةَ، فأُخْبِرَ النَّبِيُّ ﷺ فَقالَ: «سَمِّ ابْنَكَ عَبْدَ الرَّحْمٰنِ».

[راجع: ٣١١٤]

(106) CHAPTER. The statement of the Prophet ﷺ: "Name yourselves by my name, but do not call yourselves by my *Kunyah*."

(١٠٦) بابُ قَوْلِ النَّبِيِّ ﷺ: «سَمُّوا باسمي وَلا تَكَنَّوا بِكُنْيَتِي»،

This is narrated by Anas on the authority of the Prophet ﷺ.

قالَهُ أَنَس عَنِ النَّبِيِّ ﷺ،

6187. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A man among us begot a boy whom he named Al-

٦١٨٧ - **حَدَّثَنا** مُسَدَّدٌ: حَدَّثَنا

Qāsim. The people said, "We will not call him (i.e., the father) by that *Kunyah* (Abūl-Qāsim) till we ask the Prophet ﷺ about it." The Prophet ﷺ said, "Name yourselves by my name, but do not call (yourselves) by my *Kunyah*.[(1)]

خالِدٌ: حدَّثنا حُصَينٌ، عَنْ سالمٍ، عَنْ جابرٍ رَضِيَ اللهُ عَنْهُ قالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلامٌ فَسمَّاهُ القاسِمَ فَقالُوا: لَا نَكْنِيهِ حتَّى نَسأَلَ النَّبيَّ ﷺ فَقالَ: «سَمُّوا باسمي وَلا تَكَنَّوا بِكُنْيَتِي» [راجع: ٣١١٤].

6188. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abul-Qāsim (the Prophet ﷺ) said, "Name yourselves by my name, but do not call yourselves by my *Kunyah*."

٦١٨٨ - **حدَّثَنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ أيُّوبَ، عَنِ ابنِ سِيرِينَ: سَمِعْتُ أبا هُرَيْرَةَ: قالَ أبو القاسِمِ ﷺ: «سَمُّوا باسمِي وَلا تَكْتَنُوا بِكُنْيَتِي». [راجع: ١١٠]

6189. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: A man among us begot a boy whom he named Al-Qāsim. The people said (to him), "We will not call you Abul-Qāsim, nor will we please you by calling you so." The man came to the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said to him, "Name your son 'Abdur-Raḥmān."

٦١٨٩ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ ابنَ المُنْكَدِرِ قالَ: سَمِعْتُ جابرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: وُلِدَ لِرَجُلٍ مِنَّا غُلامٌ فَسَمَّاهُ القاسِمَ، فَقالُوا: لا نُكَنِّيكَ بأبي القاسِمِ وَلا نُنْعِمُكَ عَيْناً، فأتى النَّبيَّ ﷺ فذَكَرَ ذٰلكَ لَهُ، فَقالَ: «سَمِّ ابْنَكَ عَبْدَ الرَّحمٰنِ».

[راجع: ٣١١٤]

(107) CHAPTER. (What is said regarding) the name: *Al-Ḥazn* (literally: means hard, rough ground).

(١٠٧) بابُ اسمِ الحَزْنِ

6190. Narrated Al-Musaiyyab that his father (Ḥazn bin Wahb) went to the Prophet ﷺ and the Prophet ﷺ asked (him), "What is your name?" He replied, "My name is Ḥazn." The Prophet ﷺ said, "You are Sahl."[(2)] Ḥazn said, "I will not

٦١٩٠ - **حدَّثَنا** إسحاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عَنِ الزهْرِيِّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أبيهِ: أنَّ أباهُ جاءَ إلى

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(1) (Chap. 106) and (H. 6187) *Al-Kunyah*: means calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and-so.'
(2) (H. 6190) *'Sahl'* is the opposite of *'Ḥazn'*.

النَّبِيِّ ﷺ فَقَالَ: «ما اسمُكَ؟» قَالَ: حَزْنٌ، قَالَ: «أَنْتَ سَهْلٌ»، قَالَ: لا أُغَيِّرُ اسماً سَمَّانِيهِ أَبِي، قَالَ ابنُ المُسَيَّبِ: فَمَا زَالَتِ الحُزُونَةُ فِينا بَعْدُ.

change the name with which my father has named me." Ibn Al-Musaiyyab added, "We have had roughness (in character) ever since."

حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ ومَحْمُودٌ - هُوَ ابْنُ غَيلانَ - قالا: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ بِهٰذَا. [انظر: ٦١٩٣]

Narrated Al-Musaiyyab on the authority of his father similarly as above.

(١٠٨) **بابُ تَحْوِيلِ الاسْمِ إلى اسمٍ أَحْسَنَ مِنْهُ**

(108) CHAPTER. To change a name for another name which is better than the first.

٦١٩١ - **حدَّثَنا** سَعِيدُ بنُ أَبي مَرْيَمَ: حدَّثَنا أَبو غَسَّانَ قالَ: حدَّثَني أَبو حازِمٍ عَنْ سَهْلٍ قالَ: أُتِيَ بِالمُنْذِرِ بنِ أَبي أُسَيْدٍ إلى النَّبِيِّ ﷺ حِينَ وُلِدَ، فَوَضَعَهُ عَلى فَخِذِهِ، وأَبو أُسَيدٍ جالِسٌ، فَلَهَا النَّبِيُّ ﷺ بِشَيْءٍ بَينَ يَدَيْهِ، فأَمَرَ أَبُو أُسَيْدٍ بِابْنِهِ فاحْتُمِلَ مِنْ فَخِذِ النَّبِيِّ ﷺ، فاسْتَفاقَ النَّبِيُّ ﷺ فَقالَ: «أَيْنَ الصَّبِيُّ؟» فَقالَ أَبو أُسَيْدٍ: قَلَبْناهُ يا رَسُولَ اللهِ، قالَ: «ما اسمُهُ؟» قالَ: فُلانٌ، قالَ: «وَلٰكِنِ اسْمُهُ المُنْذِرُ»، فَسَمَّاهُ يَوْمَئِذٍ المُنْذِرَ.

6191. Narrated Sahl: When Al-Mun<u>dh</u>ir bin Abū Usaid was born, he was brought to the Prophet ﷺ who placed him on his thigh. While Abū Usaid was sitting there, the Prophet ﷺ was busy with something in his hands so Abū Usaid told someone to take his son from the thigh of the Prophet ﷺ. When the Prophet ﷺ finished his job (with which he was busy), he said, "Where is the boy?" Abū Usaid replied, "We have sent him home." The Prophet ﷺ said, "What is his name?" Abū Usaid said, "(His name is) so-and-so." The Prophet ﷺ said, "No, his name is Al-Mun<u>dh</u>ir." From that day the boy was called as Al-Mun<u>dh</u>ir.

٦١٩٢ - **حدَّثَنا** صَدَقَةُ بنُ الفَضْلِ: أَخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ،

6192. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Zainab's original name was "*Barrah*"[1] but it was said, "By that she is giving herself the

(1) (H. 6192) *'Barrah'* means pious.

prestige of piety." So the Prophet ﷺ changed her name to Zainab.

عَنْ شُعْبَةَ، عَنْ عَطاءِ ابنِ أبي مَيْمُونَةَ، عَنْ أبي رَافِعٍ، عَنْ أبي هُرَيرَةَ أنَّ زَيْنَبَ كان اسمُها بَرَّةَ، فَقِيلَ: تُزَكِّي نَفْسَها. فَسَمَّاها رَسُولُ اللهِ ﷺ زَيْنَبَ.

6193. Narrated Sa'īd bin Al-Musaiyyab that when his grandfather, Ḥazn[1] visited the Prophet ﷺ, the Prophet ﷺ said (to him), "What is your name?" He said, "My name is Ḥazn." The Prophet ﷺ said, "But you are Sahl."[2] He said, "I will not change my name with which my father named me." Ibn Al-Musaiyyab added, "So we have had roughness (in character) ever since."

٦١٩٣ - **حدَّثَنا** إبْرَاهِيمُ بنُ مُوسَى: حدَّثَنا هِشامٌ أنَّ ابنَ جُرَيْجٍ أخْبرَهُمْ قالَ: أخْبرَني عَبْدُ الحَمِيدِ بنُ جُبَيرِ بنِ شَيْبَةَ قالَ: جَلَسْتُ إلى سَعِيدِ بنِ المُسَيَّبِ فحَدَّثَني أنَّ جَدَّهُ حَزْناً قَدِمَ عَلَى النَّبِيِّ ﷺ فقالَ: «ما اسمُكَ؟» قالَ: اسمِي حَزْنٌ، قالَ: «بَلْ أنْتَ سَهْلٌ»، قالَ: ما أنا بِمُغَيِّرٍ اسْماً سَمَّانِيهِ أبي، قالَ ابنُ المُسَيَّبِ: فَمَا زَالَتْ فِينا الحُزُونَةُ بَعْدُ. [راجع: ٦١٩٠]

(109) CHAPTER. Whoever named (his children) by the names of the Prophets.

(١٠٩) بابُ مَنْ سَمَّى بأسْماءِ الأنْبِياءِ،

And Anas said, "The Prophet ﷺ kissed his son, Ibrāhīm."

وَقالَ أنَسٌ: قَبَّلَ النَّبِيُّ ﷺ إبْرَاهِيمَ، يَعْني ابْنَهُ.

6194. Narrated Ismā'īl: I asked Abī 'Aufā, "Did you see Ibrāhīm, the son of the Prophet ﷺ?" He said, "Yes, but he died in his early childhood. Had there been a Prophet after Muḥammad ﷺ then his son would have lived, but there is no Prophet after him."

٦١٩٤ - **حدَّثَنا** ابنُ نُمَيرٍ: حدَّثَنا مُحَمَّدُ بنُ بِشْرٍ: حدَّثَنا إسْماعِيلُ قُلْتُ لِابنِ أبي أوْفى: رأيْتَ إبْرَاهِيمَ ابنَ النَّبِيِّ ﷺ؟ قالَ: ماتَ صَغِيراً وَلَوْ قُضِيَ أنْ يَكُونَ بَعْدَ مُحَمَّدٍ ﷺ نَبِيٌّ عاشَ ابْنُهُ، وَلٰكِنْ لا نَبِيَّ بَعْدَهُ.

6195. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When Ibrāhīm عليه السلام (the son of the Prophet ﷺ)

٦١٩٥ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: أخْبرَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ

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(1) (H. 6193) *'Ḥazn'* means rough, hard ground.
(2) (H. 6193) *'Sahl'* is the opposite of *'Ḥazn'*, i.e. even, soft ground.

died, Allāh's Messenger ﷺ said, "There is a wet nurse for him in Paradise."

ثابِتٍ قالَ: سَمِعْتُ البَرَاءَ قالَ: لَمَّا ماتَ إبْرَاهِيمُ عَلَيْهِ السَّلامُ قالَ رَسُولُ اللهِ ﷺ: «إنَّ لَهُ مُرْضِعاً في الجَنَّةِ».
[راجع: ١٣٨٢]

6196. Narrated Jābir bin 'Abdullāh Al-Anṣārī رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Name yourselves after me (by my name) but do not call (yourselves) by my *Kunyah*[1], for I am Al-Qāsim (distributor), and I distribute among you Allāh's Blessings." This narration has also come on the authority of Anas that the Prophet ﷺ said so."

٦١٩٦ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ، عَنْ حُصَينِ بنِ عَبْدِ الرَّحمٰنِ، عَنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ الأنْصارِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «سَمُّوا باسمِي وَلا تَكْتَنُوا بكُنْيَتِي، فإنَّما أنا قاسِمٌ أقْسِمُ بَيْنَكُمْ».
وَرَوَاهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ.
[راجع: ٣١١٤]

6197. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Name yourselves after me (by my name), but do not call yourselves by my *Kunyah*, and whoever sees me in a dream, he surely sees me, for Satan cannot impersonate me (appear in my figure). And whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire." (See H. 110)

٦١٩٧ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا أبو عَوَانَةَ: حدَّثنا أبو حُصَيْنٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «سَمُّوا باسمِي وَلا تَكْتَنُوا بكُنْيَتِي. ومَنْ رآنِي في المَنامِ فَقَدْ رآنِي، فإنَّ الشَّيْطانَ لا يَتَمَثَّلُ صُورَتِي، ومَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ١١٠]

6198. Narrated Abū Mūsa: I got a son and I took him to the Prophet ﷺ who named him Ibrāhīm, and put in his mouth the juice of a date-fruit (which he himself had chewed), and invoked for Allāh's Blessing upon him, and then gave him back to me. He was the eldest son of Abū Mūsa.

٦١٩٨ - حدَّثنا مُحَمَّدُ بنُ العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ بن أبي بُرْدَةَ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى قالَ: وُلِدَ لي غُلامٌ فأتَيْتُ بِهِ النَّبِيَّ ﷺ فَسَمَّاهُ

(1) (H. 6196) *Al-Kunyah*: See the footnote of H. 6187 and Chap. 106.

إبْرَاهِيمَ فَحَنَّكَهُ بِتَمْرَةٍ وَدَعا لَهُ بالبَرَكَةِ وَدَفَعَهُ إليَّ، وكانَ أكْبرَ وَلَدِ أبي مُوسَى. [راجع: ٥٤٦٧]

6199. Narrated Al-Mughīra bin Shu'ba: Solar eclipse occurred on the day of Ibrāhīm's death (the Prophet's son).

٦١٩٩ - **حدَّثَنا** أبو الوَلِيدِ: حدَّثَنا زَائِدَةُ: حدَّثَنا زِيادُ بنُ عِلاقَةَ: سَمِعْتَ المُغِيرَةَ ابنَ شُعْبَةَ قالَ: انْكَسَفَتِ الشَّمْسُ يَوْمَ ماتَ إبْرَاهِيمُ. [راجع: ١٠٤٣]

رَوَاهُ أبو بَكْرَةَ عَنِ النَّبيِّ ﷺ.

(110) CHAPTER. To name 'Al-Walīd.'

(١١٠) بابُ تَسْمِيَةِ الوَلِيدِ

6200. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: When the Prophet ﷺ (once) raised his head after bowing [in the *Ṣalāt* (prayer)] he said, "O Allāh, save Al-Walīd bin Al-Walīd and Salama bin Hishām and 'Aiyyāsh bin Abū Rabī'a and the helpless weak believers of Makkah. O Allāh, be hard on the tribe of Muḍar. O Allāh, send on them (famine-drought) years like the (famine-drought) years of (the Prophet) Yūsuf (Joseph)."

٦٢٠٠ - **أخبرَنا** أبو نُعَيمٍ الفَضْلُ بنُ دُكَيْنٍ: حدَّثَنا ابنُ عُيَيْنَةَ: عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ قالَ: لَمَّا رَفَعَ النَّبيُّ ﷺ رأسَهُ مِنَ الرَّكْعَةِ قالَ: «اللَّهُمَّ أنْجِ الوَلِيدَ بنَ الوَلِيدِ، وسَلَمَةَ بنَ هِشامٍ، وعَيَّاشَ بنَ أبي رَبِيعَةَ، والمُسْتَضْعَفِينَ بِمَكَّةَ مِنَ المُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطأتَكَ عَلى مُضَرَ. اللَّهُمَّ اجْعَلْها عَلَيْهِمْ سِنِينَ كَسِني يُوسُفَ». [راجع: ٧٩٧]

(111) CHAPTER. Whoever, while calling a friend, omits a letter from his name.

(١١١) باب مَنْ دَعا صَاحِبَهُ فَنَقَصَ مِن اسمِهِ حَرْفاً،

Abū Hurairah رَضِيَ الله عَنْهُ said, "Once the Prophet ﷺ called me, 'O Abū Hirr!' "

وَقالَ أبو حازِمٍ عَنْ أبي هُرَيْرَةَ قالَ لي النَّبيُّ ﷺ: «يا أبا هِرٍّ».

6201. Narrated 'Āishah رَضِيَ الله عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ said, "O 'Āish! This is Jibrīl (Gabriel) sending his greetings to you." I said, "Peace, and Allāh's Mercy be on him." 'Āishah added: The Prophet ﷺ used to see

٦٢٠١ - **حدَّثَنا** أبو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أبو سَلَمَةَ ابنُ عَبْدِ الرَّحمٰنِ أنَّ عائشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبيِّ ﷺ

قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «يا عائش، هٰذَا جِبْرِيلُ يُقْرِئُكِ السَّلامَ»، قُلْتُ: وَعَلَيْهِ السَّلامُ ورَحْمَةُ اللهِ، قالَتْ: وَهُوَ يَرَى ما لا نَرَى.

[راجع: ٣٢١٧]

things which we used not to see.

٦٢٠٢ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَتْ أُمُّ سُلَيْمٍ في الثَّقَلِ وأنجَشَةُ غُلامُ النَّبِيِّ ﷺ يَسُوقُ بِهِنَّ، فَقالَ النَّبِيُّ ﷺ: «يا أنجَشُ، رُوَيْدَكَ سَوْقَكَ بالقَوارِيرِ».

[راجع: ٦١٤٩]

6202. Narrated Anas رَضِيَ اللهُ عَنْهُ: Once Umm Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjasha, the slave of the Prophet ﷺ, was driving their camels (very fast). The Prophet ﷺ said, "O Anjash! Drive slowly (the camels) with the glass vessels (i.e.,, ladies)."

(١١٢) بابُ الكُنْيَةِ للصَّبِيِّ، وقَبْلَ أن يُولَدَ للرَّجُلِ

(112) CHAPTER. A child may be given *Al-Kunyah*[1] and one may be given *Al-Kunyah* before one has children.

٦٢٠٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الوَارِثِ، عَنْ أبي التَّيَّاحِ، عَنْ أنَسٍ قالَ: كانَ النَّبِيُّ ﷺ أحْسَنَ النَّاسِ خُلُقاً، وكانَ لي أخٌ يُقالُ لَهُ: أبو عُمَيْرٍ، قالَ: أحْسِبُهُ فَطِيماً، وكانَ إذَا جاءَ قالَ: «يا أبا عُمَيْرٍ ما فَعَلَ النُّغَيْرُ؟» نُغَرٌ كانَ يَلْعَبُ بِهِ، فَرُبَّما حَضَرَ الصَّلاةَ وَهُوَ في بَيْتِنا فيأْمُرُ بالبِساطِ الَّذِي تَحْتَهُ فيُكْنَسُ ويُنْضَحُ ثُمَّ يَقُومُ ونَقُومُ خَلْفَهُ فَيُصَلِّي بِنا.

[راجع: ٦١٢٩]

6203. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was the best of all the people in character. I had a brother called Abū 'Umair, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet ﷺ, the Prophet ﷺ used to say, "O Abū 'Umair! What did An-Nughair (nightingale) do?" It was a nightingale with which he used to play. Sometimes the time of the *Ṣalāt* (prayer) became due while he (the Prophet ﷺ) was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up [for the *Ṣalāt* (prayer)] and we would line up behind him, and he would lead us in *Ṣalāt* (prayer).

(١١٣) بابُ التَّكَنِّي بأبي تُرابٍ وإنْ

(113) CHAPTER. To be called Abū Turāb (father of dust), though one already has

(1) (Ch. 112) *Kunyah:* See the glossary.

another *Kunyah* name.	كانَتْ لَهُ كُنْيَةٌ أُخْرَى
6204. Narrated Sahl bin Sa'd: The most beloved name of 'Alī رَضِيَ اللهُ عَنْهُ was Abū Turāb, and he used to be pleased when we called him by it, for none named him Abū Turāb (for the first time) but the Prophet ﷺ himself. Once 'Alī got angry with (his wife) Fāṭima, and went out (of his house) and slept near a wall in the mosque. The Prophet ﷺ came searching for him, and someone said, "He is there, lying near the wall." The Prophet ﷺ came to him while his ('Alī's) back was covered with dust. The Prophet ﷺ started removing the dust from his back, saying, "Get up, O Abū Turāb!"	٦٢٠٤ - حدَّثَنا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: إنْ كانَتْ أحَبَّ أسْماءِ عَلِيٍّ رَضِيَ اللهُ عَنْهُ إلَيْهِ لَأبو تُرابٍ، وإنْ كانَ لَيَفْرَحُ أنْ نَدْعُوَها، وما سَمَّاهُ أبو تُرابٍ إلَّا النَّبِيُّ ﷺ، غاضَبَ يَوْماً فاطِمَةَ فَخَرَجَ فاضْطَجَعَ إلى الجِدارِ في المَسْجِدِ فَجاءَهُ النَّبِيُّ ﷺ يَتْبَعُهُ فَقالَ: هُوَ ذا مُضْطَجِعٌ في الجِدارِ، فَجاءَهُ النَّبِيُّ ﷺ وَامْتَلأَ ظَهْرُهُ تُراباً، فَجَعَلَ النَّبِيُّ ﷺ يَمْسَحُ التُّرابَ عَنْ ظَهْرِهِ وَيَقُولُ: «اجْلِسْ يا أبا تُرابٍ». [راجع: ٤٤١]
(114) CHAPTER. The name which is most disliked by Allāh.	(١١٤) **بابُ أبْغَضِ الأسْماءِ إلى اللهِ**
6205. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The most perfidious (awful) name with Allāh, on the Day of Resurrection, will be (that of) a man calling himself *Malik Al-Amlāk* (king of the kings)."	٦٢٠٥ - حدَّثَنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أخْنَى الأسْماءِ يَوْمَ القِيامَةِ عِنْدَ اللهِ رَجُلٌ تَسَمَّى مَلِكَ الأمْلاكِ». [انظر: ٦٢٠٦]
6206. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The most perfidious (awful) name with Allāh," Sufyān said more than once, "The most perfidious (awful) name with Allāh is (that of) a man calling himself king of kings." Sufyān said, "Somebody else (i.e., other than Abuz-Zinād, a subnarrator) says: What	٦٢٠٦ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رِوايَةً قالَ: «أخْنَعُ اسْمٍ عِنْدَ اللهِ - وقالَ سُفْيانُ غَيرَ مَرَّةٍ: أخْنَعُ الأسْماءِ عِنْدَ

اللهِ - رَجُلٌ تَسَمَّى بِمَلِكِ الأَمْلاكِ».

[راجع: ٦٢٠٥]

قالَ سُفْيانُ: يَقُولُ غَيْرُهُ: تَفْسِيرُهُ: شاهانْ شاهْ.

is meant by 'The king of kings' is '*Shāhān Shāh*'."(1)

(١١٥) بابُ كُنْيَةِ المُشْرِكِ،

(115) CHAPTER. The *Kunyah* of *Al-Mushrik*.

وَقالَ مِسْوَرٌ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِلَّا أَنْ يُرِيدَ ابنُ أبي طالِبٍ».

Al-Miswar said, "I heard the Prophet ﷺ saying, 'Unless the son of Abū Ṭālib wants.'"

٦٢٠٧ - حدَّثَنا أبو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: وحدَّثَنا إسْماعِيلُ قالَ: حدَّثَني أخي، عَنْ سُلَيْمانَ، عَنْ مُحَمَّدِ بنِ أبي عَتِيقٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ: أنَّ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما أخْبرَهُ: أنَّ رَسُولَ اللهِ ﷺ رَكِبَ عَلى حِمارٍ عَلَيْهِ قَطِيفَةٌ فَدَكِيَّةٌ، وأُسامَةُ وَراءَهُ، يَعُودُ سَعْدَ بنَ عُبادَةَ في بَنِي حارِثِ بنِ الخَزْرَجِ، قَبْلَ وَقْعَةِ بَدْرٍ، فَسارَا حتى مَرَّا بِمَجْلِسٍ فِيهِ عَبْدُ اللهِ بنُ أُبَيٍّ ابنُ سَلُولَ وَذٰلكَ قَبْلَ أنْ يُسْلِمَ عَبْدُ اللهِ بنُ أُبَيٍّ، فإذَا في المَجْلِسِ أخلاطٌ مِنَ المُسْلِمِينَ والمُشْرِكِينَ عَبَدَةِ الأَوْثانِ واليَهُودِ، وفي المُسْلِمِينَ عَبْدُ اللهِ بنُ رَوَاحَةَ. فَلَمَّا غَشِيَتِ المَجْلِسَ عَجاجَةُ الدَّابَّةِ خَمَّرَ ابنُ أُبَيٍّ أنْفَهُ بِردائِهِ وقالَ: لا تُغَبِّرُوا عَلَيْنا. فَسَلَّمَ رَسُولُ اللهِ ﷺ عَلَيْهِمْ ثُمَّ وَقَفَ، فَنَزَلَ

6207. Narrated Usāma bin Zaid رَضِيَ الله عَنْهُما that Allāh's Messenger ﷺ rode over a donkey covered with a *Fadakiya* (velvet sheet) and Usāma was riding behind him. He was going to pay a visit to Sa'd bin 'Ubāda (who was sick) in the dwelling place of Banī Al-Ḥārith bin Al-Khazraj and this incident happened before the battle of Badr. They proceeded till they passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was present, and that was before 'Abdullāh bin Ubayy embraced Islām. In that mix-up gathering there were Muslims, *Mushrik*, idolaters and Jews, and among the Muslims there was 'Abdullāh bin Rawāḥa. When a cloud of dust raised by (the movement of) the animal covered that gathering, 'Abdullāh bin Ubayy covered his nose with his garment and said, "Do not cover us with dust." Allāh's Messenger ﷺ greeted them, stopped, dismounted and invited them to Allāh (i.e., to embrace Islām) and recited to them the Qur'ān. On that 'Abdullāh bin Ubayy bin Salūl said to him, "O man! There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if somebody comes to you, relate (you tales) to him." On that 'Abdullāh bin Rawāḥa said "Yes, O Allāh's Messenger!

(1) (H. 6206) *Shāhan Shāh* is a Persian word bearing the same meaning. This indicates that it is forbidden to call oneself by such a name in any language.

Call on us in our gatherings, for we love that." So the Muslims, *Al-Mushrikūn* and the Jews started abusing one another till they were about to fight with one another. Allāh's Messenger ﷺ kept on quietening them till all of them became quiet, and then Allāh's Messenger ﷺ rode his animal and proceeded till he entered upon Sa'd bin 'Ubāda. Allāh's Messenger ﷺ said, "O Sa'd! Didn't you hear what Abū Ḥubāb said?" (meaning 'Abdullāh bin Ubayy). "He said so-and-so." Sa'd bin 'Ubāda said, "O Allāh's Messenger! Let my father be sacrificed for you! Excuse and forgive him, for, by Him Who revealed to you the Book, Allāh sent the Truth which was revealed to you at the time when the people of this town had decided to crown him ('Abdullāh bin Ubayy) as their ruler. So when Allāh had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite manner which you had noticed." So Allāh's Messenger ﷺ excused him. (It was the custom of) Allāh's Messenger ﷺ and his Companions to excuse *Al-Mushrikūn* and the people of the Scripture (Christians and Jews) as Allāh ordered them, and they used to be patient when annoyed (by them). Allāh تعالى said:

"...You shall certainly hear much that will grieve you from those who received the Scripture before you..." (V.3:186)

Allāh also said:

"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelivers after you have believed..." (V.2:109)

So Allāh's Messenger ﷺ used to apply what Allāh had ordered him by excusing them till he was allowed to fight against them. When Allāh's Messenger ﷺ had fought the battle of Badr and Allāh killed

فَدَعاهُمْ إلى اللهِ وَقَرَأ عَلَيْهِمُ القُرآنَ. فَقالَ لَهُ عَبْدُ اللهِ بنُ أُبَيٍّ ابنُ سَلُولَ: أيُّها المَرْءُ، لا أَحْسَنَ مِمَّا تَقُولُ إنْ كانَ حَقاً، فَلا تُؤْذِنا بِهِ في مَجالِسِنا، فَمَنْ جاءَكَ فاقْصُصْ عَلَيْهِ. قالَ عَبْدُ اللهِ بنُ رَوَاحَةَ: بَلى يا رَسُولَ اللهِ، فاغْشَنا في مَجالِسِنا فإنَّا نُحِبُّ ذٰلِكَ. فاسْتَبَّ المُسْلِمونَ والمُشْرِكُونَ واليَهُودُ حتى كادُوا يَتَثاوَرُونَ، فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يُخَفِّضُهُمْ حتَّى سَكَتُوا. ثُمَّ رَكِبَ رَسُولُ اللهِ ﷺ دابَّتَهُ فَسارَ حتى دَخَلَ عَلى سَعْدِ بنِ عُبادَةَ، فَقالَ رَسُولُ اللهِ ﷺ: «أيْ سَعْدُ، ألَمْ تَسْمَعْ ما قالَ أبو حُبابٍ؟ - يُرِيدُ عَبْدَ اللهِ بنَ أُبَيّ - قالَ كَذَا وكَذَا»، فَقالَ سَعْدُ بنُ عُبادَةَ: أيْ رَسُولَ اللهِ، بأبي أنْتَ، اعْفُ عَنْهُ، واصْفَحْ، فَوَالَّذي أنْزَلَ عَلَيْكَ الكِتابَ لَقَدْ جاءَ اللهُ بالحَقّ الَّذي أنْزَلَ عَلَيْكَ، وَلَقَدِ اصْطَلَحَ أهْلُ هٰذِهِ البَحْرَةِ عَلى أنْ يُتَوِّجُوهُ ويُعَصِّبُوهُ بالعِصَابَةِ، فَلَمَّا رَدَّ اللهُ ذٰلكَ بالحَقّ الَّذي أعْطاكَ شَرِقَ بذٰلكَ، فَذٰلكَ فَعَلَ بِهِ ما رأيْتَ. فَعَفا عَنْهُ رَسُولُ اللهِ ﷺ. وكانَ رَسُولُ اللهِ ﷺ وأصحابُهُ يَعْفُونَ عَنِ المُشْرِكِينَ وأهْلِ الكِتابِ كَما أمَرَهُمُ اللهُ ويَصْبِرُونَ عَلى الأذَى. قالَ اللهُ تَعالى: ﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا

whomever He killed among the chiefs of the infidels and the nobles of Quraish, and Allāh's Messenger ﷺ and his Companions had returned with victory and booty, bringing with them some of the chiefs of the infidels and the nobles of the Quraish as captives. 'Abdullāh bin Ubayy bin Salūl and *Al-Mushrikūn*, (idolaters) who were with him, said, "This matter (Islām) has now brought out its face (triumphed), so give Allāh's Messenger ﷺ the *Bai'a* (pledge) (for embracing Islām)." Then they became Muslims. (See H. 4566)

ٱلْكِتَٰبَ﴾ الآيَةَ [آل عمران: ١٨٦]، وَقَالَ: ﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ﴾ [البقرة: ١٠٩] فَكَانَ رَسُولُ اللهِ ﷺ يَتَأَوَّلُ فِي العَفْوِ عَنْهُمْ ما أَمَرَهُ اللهُ بِهِ حتَّى أَذِنَ لَهُ فِيهِمْ. فَلَمَّا غَزَا رَسُولُ اللهِ ﷺ بَدْراً، فَقَتَلَ اللهُ بِها مَنْ قَتَلَ مِنْ صَنادِيدِ الكُفَّارِ وَسادَةِ قُرَيْشٍ، فَقَفَلَ رَسُولُ اللهِ ﷺ وأَصحابُهُ مَنْصُورِينَ غانِمِينَ، مَعَهُمْ أَسارَى مِنْ صَنادِيدِ الكُفَّارِ وَسادَةِ قُرَيْشٍ، قالَ ابنُ أُبَيٍّ ابنُ سَلُولَ وَمَنْ مَعَهُ مِنَ المُشْرِكِينَ عَبَدَةِ الأَوْثانِ: هٰذَا أَمْرٌ قَدْ تَوَجَّهَ. فَبَايَعُوا رَسُولَ اللهِ ﷺ عَلى الإِسْلامِ فَأَسْلَمُوا.

[راجع: ٢٩٨٧]

6208. Narrated 'Abdullāh bin Al-Ḥārith bin Naufal: 'Abbās bin 'Abdul-Muṭṭalib said, "O Allāh's Messenger! Did you benefit Abū Ṭālib with anything as he used to protect and take care of you, and used to become angry for you?" The Prophet ﷺ said, "Yes, he is in a shallow place of (Hell) Fire. But for me he would have been in the lowest part of the (Hell) Fire."

٦٢٠٨ - حدَّثَنا مُوسَى بنُ إِسْماعِيلَ: حدَّثَنا أبو عَوَانَةَ: حدَّثَنا عَبْدُ المَلِكِ، عَنْ عَبْدِ اللهِ بنِ الحارِثِ بنِ نَوْفَلٍ، عَنْ عَبَّاسِ بنِ عَبْدِ المُطَّلِبِ قالَ: يا رَسُولَ اللهِ، هَلْ نَفَعْتَ أَبا طالِبٍ بِشَيْءٍ فإِنَّهُ كانَ يَحُوطُكَ ويَغْضَبُ لَكَ؟ قالَ: «نَعَمْ، هُوَ في ضَحْضَاحٍ مِنْ نارٍ، لَوْلا أَنا لَكانَ في الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ».

[راجع: ٣٨٨٣]

(116) CHAPTER. *Al-Ma'āriḍ* (indirect speech) is a safe way to avoid a lie.

(١١٦) بابٌ: المَعارِيضُ مَنْدُوحَةٌ عَنِ الكَذِبِ.

Anas said, "One of the sons of Abū Ṭalḥa died and he asked (his wife), 'How is the

وَقالَ إِسحَاقُ: سَمِعْتُ أَنساً:

مَاتَ ابنٌ لأبي طَلْحَةَ فقال: كَيْفَ الغُلامُ؟ قالَتْ أُمُّ سُلَيْمٍ: هَدأَ نَفْسُهُ، وأَرْجُو أنْ يَكُونَ قَدِ اسْتَرَاحَ. وظَنَّ أَنَّها صَادِقَةٌ.

boy?' Umm Sulaim replied, 'His breath has become quiet, and I hope that he is at rest.' Abū Ṭalḥa thought that she was telling the truth."(1)

٦٢٠٩ - حدَّثَنا آدَمُ: حدَّثنا شُعْبَةُ، عَنْ ثابتٍ البُنانيِّ، عَنْ أنَسِ بنِ مالكٍ قالَ: كانَ النَّبيُّ ﷺ في مَسِيرٍ لَهُ فَحدَا الحادي، فَقالَ النَّبيُّ ﷺ: «ارْفُقْ يا أنجَشَةُ، وَيحَكَ، بالقَوَارِيرِ». [راجع: ٦١٤٩]

6209. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was on one of his journeys, and the driver of the camels started chanting (to let the camels go fast). The Prophet ﷺ said to him, "(Take care!) Drive slowly with the glass vessels, O Anjasha! *Waiḥaka* (may Allāh be Merciful to you)."

٦٢١٠ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمّادٌ، عَنْ ثابتٍ، عَنْ أنَسٍ وأَيُّوبَ عَنْ أبي قِلابَةَ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ كانَ في سَفَرٍ، وكانَ غُلامٌ يَحْدُو بِهِنَّ يقالُ لَهُ: أنجشَةُ، فَقالَ النَّبيُّ ﷺ: «رُوَيْدَكَ يا أنجَشَةُ سَوْقَكَ بالقَوَارِيرِ». قالَ أبو قِلابَةَ: يَعْنِي النِّساءَ. [راجع: ٦١٤٩]

6210. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet ﷺ said, "O Anjasha, drive slowly (the camels) with the glass vessels!" Abū Qilāba said, "By the glass vessels" he meant the women (riding the camels).

٦٢١١ - حدَّثَنا إسحَاقُ: حدَّثَنا حَبَّانُ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ: حدَّثَنا أنَسُ بنُ مالكٍ قالَ: كانَ للنَّبيِّ ﷺ حَادٍ يُقالُ لَهُ: أنجَشَةُ، وكانَ حَسَنَ الصَّوْتِ، فَقالَ لَهُ النَّبيُّ ﷺ: «رُوَيْدَكَ يا أنجَشَةُ، لا تَكْسِرِ القَوَارِيرَ»، قالَ قَتادَةُ: يَعْنِي ضَعَفَةَ النِّساءِ. [راجع: ٦١٤٩]

6211. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had a *Ḥādi* (a camel driver) called Anjasha, and he had a nice voice. The Prophet ﷺ said to him, "(Drive) slowly, O Anjasha! Do not break the glass vessels!" And Qatāda said, "(By vessels) he meant the weak women."

٦٢١٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا

6212. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: There was a state of fear in Al-Madīna.

(1) (Ch. 116) He thought that his son was well, while she meant that he was dead.

يَحيى، عَنْ شُعْبَةَ قالَ: حَدَّثَني قَتادَةُ عَنْ أَنَسِ بنِ مالكٍ قالَ: كانَ بالمَدِينَةِ فَزَعٌ، فَرَكِبَ رَسُولُ اللهِ ﷺ فَرَساً لأبي طَلْحَةَ، فقالَ: «ما رأيْنا مِنْ شَيْءٍ، وإنْ وَجَدْناهُ لَبَحْراً». [راجع: ٢٦٢٧]

Allāh's Messenger ﷺ rode a horse belonging to Abū Ṭalḥa (in order to see the matter). The Prophet ﷺ said, "We could not see anything, and we found that horse like a sea (fast in speed)."

(١١٧) بابُ قَوْلِ الرَّجُلِ للشَّيْءِ: لَيْسَ بشَيْءٍ، وَهُوَ يَنْوِي أَنَّهُ لَيْسَ بِحَقٍّ،

(117) CHAPTER. The description of something by a man as 'nothing' while he means that it is not true.

وَقالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ لِلْقبرينِ: «يُعَذَّبانِ بِلا كَبيرٍ وَإِنَّهُ لَكَبيرٌ».

٦٢١٣ - حدَّثَنا مُحَمَّدُ بنُ سَلامٍ: أَخْبَرَنا مَخْلَدُ بنُ يَزِيدَ: أَخْبَرَنا ابنُ جُرَيْجٍ: قالَ ابنُ شِهابٍ: أَخْبرَني يَحْيى بنُ عُرْوَةَ: أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: قالَتْ عائشَةُ: سأَلَ أُناسٌ رَسُولَ اللهِ ﷺ عَنِ الكُهَّانِ، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «لَيْسُوا بشَيءٍ»، قالُوا: يا رَسُولَ اللهِ فإنَّهُمْ يُحَدِّثُونَ أَحْياناً بالشَّيْءِ يكُونُ حَقّاً، فَقالَ رَسُولُ اللهِ ﷺ: «تِلْكَ الكَلِمَةُ مِنَ الحَقِّ يَخْطَفُها الجِنِّيُّ فَيَقُرُّها في أُذُنِ وَلِيِّهِ قَرَّ الدَّجاجَةِ فيَخْلِطونَ فِيها أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ». [راجع: ٣٢١٠]

6213. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Some people asked Allāh's Messenger ﷺ about the foretellers. Allāh's Messenger ﷺ said to them, "They are nothing (i.e., liars)." The people said, "O Allāh's Messenger! Sometimes they tell something which comes out to be true." Allāh's Messenger ﷺ said, "That word which comes to be true is what a jinn (devil) snatches away by stealing and then pours it in the ear of his foreteller with a sound similar to the cackle of a hen, and then they add to it one hundred lies."

(١١٨) بابُ رَفْعِ البَصَرِ إلى السَّماءِ، وقَولِهِ تَعالى: ﴿أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾﴾ [الغاشية: ١٧-١٨]

(118) CHAPTER. To raise the sight towards the sky. And the Statement of Allāh تَعالى: "Do they not look at the camels, how they are created. And at the heaven, how it is raised?" (V.88:17,18)

وَقالَ أيُّوبُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عائشَةَ: رَفَعَ النَّبيُّ ﷺ رأسَهُ إلى السَّماءِ.

And 'Āishah said, "The Prophet ﷺ raised his head (sight) towards the sky."

٦٢١٤ - حدَّثَنا ابْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: سَمِعْتَ أبا سَلَمَةَ بنَ عَبْدِ الرَّحمٰنِ يَقُولُ: أخْبَرَني جابِرُ بْنُ عَبْدِ اللهِ: أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «ثُمَّ فَتَرَ عَنِّي الوَحْيُ، فَبَيْنما أنا أمْشِي سَمِعْتُ صَوْتاً مِنَ السَّماءِ، فَرَفَعْتُ بَصَرِي إلى السَّماءِ فإذَا المَلَكُ الَّذي جاءَني بحِرَاءٍ قاعِدٌ عَلى كُرْسِيٍّ بَينَ السَّماءِ والأرْضِ». [راجع: ٤]

6214. Narrated Jābir bin 'Abdullāh that he heard Allāh's Messenger ﷺ saying, "Then there was a pause in the revelation of the Divine Revelation to me. Then while I was walking, all of a sudden I heard a voice from the sky, and I raised my sight towards the sky and saw the same angel who had visited me in the cave of Ḥira'; sitting on a chair between the sky and the earth."

٦٢١٥ - حدَّثَنا ابنُ أبي مَرْيَمَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَني شَرِيكٌ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بِتُّ في بَيْتِ مَيْمُونَةَ والنَّبيُّ ﷺ عِنْدَها، فَلَمَّا كانَ ثُلُثُ اللَّيْلِ الآخِرُ أوْ بَعْضُهُ قَعَدَ فَنَظَرَ إلى السَّماءِ فَقَرأ ﴿إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ﴾ [آل عمران: ١٩٠]. [راجع: ١١٧]

6215. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once I stayed overnight at the house of Maimūna and the Prophet ﷺ was there with her. When it was the last third of the night, or some part of the night, the Prophet ﷺ got up looking towards the sky and recited:

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (V.3:190)

(١١٩) بابٌ مَنْ نَكَتَ العُودَ في المَاءِ والطِّينِ

(119) CHAPTER. Whoever dipped a stick in water and mud.

٦٢١٦ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عُثْمانَ بنِ غِياثٍ: حدَّثَنا أبو عُثْمانَ، عَنْ أبي مُوسَى أنَّهُ كانَ

6216. Narrated Abū Mūsa that he was in the company of the Prophet ﷺ in one of the gardens of Al-Madīna and in the hand of the Prophet ﷺ there was a stick, and he was striking (slowly) the water and the mud with

it. A man came (at the gate of the garden) and asked permission to enter. The Prophet ﷺ said, "Open the gate for him, and give him the glad tidings of entering Paradise." I went, and behold! It was Abū Bakr. So I opened the gate for him and informed him of the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet ﷺ said, "Open the gate for him and give him the glad tidings of entering Paradise." Behold! It was 'Umar. So I opened the gate for him and gave him the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet ﷺ was sitting in a leaning posture, so he sat up and said, "Open the gate for him and give him the glad tidings of entering Paradise with a calamity which will befall him, or which will take place." I went, and behold! It was 'Uthmān. So I opened the gate for him and gave him the glad tidings of entering Paradise and also informed him of what the Prophet ﷺ had said (about a calamity). 'Uthmān said, "Allāh Alone Whose Help I seek (against that calamity)."

مَعَ النَّبِيِّ ﷺ في حائِطٍ مِنْ حِيطانِ المَدِينَةِ وفي يَدِ النَّبِيِّ ﷺ عُودٌ يَضْرِبُ بِهِ بَيْنَ المَاءِ والطِّينِ، فَجاءَ رَجُلٌ يَسْتَفْتِحُ فقالَ النَّبِيُّ ﷺ: «افْتَحْ وبَشِّرْهُ بالجَنَّةِ». فَذَهَبْتُ فإذَا أبو بَكْرٍ فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بالجَنَّةِ. ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ فَقالَ: «افْتَحْ لَهُ وبَشِّرْهُ بالجَنَّةِ». فإذَا عُمَرُ ففَتَحْتُ لَهُ وَبَشَّرْتُهُ بالجَنَّةِ. ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ وكانَ مُتَّكِئاً فَجَلَسَ فقالَ: «افْتَحْ وَبَشِّرْهُ بالجَنَّةِ عَلى بَلْوَى تُصِيبُهُ، أوْ تَكُونُ»، فذَهَبتُ فإذَا عُثْمانُ فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بالجَنَّةِ، فأَخْبَرْتُهُ بالَّذِي قالَ، قالَ: اللهُ المُسْتَعانُ. [راجع: ٣٦٧٤]

(120) CHAPTER. One may scrape up the ground with something in hand.

(١٢٠) بابُ الرَّجُلِ يَنْكُتُ الشَّيْءَ بِيَدِهِ في الأرْضِ

6217. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ in a funeral procession, and he started scraping the ground with a small stick and said, "There is none amongst you but has been assigned a place (either) in Paradise and (or) in the Hell-fire." The people said (to him), "Should we not depend upon it?" He said, "Carry on doing (good) deeds, for everybody will find easy such deeds as will lead him to his destined place." He then recited:

"As for him who gives (in charity) and keeps his duty to Allāh and fears Him" (V.92:5)

٦٢١٧ - **حدَّثنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ ومَنْصُورٍ، عَنْ سَعْدِ بن عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في جَنازَةٍ فجَعَلَ يَنْكُتُ الأرْضَ بعُودٍ فَقالَ: «لَيْسَ مِنْكُمْ مِنْ أحَدٍ إلَّا وَقَدْ فُرِغَ مِنْ مَقْعَدِهِ مِنَ الجَنَّةِ والنَّارِ». فَقالُوا:

أفلا نَتَّكِلُ؟ قالَ: «اعمَلُوا فَكُلٌّ مُيَسَّرٌ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ۝٥﴾ الآيَـةَ [الليل: ٥]». [راجع: ١٣٦٢]

(121) CHAPTER. The saying of *Takbīr* [*Allāhu-Akbar* (Allāh is the Most Great)] and *Tasbīḥ* [*Subḥān Allāh* (Glorified be Allāh)] at the time of wonder.

(١٢١) بابُ التَّكْبِيرِ والتَّسْبِيحِ عَنْدَ التَّعَجُّبِ

6218. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: (One night) the Prophet ﷺ woke up and said, "*Subḥān Allāh*! How many treasures have been (disclosed) sent down! And how many *Fitan* (trials or afflictions) have been descended! Who will go and wake the sleeping lady-occupants up of these dwellings [for offering *Ṣalāt* (prayer)]?" (He meant by this, his wives). The Prophet ﷺ added, "A well-dressed person in this world may be naked in the Hereafter."

'Umar said, "I asked the Prophet ﷺ, 'Have you divorced your wives?' He said, 'No.' I said, '*Allāhu-Akbar*!'"

٦٢١٨ - **حدَّثَنَا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَتْنِي هِنْدٌ بِنْتُ الحارِثِ: أنَّ أُمَّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قالَت: اسْتَيْقَظَ النَّبِيُّ ﷺ فَقالَ: «سُبْحانَ اللهِ، ماذَا أُنْزِلَ مِنَ الخَزَائِنِ؟ وماذَا أُنْزِلَ مِنَ الفِتَنِ؟ مَنْ يُوقِظُ صَوَاحِبَ الحُجَرِ؟ - يُرِيدُ بِهِ أزْوَاجَهُ حتى يُصَلِّينَ - رُبَّ كاسِيَةٍ في الدُّنْيا عارِيَةٍ في الآخِرَةِ». [راجع: ١١٥]

وَقالَ ابنُ أبي ثَوْرٍ، عَنِ ابنِ عَبَّاسٍ، عَنْ عُمَرَ قالَ: قُلْتُ للنَّبِيِّ ﷺ: طَلَّقْتَ نِساءَكَ؟ قالَ: «لا»، قُلْتُ: اللهُ أكْبَرُ،

6219. Narrated Ṣafiyya bint Ḥuyai, the wife of the Prophet ﷺ, that she went to Allāh's Messenger ﷺ while he was in *I'tikāf* (seclusion in the mosque) during the last ten nights of the month of Ramaḍān. She spoke to him for an hour at night and then she got up to return home. The Prophet ﷺ got up to accompany her, and when they reached the gate of the mosque opposite the dwelling place of Umm Salama, the wife of the Prophet ﷺ, two *Anṣārī* men passed by, and greeting Allāh's Messenger ﷺ, they quickly

٦٢١٩ - **حدَّثَنَا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح.

وحدَّثَنا إسْماعِيلُ قالَ: حدَّثَنِي أخي، عَنْ سُلَيْمانَ، عَنْ مُحَمَّدِ بنِ أبي عَتِيقٍ، عَنِ ابنِ شِهابٍ، عَنْ عَلِيِّ بنِ الحُسَينِ: أنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ زَوْجَ النَّبِيِّ ﷺ أخْبَرَتْهُ أنَّها جاءَتْ رَسُولَ اللهِ ﷺ تَزُورُهُ وَهُوَ مُعْتَكِفٌ في

went ahead. Allāh's Messenger ﷺ said to them, "Do not be in a hurry! She is Ṣafiyya, the daughter of Ḥuyai." They said, "*Subḥān Allāh*! O Allāh's Messenger (how dare we suspect you)." That was a great thing for both of them. The Prophet ﷺ then said, "Satan runs in the body of Ādam's son (i.e., man) as his blood circulates in it, and I was afraid that he (Satan) might insert an evil thought in your hearts."

الْمَسْجِدِ، فِي الْعَشْرِ الْغَوَابِرِ مِنْ رَمَضَانَ فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً مِنَ الْعِشَاءِ، ثُمَّ قَامَتْ تَنْقَلِبُ، فَقَامَ مَعَهَا النَّبِيُّ ﷺ يَقْلِبُهَا حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ الَّذِي عِنْدَ مَسْكَنِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ مَرَّ بِهِمَا رَجُلَانِ مِنَ الْأَنْصَارِ فَسَلَّمَا عَلَى رَسُولِ اللهِ ﷺ ثُمَّ نَفَذَا، فَقَالَ لَهُمَا رَسُولُ اللهِ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ»، قَالَا: سُبْحَانَ اللهِ يَا رَسُولَ اللهِ، وَكَبُرَ عَلَيْهِمَا مَا قَالَ. قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا». [راجع: ٢٠٣٥]

(122) CHAPTER. It is forbidden to throw stones (with the thumb and the index or middle finger).

(١٢٢) بَابُ النَّهْيِ عَنِ الْخَذْفِ

6220. Narrated 'Abdullāh bin Mughaffal Al-Muzanī: The Prophet ﷺ forbade the throwing of stones (with the thumb and the index or middle finger), and said "It neither hunts a game nor kills (or hurts) an enemy, but it gouges out an eye or breaks a tooth."

٦٢٢٠ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ صُهْبَانَ الْأَزْدِيَّ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْخَذْفِ وَقَالَ: «إِنَّهُ لَا يَقْتُلُ الصَّيْدَ، وَلَا يَنْكَأُ الْعَدُوَّ، وَإِنَّهُ يَفْقَأُ الْعَيْنَ وَيَكْسِرُ السِّنَّ». [راجع: ٤٨٤١]

(123) CHAPTER. To say *'Al-Ḥamdu-lillāh* (praise be to Allāh) on sneezing.

(١٢٣) بَابُ الْحَمْدِ لِلْعَاطِسِ

6221. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Two men sneezed before the Prophet ﷺ. The Prophet ﷺ said to one of them, "May Allāh bestow His Mercy on you," but he did not say that to the other. On being asked

٦٢٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا سُلَيْمَانُ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ:

(why), the Prophet ﷺ said, "That one praised Allāh (by saying *"Al-Ḥamdu-lillāh"* الحمد لله (at the time of sneezing), while the other did not praise Allāh."

عَطَسَ رَجُلانِ عِنْدَ النَّبِيِّ ﷺ، فشَمَّتَ أحَدَهما ولَمْ يُشَمِّتِ الآخَرَ، فَقِيلَ لَهُ، فَقَالَ: «هٰذَا حَمِدَ اللهَ، وهٰذَا لَمْ يَحْمَدْ». [انظر: ٦٢٢٥]

(124) CHAPTER. *Tashmīt* (i.e., to say *Yar-hamukallāh*)(1) to the sneezer if he praises Allāh (i.e., if he says, *'Al-Ḥamdu-lillāh'*)(2)

(١٢٤) بابٌ تَشْمِيتِ العاطِسِ إذَا حَمِدَ اللهَ،

فِيهِ أبو هُرَيرةَ.

6222. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered us to do seven (things) and forbade us from seven (other things): He ordered us to pay a visit to the sick; to follow funeral processions; to say: may Allāh be Merciful to you to a sneezer, if he says: praise be to Allāh; to accept invitation (to a wedding banquet); to return greetings; to help the oppressed; and to help others to fulfil their oaths (provided it was not sinful). And he forbade us from seven (things): to wear golden rings or golden bangles, to wear silk (cloth), *Dībāj, Sundus* and *Mayā<u>th</u>ir*.(3)

٦٢٢٢ - **حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنِ الأشْعَثِ بنِ سُلَيْمٍ قالَ: سَمِعْتُ مُعاوِيَةَ بنَ سُوَيْدِ بنِ مُقَرِّنٍ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: أمَرَنا النَّبِيُّ ﷺ بِسَبْعٍ، ونَهانا عَنْ سَبْعٍ: أمَرَنا بِعِيادَةِ المَرِيضِ، واتِّباعِ الجَنازَةِ، وتَشْمِيتِ العاطِسِ، وإجابَةِ الدَّاعِي، ورَدِّ السَّلامِ، ونَصْرِ المَظْلُومِ، وإبْرارِ المُقْسِمِ. ونَهانا عَنْ سَبْعٍ: عَنْ خاتَمِ الذَّهَبِ، أوْ قالَ: حَلْقَةِ الذَّهَبِ، وعَنْ لُبْسِ الحَرِيرِ والدِّيباجِ والسُّنْدُسِ والمَيَاثِرِ. [راجع: ١٢٣٩]

(125) CHAPTER. What is liked regarding sneezing, and what is disliked regarding yawning.

(١٢٥) بابُ ما يُسْتَحَبُّ مِنَ العُطاسِ، وما يُكْرَهُ مِنَ التَّثاؤُبِ

6223. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh likes sneezing and dislikes yawning, so if someone sneezes and then praises Allāh, then it is obligatory on every Muslim who heard him, to say: May

٦٢٢٣ - **حدَّثَنا** آدَمُ بنُ أبي إياسٍ: حدَّثَنا ابنُ أبي ذِئْبٍ: حدَّثَنا سَعيدٌ المَقْبُرِيُّ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ:

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(1) (Ch. 124) *Yar-hamukallāh*: 'May Allāh bestow His Mercy on you'.
(2) (Ch. 124) 'Praise be to Allāh'.
(3) (H. 6222) *Dībāj* and *Sundus* are two kinds of silk cloth. *Mayā<u>th</u>ir* are cushions made of silk cases stuffed with cotton and used on the saddle under the rider.

«إنَّ اللهَ يُحِبُّ العُطاسَ وَيَكْرَهُ التَّثاؤبَ، فإذَا عَطَسَ فحَمِدَ الله فحَقٌّ على كُلِّ مُسْلِمٍ سَمِعَهُ أنْ يُشَمِّتَهُ. وأمَّا التَّثاؤبُ فإنَّما هُوَ مِنَ الشَّيْطانِ فَلْيَرُدَّهُ ما اسْتَطاعَ، فإذَا قالَ: هاء، ضَحِكَ مِنْهُ الشَّيْطانُ». [راجع: ٣٢٨٩]

Allāh be Merciful to you (*Yar-ḥamukallāh*). But as regards yawning, it is from Satan, so one must try his best to stop it as much as possible; if one says *'Ha'* when yawning, Satan will laugh at him."

(١٢٦) بابٌ: إذَا عَطَسَ كَيْفَ يُشَمَّتُ؟

(126) CHAPTER. When somebody sneezes, what should one say to him?

٦٢٢٤ - حدَّثَنا مالكُ بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ العزيزِ بنُ أبي سَلَمَةَ: أخبرَنا عَبْدُ اللهِ ابنُ دِينارٍ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «إذَا عَطَسَ أحَدُكمْ فَلْيَقُلِ: الحَمدُ للهِ، وَلْيَقُلْ لَهُ أخُوهُ أو صَاحِبُهُ: يَرْحَمُكَ اللهُ. فإذَا قالَ لَهُ: يَرْحَمُكَ اللهُ، فَلْيَقُلْ: يَهْدِيكمُ اللهُ وَيُصْلِحُ بالَكمْ».

6224. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone of you sneezes, he should say *'Al-Ḥamdu-lillāh'* (praise be to Allāh), and his (Muslim) brother or companion should say to him *'Yar-ḥamukallāh'* (may Allāh bestow His Mercy on you). When the latter says *'Yar-ḥamukallāh'*', the former should say *'Yah-dīkumullāh wa Yuṣliḥ bālakum'* (may Allāh give you guidance and improve your condition)."

(١٢٧) بابٌ: لا يُشَمَّتُ العاطِسُ إذَا لَمْ يَحْمَدِ الله

(127) CHAPTER. *Tashmīt* (may Allāh be Merciful to you) should not be said to a sneezer if he does not say *'Al-Ḥamdu-lillāh'* (praise be to Allāh).

٦٢٢٥ - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ: حدَّثَنا سُلَيْمانُ التَّيْمِيّ قالَ: سَمِعْتُ أنساً رَضِيَ اللهُ عَنْهُ يَقُولُ: عَطَسَ رَجُلانِ عِنْدَ النَّبِيِّ ﷺ فَشَمَّتَ أحَدَهُما ولَمْ يُشَمِّتِ الآخَرَ، فَقالَ الرَّجُلُ: يا رَسُولَ اللهِ، شَمَّتَّ هٰذَا ولَمْ تُشَمِّتْنِي، قالَ: «إنَّ هٰذَا حَمِدَ اللهَ ولَمْ تَحْمَدِ اللهَ». [راجع: ٦٢٢١]

6225. Narrated Anas رَضِيَ اللهُ عَنْهُ: Two men sneezed before the Prophet ﷺ and he said *Tashmīt* to one of them, while he did not say *Tashmīt* to the other. So that man said, "O Allāh's Messenger! You said *Tashmīt* to that fellow but you did not say *Tashmīt* to me." The Prophet ﷺ said, "That man praised Allāh, but you did not praise Allāh."

(128) CHAPTER. If someone yawns, he should put his hand over his mouth (i.e., cover his mouth).

6226. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allāh, then it is obligatory on every Muslim who hears him (praising Allāh) to say *Tashmīt* to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him."

(١٢٨) **بابٌ**: إِذَا تَثاءبَ فَلْيَضَعْ يَدَهُ عَلى فِيهِ

٦٢٢٦ - حدَّثنا عاصِمُ بنُ عَليّ: حدَّثَنا ابنُ أبي ذِئْبٍ عَنْ سَعيدٍ المَقْبُرِيّ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ اللهَ يُحِبُّ العُطاسَ وَيَكْرَهُ التَّثاؤُبَ، فإذَا عَطَسَ أحَدُكُمْ وحَمِدَ اللهَ كانَ حَقّاً عَلى كُلِّ مُسْلِمٍ سَمِعَهُ أنْ يَقُولَ لَهُ: يَرْحَمُكَ اللهُ. وأمَّا التَّثاؤُبُ فإنَّمَا هُوَ مِنَ الشَّيْطانِ، فإذَا تَثاءَبَ أحَدُكمْ فَلْيَرُدَّهُ ما اسْتَطاعَ، فإنَّ أحَدُكُمْ إذَا تَثاءَبَ ضَحِكَ مِنْهُ الشَّيْطانُ». [راجع: ٣٢٨٩]

79 - THE BOOK OF ASKING PERMISSION (TO ENTER SOMEBODY ELSE'S DWELLING PLACE)

٧٩ - كتاب الاستئذان

(1) CHAPTER. How the *Salām* (greeting) began.

(١) بَابُ بَدءِ السَّلامِ

6227. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh created Ādam in His Image[1] sixty cubits (about 30 metres) in height. When He created him, He said (to him), 'Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.' Ādam (went and) said '*As-Salāmu 'alaikum* (peace be upon you).' They replied '*As-Salāmu-'alaika wa Rahmatullāh* (peace and Allāh's Mercy be on you).' So they increased '*Wa Rahmatullāh*.'" The Prophet ﷺ added, "So, whoever will enter Paradise, will be of the shape and picture of Ādam. Since then the creation of Adam's (offspring) (i.e., stature of human beings) is being diminished continuously up to the present time."

٦٢٢٧ - حَدَّثَنَا يَحْيى بنُ جَعْفَرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «خَلَقَ اللهُ آدَمَ عَلى صُورَتِهِ، طُولُهُ سِتُّونَ ذِراعاً، فَلَمَّا خَلَقَهُ قالَ: اذْهَبْ فَسَلِّمْ عَلى أُولَئِكَ النَّفَرِ مِنَ المَلائِكَةِ جُلُوسٌ فاسْتَمِعْ ما يُحَيُّونَكَ، فإنَّها تَحِيَّتُكَ وتَحِيَّةُ ذُرِّيَّتِكَ، فقالَ: السَّلامُ عَلَيْكُمْ، فَقالُوا: السَّلامُ عَلَيْكَ ورَحمَةُ اللهِ، فَزادُوهُ: ورَحمَةُ اللهِ. فَكُلُّ مَنْ يَدْخُلُ الجَنَّةَ عَلى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الخَلْقُ يَنْقُصُ بَعْدُ حتَّى الآنَ».

[راجع: ٣٣٢٦]

(2) CHAPTER. The Statement of Allāh تعالى: "O you who believe! Enter not houses other than your own... up to ...(And Allāh has knowledge of what you reveal) and what you conceal." (V.24:27-29)

(٢) بَابُ قَوْلِ اللهِ تَعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ﴾ إلَى قَوْلِهِ ﴿وَمَا تَكْتُمُونَ﴾

[النور: ٢٧-٢٩]

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(1) (H. 6227) 'His Image' means that Ādam has been bestowed with life, knowledge, power of hearing, seeing, understanding, etc., but the features etc. of Ādam are different from those of Allāh, only the names are the same, e.g., Allāh has life and knowledge and power of understanding, and Ādam also has them, but there is no comparison between the Creator and the created thing. As Allāh says in the Qur'ān: "...There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (V.42:11). Allāh also does not eat nor sleep, while Adam used to eat and sleep. (See *Fath Al-Bārī*) [Vol. 6 and Vol.13].

And Sa'īd bin Abī Ḥasan said to Al-Ḥasan, "The non-Arab women expose their chests and heads." Al-Ḥasan said (to Sa'īd), "Avert your eyes from them, for Allāh عَزَّ وَجَلَّ says:

'Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts)...' " (V.24:30)

And Qatāda added (in the explanation of the above verse), "Guard (their modesty) against what is unlawful for them."

And Allāh also said:

"And tell the believing women to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts)..." (V.24:31)

And the dishonesty of eyes means to gaze at a forbidden thing.

And Az-Zuhrī said (as regard looking at a girl who has not yet reached the age of puberty), "It is not right to look at any of those girls at whom one has a desire to look, even if she is of very young age." And 'Aṭā disliked to look at those slave-girls who used to be sold in Makkah unless he wanted to buy.

وَقالَ سَعيدُ بنُ أبي الحَسَنِ لِلْحَسَنِ: إنَّ نِساءَ العَجَمِ يَكْشِفْنَ صدُورهُنَّ ورُؤُسَهُنَّ، قالَ: اصْرِفْ بَصَرَكَ عَنْهُنَّ، يَقُولُ اللهُ عَزَّ وجَلَّ: ﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ﴾ [النور: ٣٠] قالَ قَتادَةُ: عَمَّا لا يَحِلُّ لَهُمْ ﴿وَقُل لِّلْمُؤْمِنَـٰتِ يَغْضُضْنَ مِنْ أَبْصَـٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ﴾ [النور: ٣١] ﴿خَآئِنَةَ ٱلْأَعْيُنِ﴾ [غافر: ١٩]: مِنَ النَّظَرِ إلى ما نُهِيَ عَنْهُ، وَقالَ الزُّهْرِيُّ في النَّظَرِ إلى الَّتي لَمْ تَحِضْ مِنَ النِّساءِ: لا يَصْلُحُ النَّظَرُ إلى شَيْءٍ مِنْهُنَّ مِمَّنْ يُشْتَهى النَّظَرُ إلَيْهِ وإنْ كانَتْ صَغِيرَةً. وكَرِهَ عَطاءٌ النَّظَرَ إلى الجَوَارِي الَّتي يُبَعْنَ بِمَكَّةَ إلَّا أنْ يُرِيدَ أنْ يَشْتَرِيَ.

6228. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنهُما: Al-Faḍl bin 'Abbās rode behind Allāh's Messenger ﷺ as his companion rider on the back portion of his she-camel on the day of *Naḥr* (slaughtering of sacrifice, 10th Dhul-Ḥijja) and Al-Faḍl was a handsome man. The Prophet ﷺ stopped to give the people verdicts (regarding their matters). In the meantime, a beautiful woman from the tribe of Khath'am came, asking the verdict of Allāh's Messenger ﷺ. Al-Faḍl started looking at her as her beauty attracted him. The Prophet ﷺ looked behind while Al-Faḍl was looking at her; so the Prophet ﷺ held out his hand backwards and caught the chin

٦٢٢٨ - حدَّثَنا أبو اليَمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني سُلَيْمانُ بنُ يَسارٍ: أخْبرَني عَبْدُ اللهِ بنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أرْدَفَ النَّبيُّ ﷺ الفَضْلَ بنَ عَبَّاسٍ يَوْمَ النَّحْرِ خَلْفَهُ عَلى عَجُزِ رَاحِلَتِهِ، وكانَ الفَضْلُ رَجُلاً وَضِيئاً، فَوَقَفَ النَّبيُّ ﷺ لِلنَّاسِ يُفْتِيهِمْ، وأقْبَلَتِ امْرأةٌ مِنْ خَثْعَمَ وَضِيئَةٌ تَسْتَفْتِي رَسُولَ اللهِ ﷺ فَطَفِقَ الفَضْلُ

of Al-Faḍl and turned his face (to the other side) in order that he should not gaze at her. She said, "O Allāh's Messenger! The obligation of performing *Ḥajj* enjoined by Allāh on His worshippers has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform *Ḥajj* on his behalf?" He said, "Yes."

[See Vol. 2, *Hadith* No. 1513]

يَنْظُرُ إِلَيْها، وأَعْجَبَهُ حُسْنُها، فالْتَفَتَ النَّبِيُّ ﷺ والفَضْلُ يَنْظُرُ إِلَيْها، فأَخْلَفَ بِيَدِهِ فأَخَذَ بِذَقَنِ الفَضْلِ. فَعَدَلَ وَجْهَهُ عَنِ النَّظَرِ إِلَيْها، فَقالَتْ: يا رَسُولَ اللهِ، إنَّ فَرِيضَةَ اللهِ في الحَجِّ عَلى عِبادِهِ أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً لا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ قالَ: «نَعَمْ». [راجع: ١٥١٣]

6229. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Beware! Avoid sitting on the roads." They (the people) said, "O Allāh's Messenger! We can't help sitting (on the roads) as these are (our places) where we have talks." The Prophet ﷺ said, "If you refuse but to sit, then pay the road its right." They asked, "What is the right of the road, O Allāh's Messenger?" He said, "Lowering your gaze, refraining from harming others, returning greetings and enjoining what is *Al-Ma'rūf* (Islāmic Monotheism and all that which Islām orders one to do), and forbidding what is *Al-Munkar* (disbelief, polytheism of all kinds and every evil deed)."

٦٢٢٩ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: أَخْبرنا أَبو عامِرٍ: حَدَّثَنا زُهَيْرٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «إِيَّاكُمْ والجُلُوسَ بالطُّرُقاتِ»، فَقالُوا: يا رَسُولَ اللهِ، ما لَنا مِنْ مَجالِسِنا بُدٌّ نَتَحَدَّثُ فِيها. فَقالَ: «فإِذَا أَبَيْتُمْ إِلَّا المَجْلِسَ فأَعْطُوا الطَّرِيقَ حَقَّهُ»، قالُوا: وَما حَقُّ الطَّرِيقِ يا رَسُولَ اللهِ؟ قالَ: «غَضُّ البَصَرِ، وكَفُّ الأَذَى، وَرَدُّ السَّلامِ، والأَمْرُ بالمَعْرُوفِ، والنَّهْيُ عَنِ المُنْكَرِ». [راجع: ٢٤٦٥]

(3) CHAPTER. *As-Salām* is one of the Names of Allāh تَعالى.

(Allāh's Statement): "When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally..."(V.4:86)

(٣) **بابُ السَّلامُ اسْمٌ مِنْ أَسْماءِ اللهِ تَعالى** ﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ [النساء: ٨٦].

6230. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: Whenever we offered *Ṣalāt*

٦٢٣٠ - حَدَّثَنا عُمَرُ بنُ حَفْصٍ:

(prayer) with the Prophet ﷺ, we used to say: *As-Salām* be on Allāh from His worshippers, *As-Salām* be on Jibrīl (Gabriel), *As-Salām* be on Mikāel (Michael), *As-Salām* be on so-and-so. When the Prophet ﷺ finished his *Ṣalāt* (prayer), he faced us and said, "Allāh Himself is *As-Salām* (Peace), so when one sits in the *Ṣalāt* (prayer) (sitting posture for *At-Tahiyāt*), one should say, '*At-Taḥiyātulillāhi waṣ-ṣalawātu, waṭ-ṭaiyibātu. As-salāmu 'alaika aiyuhan-Nabīyyu wa raḥmatu-llāhi wa barakātuhu. As-Salāmu 'alainā wa 'alā ibādillah-iṣ-ṣāliḥīn*,'[1] for if he says that, it will be for all the pious slaves of Allāh in the heavens and the earth. (Then he should say), '*Ash-hadu an lā ilāha illallāhu wa ash-hadu anna Muḥammadan 'abduhū wa Rasūluhu*,'[2] and then he can choose whatever speech (i.e., invocation) he wishes."

[See Vol. 1, *Ḥadīth* No. 835]

حدَّثنا أبي: حدَّثنا الأعمَشُ قال: حدَّثني شَقيقٌ، عَنْ عَبْدِ اللهِ قال: كُنَّا إذا صَلَّيْنا مَعَ النَّبيِّ ﷺ قُلْنا: السَّلامُ على اللهِ قَبْلَ عِبادِهِ، السَّلامُ عَلى جِبْرِيلَ، السَّلامُ عَلى مِيكائِيلَ، السَّلامُ عَلى فُلانٍ وَفُلَانٍ. فَلَمَّا انْصَرَفَ النَّبيُّ ﷺ أقْبَلَ عَلَيْنا بِوَجْهِهِ فَقالَ: «إنَّ اللهَ هُوَ السَّلامُ، فإذا جَلَسَ أحَدُكُمْ في الصَّلاةِ فلْيَقُل: التَّحِيَّاتُ للهِ والصَّلَواتُ والطَّيِّباتُ، السَّلامُ عَلَيْكَ أيُّها النَّبيُّ ورَحْمَةُ اللهِ وبَرَكاتُهُ، السَّلامُ عَلَيْنا وعَلى عِبادِ اللهِ الصَّالِحِينَ - فإنَّهُ إذَا قالَ ذٰلكَ أصابَ كُلَّ عَبْدٍ صالحٍ في السَّماءِ والأرْضِ - أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ وأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ ورَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الكَلامِ ما شاءَ».

[راجع: ٨٣١]

(4) CHAPTER. The small number (of persons) should greet the large number (of persons).

(٤) بابٌ تَسْلِيمِ القَلِيلِ عَلى الكَثِير

6231. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The young should greet the old, the passerby should greet the sitting one, and the small group of persons should greet the large group of persons."

٦٢٣١ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «يُسَلِّمُ الصَّغيرُ عَلى الكَبيرِ، والمارُّ عَلى

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(1) (H. 6230) All the compliments and the best regards prayers, and good things are due to Allāh; peace be on you, O Prophet, and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious worshippers of Allāh.

(2) (H. 6230) I testify that none has the right to be worshipped but Allāh; and I testify that Muḥammad ﷺ is His slave and His Messenger.

القاعِدِ، والقَلِيلُ عَلى الكَثِيرِ». [انظر: ٦٢٣٢، ٦٢٣٣، ٦٢٣٤]

(5) CHAPTER. The riding person should greet the walking person.

(٥) بابٌ يُسَلِّمُ الرَّاكِبُ عَلى المَاشِي

6232. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

٦٢٣٢ - حدَّثني مُحَمَّدُ بْنُ سلام: أخْبرَنا مَخْلدٌ: أخبرَنا ابنُ جُرَيْجٍ قالَ: أخبرَني زِيادٌ أنَّهُ سَمِعَ ثابِتاً مَوْلَى ابن يَزِيدَ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «يُسَلِّمُ الرَّاكِبُ عَلى المَاشِي، والمَاشِي عَلى القاعِدِ، والقَلِيلُ عَلى الكَثِيرِ». [راجع: ٦٢٣١]

(6) CHAPTER. The walking person should greet the sitting one

(٦) بابٌ يُسَلِّمُ المَاشِي عَلى القَاعِدِ

6233. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The riding person should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

٦٢٣٣ - حدَّثَنا إسْحاقُ بنُ إبْراهِيمَ: أخْبرَنا رَوْحُ بنُ عُبادَةَ: حدَّثَنا ابنُ جُرَيْجٍ قالَ: أخبرَني زِيادٌ أنَّ ثابِتاً أخْبَرَهُ وهُوَ مَوْلَى عَبْدِ الرَّحْمٰنِ بنِ زَيْدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ أنَّهُ قالَ: «يُسَلِّمُ الرَّاكِبُ عَلى المَاشِي، وَالْمَاشِي عَلى القاعِدِ، والقَلِيلُ عَلى الكَثِيرِ». [راجع: ٦٢٣١]

(7) CHAPTER. The younger person should greet the older one.

(٧) بابٌ يُسَلِّمُ الصَّغيرُ عَلى الكَبِيرِ

6234. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The younger person should greet the older one, and the walking person should greet the sitting one, and the small number of persons should greet

٦٢٣٤ - وقالَ إبْراهِيمُ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ صَفْوَانَ بنِ سُلَيمٍ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي

هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُسَلِّمُ الصَّغِيرُ عَلى الكَبِيرِ، والمَارُّ عَلى القاعِدِ، والقَلِيلُ عَلى الكَثِيرِ».

[راجع: ٦٢٣١]

the large number of persons."

(٨) **بابٌ إفْشاءِ السَّلامِ**

(8) CHAPTER. To propagate *As-Salām* (greeting) (among the people).

٦٢٣٥ - **حدَّثَنَا** قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنِ الشَّيْبانِيِّ، عَنْ أشْعَثَ بنِ أبي الشَّعْثاءِ، عَنْ مُعاوِيَةَ بنِ سُوَيْدِ بنِ مُقَرِّنٍ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: أمَرَنا النَّبِيُّ ﷺ بِسَبْعٍ: بِعِيادَةِ المرِيضِ، واتِّباعِ الجَنائِزِ، وتَشْمِيتِ العاطِسِ، ونَصْرِ الضَّعِيفِ، وعَوْنِ المَظْلُومِ، وإفْشَاءِ السَّلامِ، وإبْرَارِ المُقْسِمِ. ونَهَى عَنِ الشُّرْبِ في الفِضَّةِ، ونَهىٰ عَنْ تَخَتُّمِ الذَّهَبِ، وَعَن رُكُوبِ المَيَاثِرِ وعَنْ لُبْسِ الحَرِيرِ والدِّيبَاجِ والقَسِّيِّ والإسْتَبْرَقِ.

[راجع: ١٢٣٩]

6235. Narrated Al-Bara' bin 'Āzib رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say *Tashmīt*(1) to a sneezer, to help the weak, to help the oppressed ones, to propagate *As-Salām* (greeting), and to help others to fulfil their oaths (if it is not sinful). He forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, *Dībāj* (thick silk cloth), *Qassiy* and *Istabraq* (two kinds of silk).

[See Vol. 7, *Hadīth* No. 5635]

(٩) **بابٌ السَّلامِ للمَعْرِفَةِ وغَيْرِ المَعْرِفَةِ**

(9) CHAPTER. To greet those whom one knows and those whom one does not know.

٦٢٣٦ - **حدَّثَنَا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَنِي يَزِيدُ، عَنْ أبي الخَيْرِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو: أنَّ رَجُلاً سَألَ النَّبِيَّ ﷺ: أيُّ الإسْلامِ خَيْرٌ؟ قالَ: «تُطْعِمُ الطَّعَامَ

6236. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: A man asked the Prophet ﷺ, "What sort of deeds or traits of Islām are good?" The Prophet ﷺ said, "To feed others; and to greet those whom you know and those whom you do not know."

(1) (H. 6235) *Tashmīt* means to say 'May Allāh bestow His Mercy on you' to a sneezer who has already said, *'Alhamdu-lillāh* (Praise be to Allāh).'

وتَقْرَأُ السَّلامَ، عَلى مَنْ عَرَفْتَ وعَلى مَنْ لَمْ تَعْرِفْ». [راجع: ١٢]

6237. Narrated Abū Ayyūb رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days; while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other."

٦٢٣٧ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءِ بنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أبي أيُّوبَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَحِلُّ لِمُسْلِمٍ أن يَهْجُرَ أخاهُ فَوْقَ ثَلاثٍ، يَلْتَقِيانِ فَيَصُدُّ هٰذَا، ويَصُدُّ هٰذَا، وخَيْرُهُمَا الَّذِي يَبْدَأُ بالسَّلامِ». وذَكَرَ سُفْيانُ أنَّهُ سَمِعَهُ مِنْهُ ثَلاثَ مَرَّاتٍ. [راجع: ٦٠٧٧]

(10) CHAPTER. The Divine Verse of *Al-Ḥijāb* (veiling of women).

(١٠) بابُ آيَةِ الحِجابِ

6238. Narrated Anas bin Mālik that he was a boy of ten at the time when the Prophet ﷺ emigrated to Al-Madīna. He added: I served Allāh's Messenger ﷺ for ten years (the last part of his lifetime) and I know more than the people about the occasion whereupon the order of *Al-Ḥijāb* was revealed (to the Prophet ﷺ). Ubayy bin Ka'b used to ask me about it. It was revealed (for the first time) during the marriage of Allāh's Messenger ﷺ with Zainab bint Jaḥsh. In the morning, the Prophet ﷺ was a bridegroom of her and he invited the people, who took their meals and went away, but a group of them remained with Allāh's Messenger ﷺ and they prolonged their stay. Allāh's Messenger ﷺ got up and went out, and I, too, went out along with him till he came to the lintel of 'Āisha's dwelling place. Allāh's Messenger ﷺ thought that those people had left by then, so he returned, and I, too, returned with him till he entered upon Zainab and found that they were still sitting

٦٢٣٨ - حدَّثَنا يَحْيَى بنُ سُلَيْمانَ: حدَّثَنا ابنُ وَهْبٍ: أخْبرَنِي يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَنِي أنَسُ بنُ مالِكٍ أنَّهُ قالَ: كانَ ابنَ عَشْرِ سِنِينَ مَقْدَمَ النَّبِيِّ ﷺ المَدِينَةَ، فَخَدَمْتُ رَسُولَ اللهِ ﷺ عَشْراً حَيَاتَهُ، وكُنْتُ أعْلَمَ النَّاسِ بِشَأْنِ الحِجابِ حِينَ أُنْزِلَ، وقَدْ كانَ أُبَيُّ بنُ كَعْبٍ يَسْأَلُنِي عَنْهُ. وكانَ أوَّلَ ما نَزَلَ في مُبْتَنَى رَسُولِ اللهِ ﷺ بِزَيْنَبَ بِنْتِ جَحْشٍ، أصْبحَ النَّبِيُّ ﷺ بِهَا عَرُوساً. فَدَعا القَوْمَ فأصَابُوا مِنَ الطَّعامِ، ثُمَّ خَرَجُوا وَبَقِيَ مِنْهُمْ رَهْطٌ عِنْدَ رَسُولِ اللهِ ﷺ فأطالُوا المُكْثَ، فَقامَ رَسُولُ اللهِ ﷺ فَخَرَجَ وخَرَجْتُ

there and had not yet gone. The Prophet ﷺ went out again, and so did I with him till he reached the lintel of 'Āisha's dwelling place, and then he thought that those people must have left by then, so he returned, and so did I with him, and found those people had gone. At that time the Divine Verse of *Al-Ḥijāb* was revealed, and the Prophet ﷺ set a screen between me and him (his family).

مَعَهُ كَيْ يَخْرُجُوا، فَمَشَى رَسُولُ اللهِ ﷺ ومَشَيْتُ مَعَهُ حَتَّى جاءَ عَتَبَةَ حُجْرَةِ عائِشَةَ ثُمَّ ظَنَّ رَسُولُ اللهِ ﷺ أَنَّهُمْ خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ حَتَّى دَخَلَ عَلى زَيْنَبَ فإذَا هُمْ جُلُوسٌ لَمْ يَتَفَرَّقُوا. فَرَجَعَ النَّبِيُّ ﷺ وَرَجَعْتُ مَعَهُ حَتَّى بَلَغَ عَتَبَةَ حُجْرَةِ عائِشَةَ فَظَنَّ أَنْ قَدْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ، فإذَا هُمْ قَدْ خَرَجُوا. فأُنْزِلَ آيَةُ الحِجابِ فَضَرَبَ بَيْنِي وبَيْنَهُ سِتْراً.

[راجع: ٤٧٩١]

6239. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ married Zainab, the people came (to greet) and were offered a meal, and then they sat down (after finishing their meals) and started chatting. The Prophet ﷺ showed as if he wanted to get up, but they did not get up. When he noticed that, he got up, and some of the people also got up and went away, while some others kept on sitting. When the Prophet ﷺ returned to enter, he found the people still sitting, but then they got up and left. So I told the Prophet ﷺ of their departure and he came and went in. I intended to go in but the Prophet ﷺ put a screen between me and him, for Allāh revealed:

"O you who believe! Enter not the Prophet's houses..." (V.33:53)

٦٢٣٩ - **حدَّثَنَا** أبُو النُّعْمانِ: حدَّثَنا مُعْتَمِرٌ: قالَ أبي: حدَّثَنا أبو مِجْلَزٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا تَزَوَّجَ النَّبِيُّ ﷺ زَيْنَبَ دَخَلَ القَوْمُ فَطَعِمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ فأَخَذَ كأنَّهُ يَتَهَيَّأُ لِلْقِيامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأى قامَ، فَلَمَّا قامَ قامَ مَنْ قامَ مِنَ القَوْمِ وقَعَدَ بَقِيَّةُ القَوْمِ. وأَنَّ النَّبِيَّ ﷺ جاءَ لِيَدْخُلَ، فإذَا القَوْمُ جُلوسٌ، ثُمَّ إنَّهُمْ قامُوا فانْطَلَقُوا، فأَخْبَرْتُ النَّبِيَّ ﷺ فَجاءَ حَتَّى دَخَلَ فَذَهَبْتُ أَدْخُلُ فأَلْقَى الْحِجابَ بَيْنِي وبَيْنَهُ وأَنْزَلَ اللهُ تَعالى ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدْخُلُواْ بُيُوتَ ٱلنَّبِيِّ﴾ الآيَة. قالَ أَبُو عَبْدِ اللهِ: فِيهِ مِنَ الفِقْهِ أَنَّهُ لَمْ يَسْتَأْذِنْهُمْ حِينَ قامَ وَخَرَجَ. وفِيهِ أَنَّهُ تَهَيَّأَ لِلْقِيامِ وهُوَ يُرِيدُ أَنْ يَقُومُوا. [راجع: ٤٧٩١]

6240. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: 'Umar bin Al-Khaṭṭāb used to say to Allāh's Messenger ﷺ, "Let your wives be veiled." But Allāh's Messenger did not do so. The wives of the Prophet ﷺ used to go out to answer the call of nature at night only at Al-Manāṣi'. Once Sauda, the daughter of Zam'a, went out and she was a tall woman. 'Umar bin Al-Khaṭṭāb saw her while he was in a gathering, and said, "I have recognized you, O Sauda!" He ('Umar) said so as he was anxious for some Divine Orders regarding the *Ḥijāb* (the veiling of women). So Allāh عَزَّ وجَلَّ revealed the Verse of *Al-Ḥijāb* (a complete body cover excluding the eyes).

[See Vol. 1, *Hadīth* No. 146]

٦٢٤٠ - حدَّثني إسْحاقُ: أخْبَرَنا يَعْقُوبُ بنُ إبراهيمَ: حدَّثَنا أبي، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيْرِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبيِّ ﷺ قالَتْ: كانَ عُمَرُ بنُ الخَطَّابِ يَقُولُ لِرَسُولِ اللهِ ﷺ: احْجُبْ نِساءَكَ. قالَتْ: فَلَمْ يَفْعَلْ. وكانَ أزْواجُ النَّبيِّ ﷺ يَخْرُجْنَ لَيْلاً إلى ليلٍ قِبَلَ المَناصِعِ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ وكانَتِ امْرَأةً طَويلةً فَرَآها عُمَرُ بنُ الخَطَّابِ وهُوَ في المَجْلِسِ فقالَ: عَرَفْناكِ يا سَوْدَةُ، حِرْصاً عَلى أنْ يُنْزَلَ الحِجابُ قالَتْ: فأنْزَلَ اللهُ عَزَّ وجَلَّ آيةَ الحِجابِ. [راجع: ١٤٦]

(11) CHAPTER. Asking permission (for entering is enjoined) because of looking (i.e., lest one should look at the occupants of the house who may be in a state in which they dislike to be seen by others).

(١١) بابٌ: الاستِئْذانُ مِنْ أجْلِ البَصَرِ

6241. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: A man peeped through a round hole into the dwelling place of the Prophet ﷺ while the Prophet ﷺ had a *Midra* (an iron comb) with which he was scratching his head. The Prophet ﷺ said, "Had I known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb)." Verily! The order of taking permission to enter has been enjoined because of that sight (that one should not look unlawfully at the state of others).

[See Vol. 7, *Hadīth* No. 5924]

٦٢٤١ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ الزُّهْرِيُّ: حَفِظْتُهُ كما أنَّكَ هاهنا عَنْ سَهْلِ بنِ سَعْدٍ قالَ: اطَّلعَ رَجُلٌ مِنْ جُحْرٍ في حُجَرِ النَّبيِّ ﷺ ومَعَ النَّبيِّ ﷺ مِدْرًى يَحُكُّ بِهِ رَأْسَهُ، فقالَ: «لَوْ أعْلَمُ أنَّكَ تَنْتَظِرُ لَطَعَنْتُ بِهِ في عَيْنِكَ، إنَّما جُعِلَ الاسْتِئْذانُ مِنْ أجلِ البَصَرِ». [راجع: ٥٩٢٤]

٦٢٤٢ - حدَّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ عُبَيْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ أنَسِ ابنِ مالِكٍ أنَّ رَجُلاً اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبيِّ ﷺ فقامَ إلَيْهِ النَّبيُّ ﷺ بِمِشْقَصٍ أوْ مَشَاقِصَ، فَكأنِّي أنْظُرُ إلَيْهِ يَخْتِلُ الرَّجُلَ لِيَطْعُنَهُ. [انظر: ٦٨٨٩، ٦٩٠٠]

6242. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man peeped into a room of the Prophet ﷺ. The Prophet ﷺ stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man.

(١٢) بابُ زِنا الجَوارِحِ دُونَ الفَرْجِ

(12) CHAPTER. (What is said regarding) the adultery of the body parts other than the private parts.

٦٢٤٣ - حدَّثنا الحُمَيْدِيُّ: حدَّثنا سُفْيانُ، عَنِ ابنِ طَاوُسٍ، عَنْ أبيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: لَمْ أرَ شَيْئاً أشْبَهَ باللَّمَمِ مِنْ قَوْلِ أبي هُرَيْرَةَ.

وحدَّثني مَحْمُودٌ: أخبرَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنِ ابنِ طَاوُسٍ، عَنْ أبيهِ، عَنِ ابنِ عَبَّاسٍ قالَ: ما رَأيْتُ شَيْئاً أشْبَهَ باللَّمَمِ مِمَّا قالَ أبو هُرَيْرَةَ عَنِ النَّبيِّ ﷺ: «إنَّ اللهَ كَتَبَ عَلى ابنِ آدَمَ حَظَّهُ مِنَ الزِّنا، أدْرَكَ ذٰلكَ لا مَحالَةَ، فَزِنا العَيْنِ: النَّظَرُ، وزِنا اللِّسانِ: المَنْطِقُ. والنَّفْسُ تَمنَّى وتَشْتَهِي، والفَرْجُ يُصَدِّقُ ذٰلكَ كُلَّهُ ويُكَذِّبُهُ». [انظر: ٦٦١٢]

6243. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I have not seen a thing resembling *'lamam'* (minor sins) than what Abū Hurairah narrated from the Prophet ﷺ who said "Allāh has written for Ādam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the (forbidden, sinful) talk, and the innerself wishes and desires; and the private parts testify all this or deny it."

(١٣) بابُ التَّسْلِيمِ والاسْتِئْذانِ ثَلاثاً

(13) CHAPTER. To greet somebody and ask permission thrice (only).

٦٢٤٤ - حدَّثنا إسْحَاقُ: أخْبرَنا عَبْدُ الصَّمَدِ: حدَّثنا عَبْدُ اللهِ بنُ

6244. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ greeted somebody, he used to greet him three

times,[1] and if he spoke a sentence, he used to repeat it thrice.

الْمُثَنَّى: حدَّثنا ثُمامةُ بنُ عَبْدِ اللهِ عَنْ أَنسٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ كانَ إذا سَلَّمَ سَلَّمَ ثَلاثاً، وَإذا تَكَلَّمَ بِكَلِمَةٍ أعادَهَا ثَلاثاً. [راجع: ٩٤]

6245. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: While I was present in one of the gatherings of the *Anṣār*, Abū Mūsa came as if he was scared, and said, "I asked permission to enter upon 'Umar three times, but I was not given permission, so I returned." (When 'Umar came to know about it) he said to Abū Mūsa, "Why did you not enter?" Abū Mūsa replied, "I asked permission three times, and I was not given permission, so I returned, for Allāh's Messenger ﷺ said, 'If anyone of you ask permission to enter thrice, and permission is not given, then he should return.'" 'Umar said, "By Allāh! We will ask Abū Mūsa to bring witnesses for it." (Abū Mūsa went to a gathering of the *Anṣār* and said), "Did anyone of you hear this from the Prophet ﷺ?" Ubayy bin Ka'b said, "By Allāh, none will go with you but the youngest of the people (as a witness)." (Abū Sa'īd) was the youngest of them, so I went with Abū Mūsa and informed 'Umar that the Prophet ﷺ had said so.

[See Vol. 3, *Hadith* No. 2062]

٦٢٤٥ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ: حدَّثنا يَزِيدُ بنُ خُصَيْفَةَ، عَنْ بُسْرِ ابنِ سَعيدٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ قالَ: كُنْتُ في مَجْلِسٍ مِنْ مَجالِسِ الأنْصارِ إذْ جاءَ أَبُو مُوسَى كأنَّهُ مَذْعُورٌ فقالَ: اسْتَأذَنْتُ عَلى عُمَرَ ثَلاثاً فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، قَالَ: مَا مَنَعَكَ؟ قُلْتُ: اسْتأذَنْتُ ثَلاثاً فَلَمْ يُؤْذَنْ لي فَرَجَعْتُ. وقالَ رَسُولُ اللهِ ﷺ: «إذَا اسْتَأذَنَ أحَدُكُمْ ثَلاثاً فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ» فقالَ: واللهِ لَتُقِيمَنَّ عَلَيْهِ بَيِّنَةً. أمِنْكُمْ أحَدٌ سَمِعَهُ مِنَ النَّبِيِّ ﷺ؟ فقالَ أُبيٌّ: واللهِ لا يَقُومُ مَعَكَ إلَّا أصْغَرُ القَوْمِ، فَكُنْتُ أصْغرَ القَوْمِ فَقُمْتُ مَعَه فأخْبَرْتُ عُمَرَ أنّ النَّبِيَّ ﷺ قالَ ذٰلكَ. [راجع: ٢٠٦٢]

وقالَ ابنُ المُبارَكِ: أخْبَرَني ابنُ عُيَيْنَةَ: حدَّثَني يَزِيدُ، عَنْ بُسْرٍ: سَمِعْتُ أبَا سَعيدٍ بهٰذا.

(14) CHAPTER. If a man is invited, should he ask permission to enter at his arrival?

(١٤) بابٌ: إذَا دُعِيَ الرَّجُلُ فَجاءَ، هَلْ يَسْتأْذِنُ؟

Abū Hurairah said that the Prophet ﷺ

وَقالَ سَعيدٌ عَنْ قَتادَةَ عَنْ أبي

(1) (H. 6244) This was his custom when he asked permission to enter. If he was not admitted after the third time, he would leave.

said, "(The invitation) in itself is the permission for him."

رَافِعٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «هُوَ إِذْنُهُ».

6246. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: I entered (the house) along with Allāh's Messenger ﷺ. There he (ﷺ) found milk in a basin. He said, "O Abū Hirr! Go and call the people of *Suffa* to me." I went to them and invited them. They came and asked permission to enter, and when it was given, they entered.

[For details see *Hadīth* No. 6452]

٦٢٤٦ - حدَّثنا أبو نُعَيْمٍ: حدَّثنا عُمَرُ بنُ ذَرٍّ. وحَدَّثَني مُحَمَّدُ بنُ مُقاتِلٍ: أخبَرَنا عَبْدُ اللهِ: أخبَرَنا عُمَرُ بنُ ذَرٍّ: أخبرَنا مُجاهِدٌ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلْتُ مَعَ رَسُولِ اللهِ ﷺ فَوَجَدَ لَبَناً في قَدَحٍ، فقالَ: «أبَا هِرٍّ، الْحَقْ أهْلَ الصُّفَّةِ فادْعُهُمْ إلَيَّ»، قالَ: فأتَيْتُهُمْ فَدَعَوْتُهُمْ فأقْبَلُوا فاسْتَأذَنُوا فأُذِنَ لَهُمْ فَدَخَلُوا.

[راجع: ٥٣٧٥]

(15) CHAPTER. To greet the boys.

(١٥) بابُ التَّسْلِيمِ عَلى الصِّبْيَانِ

6247. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ that he passed by a group of boys and greeted them and said, "The Prophet ﷺ used to do so."

٦٢٤٧ - حدَّثنا عَلِيُّ بنُ الجَعْدِ: أخبَرَنا شُعْبَةُ، عَنْ سَيَّارٍ، عَنْ ثابِتٍ البُنانِيِّ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ مَرَّ عَلى صِبْيانٍ فَسَلَّمَ عَلَيْهِمْ وقالَ: كانَ النَّبِيُّ ﷺ يَفْعَلُهُ.

(16) CHAPTER. The greetings of the men to the women, and of the women to the men.

(١٦) بابُ تَسْلِيمِ الرِّجَالِ عَلى النِّساءِ، والنِّساءِ عَلى الرِّجالِ

6248. Narrated Abū Hāzim: Sahl said, "We used to feel happy on Friday." I asked Sahl, "Why?" He said, "There was an old woman of our acquaintance who used to send somebody to *Budā'a* (Ibn Maslama said, "*Budā'a* was a garden of date-palms at Al-Madīna). She used to pull out the *Silq* (a kind of vegetable) from its roots and put it in a cooking pot, adding some powdered barley over it (and cook it). After finishing the *Jumu'ah* (Friday) *Salāt* (prayer) we used to (pass by her and) greet her, whereupon she

٦٢٤٨ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا ابنُ أبي حَازِمٍ، عَنْ أبيهِ، عَنْ سَهْلٍ قالَ: كُنَّا نَفْرَحُ يَوْمَ الجُمُعَةِ، قُلْتُ لِسَهْلٍ: وَلِمَ؟ قالَ: كانَتْ لَنا عَجُوزٌ تُرْسِلُ إلى بُضَاعَةَ - قالَ ابنُ مَسْلَمَةَ: نَخْلٍ بالمَدِينَةِ - فَتأخُذُ مِن أُصُولِ السِّلْقِ فَتطْرَحُهُ في قِدْرٍ وتُكَرْكِرُ حَبَّاتٍ مِنْ شَعِيرٍ، فإذَا

صَلَّيْنا الجُمُعَةَ انْصَرَفْنا ونُسَلِّمُ عَلَيها فَتُقَدِّمُهُ إلينا فَنفْرَحُ مِنْ أَجْلِهِ. وَما كُنَّا نَقِيلُ وَلا نَتَغَدَّى إلَّا بَعْدَ الجُمُعَةِ. [راجع: ٩٣٨]

would present us with that meal; we used to feel happy because of that. We used to have neither a midday nap, nor meals, except after the Friday (*Ṣalāt*)."

[See Vol. 2, *Ḥadīth* No. 938]

٦٢٤٩ - حدَّثَنا ابنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَر، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «يا عائِشَةُ، هٰذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلامَ»، قالَتْ: قُلْتُ: وعَلَيْهِ السَّلامُ ورَحْمَةُ اللهِ، تَرَى ما لا نَرَى، تُرِيدُ رَسُولَ اللهِ ﷺ. تابَعَهُ شُعَيْبٌ. وقالَ يُونُسُ والنُّعْمانُ عَنِ الزُّهْرِيِّ: وَبَرَكاتُهُ. [راجع: ٣٢١٧]

6249. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "O 'Āishah! This is Jibrīl (Gabriel) sending his greetings to you." I said, "Peace, and Allāh's Mercy be on him (Gabriel). You see what we do not see." (She was addressing Allāh's Messenger ﷺ).

(١٧) بابٌ إذَا قالَ: مَنْ ذَا؟ فَقالَ: أنَا

(17) CHAPTER. If somebody says, "Who is that?" And the other replies, "I."

٦٢٥٠ - حدَّثَنا أبُو الوَلِيدِ هِشامُ بنُ عَبْدِ المَلِكِ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: أتَيْتُ النَّبِيَّ ﷺ في دَيْنٍ كانَ عَلَى أبي فَدَقَقْتُ البابَ، فَقالَ: «مَنْ ذَا؟» فَقُلْتُ: أنَا، فَقالَ: «أنَا أنَا»، كَأنَّهُ كَرِهَها. [راجع: ٢١٢٧]

6250. Narrated Jābir رَضِيَ اللهُ عَنهُ: I came to the Prophet ﷺ in order to consult him regarding my father's debt. When I knocked at the door, he asked, "Who is that?" I replied, "I". He said, "I, I?" He repeated it as if he disliked it.

(١٨) بابٌ مَنْ رَدَّ فَقالَ: عَلَيْكَ السَّلامُ،

(18) CHAPTER. Whoever replied to a greeting by saying, "*Alaikas-Salām*." (Peace be on you) (singular).

وقالَتْ عائِشَةُ: وعَلَيْهِ السَّلامُ

And 'Āishah رَضِيَ اللهُ عَنها said in reply to Jibrīl's (Gabriel) greeting "*Wa 'alaihis-salām,*

wa raḥmatullāh wa barakātuhu." [Peace be upon him and Allāh's Mercy and Blessings (be on him)].

And the Prophet ﷺ said, "The angels replied to Ādam's greeting to them by saying, "*As-Salāmu 'alaika wa raḥmatullāh*." (Peace and Allāh's Mercy be upon you)

ورَحْمَةُ اللهِ وبَرَكَاتُهُ. وقالَ النَّبِيُّ ﷺ: «رَدَّ المَلائِكَةُ عَلى آدَمَ: السَّلامُ عَلَيْكَ وَرَحْمَةُ اللهِ».

6251. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man entered the mosque while Allāh's Messenger ﷺ was sitting in one side of the mosque. The man offered *Ṣalāt* (prayer), came, and greeted the Prophet ﷺ. Allāh's Messenger ﷺ said to him, "*Wa 'alaika-s-salām* (returned his greeting). Go back and offer *Ṣalāt* (prayer) as you have not offered *Ṣalāt* (prayer) (properly)." The man returned, repeated his *Ṣalāt* (prayer) came back and greeted the Prophet ﷺ. The Prophet ﷺ said, "*Wa 'alaikas-salām* (returned his greeting). Go back and offer *Ṣalāt* (prayer) again as you have not offered *Ṣalāt* (prayer)." The man said at the second or third time, "O Allāh's Messenger! Kindly teach me how to offer *Ṣalāt* (prayer)." The Prophet ﷺ said, "When you stand for *Ṣalāt* (prayer), perform ablution properly and then face the *Qiblah* and say *Takbīr (Allāhu-Akbar)*, and then recite what you know from the Qur'ān, and then bow with calmness till you feel at ease, then rise from bowing, till you stand straight, and then prostrate calmly (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with calmness (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease in the sitting position, and do likewise in whole of your *Ṣalāt* (prayer)."

And Abū Usāma added, "Till you stand straight."

٦٢٥١ - حدَّثَنَا إسْحَاقُ بنُ مَنْصُورٍ: أخبرَنا عَبْدُ اللهِ بنُ نُمَيْرٍ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ سَعِيدِ بنِ أبي سَعِيدٍ المقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً دَخَلَ المَسْجِدَ وَرَسُولُ اللهِ ﷺ جالِسٌ في ناحِيَةِ المَسْجِدِ فَصَلَّى ثُمَّ جاءَ فَسَلَّمَ عَلَيْهِ، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «وعَلَيْكَ السَّلامُ، ارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ». فَرَجَعَ فَصَلَّى ثُمَّ جاءَ فَسَلَّمَ فَقالَ: «وعَلَيْكَ السَّلامُ فارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ». فَقالَ في الثَّانِيَةِ أوْ في الَّتِي بَعْدَها: عَلِّمْني يا رَسُولَ اللهِ. فَقالَ: «إذَا قُمْتَ إلى الصَّلاةِ فأسْبِغِ الوُضُوءَ، ثُمَّ اسْتَقْبِلِ القِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ القُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ راكِعاً، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قائِماً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جالِساً، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِداً، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جالِساً. ثُمَّ افْعَلْ ذٰلِكَ في صَلاتِكَ كُلِّها». وقالَ أبُو أسَامَةَ في الأخِيرِ:

[See Vol. 1, *Hadith* No. 793]

«حَتَّى تَسْتَوِيَ قائماً». [راجع: ٧٥٧]

6252. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (in the above narration No. 6251), "And then raise your head till you feel at ease while sitting."

٦٢٥٢ - حدَّثنا ابنُ بَشَّارٍ: حدَّثني يَحْيى، عَنْ عُبَيْدِ اللهِ: حدَّثني سَعِيدٌ: عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبيُّ ﷺ: «ثُمَّ ارْفَعْ حَتَّى تَطْمئِنَّ جالِساً». [راجع: ٧٥٧]

(19) CHAPTER. If one says, "So-and-so sends *Salām* (greetings) to you."

(١٩) بابٌ: إذا قالَ: فلانٌ يُقرِئُكَ السَّلام

6253. Narrated 'Āishah رَضِيَ اللهُ عَنها that the Prophet ﷺ said to her, "Jibrīl (Gabriel) sends *Salām* (greetings) to you." She replied, "*Wa 'alaihis-salām wa rahmatullāh.*" (Peace and Allāh's Mercy be on him)

٦٢٥٣ - حدَّثَنا أبو نُعَيمٍ: حدَّثَنا زَكَرِيَّا قالَ: سَمِعْتُ عامِراً يَقُولُ: حدَّثَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها حدَّثَتْهُ: أنَّ النَّبيَّ ﷺ قالَ لَها: إنَّ «جِبْريلَ يَقْرأُ عَلَيْكِ السَّلامَ»، قالَتْ: وعَلَيْهِ السَّلامُ ورَحْمَةُ اللهِ. [راجع: ٣٢١٧]

(20) CHAPTER. Greeting (how to greet) a mix-up gathering in which there are Muslims and *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)].

(٢٠) بابُ التَّسْليمِ في مَجْلِسٍ فِيهِ أخْلاطٌ مِنَ المُسْلِمِينَ وَالمُشْرِكِينَ

6254. Narrated 'Urwa bin Az-Zubair رَضِيَ اللهُ عَنْهُما: Usāma bin Zaid رَضِيَ اللهُ عَنْهُما said, "The Prophet ﷺ rode on a donkey with a saddle, underneath which there was a thick, soft *Fadakiya* velvet sheet. Usāma bin Zaid was his companion rider, and he was going to pay a visit to Sa'd bin 'Ubāda (who was sick) at the dwelling place of Banī Al-Hārith bin Al-Khazraj, and this incident happened before the battle of Badr. The Prophet ﷺ passed by a mix-up gathering in which there were Muslims and polytheists, idolaters, and Jews, and among them there was 'Abdullāh bin Ubayy bin Salūl, and there was 'Abdullāh

٦٢٥٤ - حدَّثَنا إبْراهِيمُ بنُ مُوسَى: أخْبَرَنا هِشامٌ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ قالَ: أخْبَرَني أُسامةُ بنُ زَيْدٍ: أنَّ النَّبيَّ ﷺ رَكِبَ حِماراً عَلَيْهِ إكافٌ تَحْتَه قَطِيفةٌ فَدَكِيَّةٌ، وَأرْدَفَ وَراءَهُ أسامةَ بنَ زَيْدٍ وهُوَ يَعُودُ سَعْدَ بنَ عُبادَةَ في بَني الحارِثِ بنِ الخَزْرَجِ، وَذٰلكَ قَبْلَ وَقْعةِ بَدْرٍ، حَتَّى مَرَّ في مَجْلِسٍ فِيهِ

bin Rawāḥa, too. When a cloud of dust raised by the animal covered that gathering, 'Abdullāh bin Ubayy covered his nose with his *Ridā* (sheet) and said (to the Prophet), 'Don't cover us with dust.' The Prophet ﷺ greeted them and then stopped, dismounted and invited them to Allāh (i.e., to embrace Islām) and also recited to them the Qur'ān. 'Abdullāh bin Ubayy bin Salūl said, 'O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house), and if anyone of us comes to you, relate (your tales) to him.' On that 'Abdullāh bin Rawāḥa said, '(O Allāh's Messenger!) Come to us and bring it (what you want to say) in our gatherings, for we love that.' So the Muslims, the *Mushrikūn*, and the Jews started quarrelling till they were about to fight and clash with one another. The Prophet ﷺ kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa'd bin 'Ubāda. He said, 'O Sa'd, didn't you hear what Abū Ḥubāb said? (He meant 'Abdullāh bin Ubayy). He said so-and-so.' Sa'd bin 'Ubāda said, 'O Allāh's Messenger! Excuse and forgive him. By Allāh, Allāh has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allāh prevented that with the Truth which He had given you, it choked him, and that was what made him behave in the way you saw him behaving.' So the Prophet ﷺ excused him." (See H. 6207)

(21) CHAPTER. He who does not greet a person who has committed a sin, and the one

أَخْلاطٌ مِنَ المُسْلِمِينَ والمُشْرِكِينَ عَبَدَةِ الأَوْثانِ واليَهُودِ، وفِيهِمْ عَبْدُ اللهِ بْنُ أُبَيٍّ بْنُ سَلُولَ. وفي المَجْلِسِ عَبْدُ اللهِ بْنُ رَوَاحَةَ، فَلما غَشِيَتِ المَجْلِسَ عَجاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللهِ بنُ أبيٍّ أنْفَهُ بردائِهِ ثُمَّ قالَ: لا تُغَبِّرُوا عَلَيْنا. فَسَلَّمَ عَلَيْهِمُ النَّبيُّ ﷺ ثُمَّ وَقَفَ فَنزَلَ فَدَعَاهُمْ إلى اللهِ، وقَرَأَ عَلَيْهِمُ القُرْآنَ. فَقالَ عَبْدُ اللهِ بنُ أُبيٍّ بنُ سَلُولَ: أَيُّهَا المَرْءُ لا أَحسَنَ مِنْ هٰذَا إنْ كانَ ما تَقُولُ حَقاً، فَلا تُؤذِنا في مَجالِسِنَا وَارْجِعْ إلى رَحْلِكَ، فَمَنْ جاءَكَ مِنَّا فاقْصُصْ عَلَيْهِ. قالَ ابنُ رَوَاحَةَ: اغْشَنا في مَجَالِسِنَا فإنَّا نُحِبُّ ذٰلِكَ. فاسْتَبَّ المُسْلِمُونَ والمُشْرِكُونَ واليَهُودُ حَتَّى هَمُّوا أنْ يَتَواثَبُوا، فَلَمْ يَزَلِ النَّبيُّ ﷺ يُخَفِّضُهُمْ. ثُمَّ رَكِبَ دَابَّتَهُ حَتَّى دَخَلَ عَلى سَعْدِ بنِ عُبَادَةَ فَقالَ: «أَيْ سَعْدُ، أَلَمْ تَسْمَعْ ما قالَ أَبُو حُبابٍ؟- يُرِيدُ عَبْدَ اللهِ بنَ أُبَيٍّ - قالَ كَذَا وكَذَا»، قالَ: اعْفُ عَنْهُ يا رَسُولَ اللهِ وَاصْفَحْ، فَوَاللهِ لَقَدْ أَعْطَاكَ اللهُ الَّذِي أَعْطَاكَ، ولَقَدِ اصْطَلَحَ أَهْلُ هٰذِهِ البَحْرَةِ عَلى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُونَهُ بالْعِصَابَةِ، فَلَمَّا رَدَّ اللهُ ذٰلك بالحَقِّ الَّذِي أعْطَاكَ شَرِقَ بِذٰلكَ، فَذلكَ فَعلَ بهِ ما رَأَيْتَ، فَعفَا عَنْهُ النَّبيُّ ﷺ.

(٢١) بابٌ مَنْ لَمْ يُسَلِّمْ عَلى مَنِ

who does not reply to his greetings till the evidence of his repentance becomes obvious. And up to what time limit (one should wait for) till the repentance of a sinner is known.

'Abdullāh bin 'Amr said, "Do not greet the drunkards."

6255. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik narrating (when he did not join the battle of Tabūk): Allāh's Messenger ﷺ forbade all the Muslims to speak to us. I would come to Allāh's Messenger ﷺ and greet him, and I would wonder whether the Prophet did move his lips to return my greetings or not, till fifty nights passed away. The Prophet ﷺ then announced (to the people) Allāh's forgiveness for us (acceptance of our repentance) at the time when he had offered the *Fajr* Ṣalāt (prayer).

اقْتَرَفَ ذَنباً، لَمْ يَرُدَّ سَلامَهُ حَتَّى تَتَبَيَّنَ تَوْبَتُهُ، وإلى مَتَى تَتَبَيَّنُ تَوْبَةُ العاصِي؟

وقالَ عَبْدُ اللهِ بنُ عَمْرٍو: لا تُسَلِّمُوا عَلى شَرَبَةِ الخمرِ.

٦٢٥٥ - **حدَّثَنا** ابنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ كعبٍ: أن عَبْدَ اللهِ بنَ كَعْبٍ قالَ: سَمِعْتُ كَعْبَ بنَ مالِكٍ يُحَدِّثُ حينَ تَخَلَّفَ عَنْ تَبُوكَ، ونَهَى رَسُولُ اللهِ ﷺ عَنْ كَلامِنا وَآتِي رَسُولَ اللهِ ﷺ فَأُسَلِّمُ عَلَيْهِ فأقُولُ في نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلامِ أمْ لا؟ حَتَّى كَمَلَتْ خَمْسُونَ لَيْلَةً، وآذَنَ النَّبِيُّ ﷺ بِتَوْبَةِ اللهِ عَلَيْنا حِينَ صَلَّى الفَجْرَ.

[راجع: ٢٧٥٧]

(22) CHAPTER. How to return the greetings of the *Dhimmī* (non-Muslims under the protection of a Muslim state).

6256. Narrated 'Āishah رَضِيَ اللهُ عَنْها: A group of Jews came to Allāh's Messenger ﷺ and said, "*As-Sāmu 'alaika.*" (death be on you)," and I understood it and said to them, "*Alaikum As-Sāmu wal-la'natu* (death and curse be on you)."(1) Allāh's Messenger ﷺ said, "Be calm! O 'Āishah, for Allāh loves that one should be kind and lenient in all matters." I said, "O Allāh's Messenger! Haven't you heard what they have said?" Allāh's Messenger ﷺ said, "I have (already) said (to them), "*Alaikum*' (upon you)."

(٢٢) بابٌ: كَيْفَ الرَّدُّ عَلى أهْلِ الذِّمَّةِ بِالسَّلامِ؟

٦٢٥٦ - **حدَّثَنا** أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَني عُرْوَةُ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ رَهْطٌ مِنَ اليَهُودِ عَلى رَسُولِ اللهِ ﷺ فَقالُوا: السَّامُ عَلَيْكَ، فَفَهِمْتُها فَقُلْتُ: عَلَيْكُمُ السَّامُ واللَّعْنَةُ، فَقالَ رَسُولُ اللهِ ﷺ: «مَهْلاً يا عائِشَةُ، فإنَّ اللهَ يُحِبُّ الرِّفْقَ في الأمْرِ كُلِّهِ». فَقُلْتُ: يا رَسُولَ اللهِ، أوَ لَمْ

(1) (H. 6256) Note the similarity between *'As-Sāmu'* (death) and *'As-Salāmu'* (peace).

تَسْمَعْ ما قَالُوا؟ قالَ رَسُولُ اللهِ ﷺ: «فقَدْ قُلْتُ: عَلَيْكُمْ». [راجع: ٢٩٣٥]

6257. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "When the Jews greet you, they usualy say, '*As-Sāmu 'alaikum* (death be on you),' so you should say (in reply to them), '*Wa'alaikum* (and on you).'"

٦٢٥٧ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا سَلَّمَ عَلَيْكُمُ اليَهُودُ فإنَّما يَقولُ أَحَدُهُمْ: السَّامُ عَلَيْكَ، فَقُلْ: وَعَلَيْكَ». [انظر: ٦٩٢٨]

6258. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If the people of the Scripture greet you, then you should say (in reply), '*Wa'alaikum* (and on you).'"

٦٢٥٨ - حدَّثَنَا عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا هُشَيْمٌ: أَخْبَرَنا عُبَيْدُ اللهِ بنُ أبي بَكْرِ ابنِ أنَسٍ: حدَّثَنا أنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «إذَا سَلَّمَ عَلَيْكُمْ أهْلُ الكِتابِ فَقُولُوا: وَعَلَيْكُمْ». [انظر: ٦٩٢٦]

(23) CHAPTER. (The legal aspect of) the one who looks at a letter in order to know its written contents and the meanings of its subject which is not allowed for the Muslims to look at.

(٢٣) بابٌ مَنْ نَظَرَ في كِتابِ مَنْ يُحْذَرُ عَلى المُسْلِمِينَ لِيَسْتَبِينَ أمْرُهُ

6259. Narrated 'Alī رَضِيَ اللهُ عَنْهُ :Allah's Messenger ﷺ sent me, Az-Zubair bin Al-'Awwām and Abū Marthad Al-Ghanawī, and all of us were horsemen, and he said, "Proceed till you reach Rawḍat Khākh where there is a woman from *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] carrying a letter sent by Ḥāṭib bin Abī Balta'a to *Al-Mushrikūn* (of Makkah)." So we overtook her while she was proceeding on her camel at

٦٢٥٩ - حدَّثَنَا يُوسَفُ بنُ بُهْلولٍ: حدَّثَنا ابنُ إدْرِيسَ: حدَّثَني حُصَيْنُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَني رَسُولُ اللهِ ﷺ والزُّبَيْرَ بنَ العَوَّامِ وأبا مَرْثَدٍ الغَنَوِيَّ وكُلُّنا فارِسٌ فَقالَ: «انْطَلِقُوا حَتَّى تأتُوا رَوْضَةَ

خاخٍ فإنَّ بِها امْرَأَةً مِنَ المُشْرِكينَ مَعَها صَحيفَةٌ مِنْ حاطِبِ ابنِ أبي بَلْتَعةَ إلى المُشْرِكينَ»، قالَ: فأدْرَكْناها تَسيرُ عَلى جَملٍ لَها حَيْثُ قالَ لَنا رَسُولُ اللهِ ﷺ، قالَ: قُلْنا: أينَ الكِتابُ الذي مَعَكِ؟ قالَتْ: ما مَعي كِتابٌ، فأنَخنا بها فابْتَغَيْنا في رَحْلِها فَما وَجدْنا شَيئاً. قالَ صَاحِبايَ: ما نَرَى كِتاباً، قالَ: قُلْتُ: لَقَدْ عَلِمْتُ ما كَذَبَ رَسُولُ اللهِ ﷺ، والذي يُحْلَفُ بهِ لَتُخْرِجِنَّ الكِتابَ أوْ لأُجَرِّدَنَّكِ. قالَ: فَلَمَّا رَأتِ الجِدَّ مِنّي أهْوَتْ بِيَدِها إلى حُجْزَتِها وَهيَ مُحْتَجِزَةٌ بِكِساءٍ فأخْرَجَتِ الكِتابَ، قالَ: فانْطَلَقْنا بهِ إلى رَسُولِ اللهِ ﷺ فَقالَ: «ما حَمَلَكَ يا حاطِبُ عَلى ما صَنَعْتَ؟» قالَ: ما بِي إلّا أنْ أكونَ مُؤْمِناً باللهِ وَرَسُولِهِ، وما غَيَّرْتُ وَلا بَدَّلْتُ. أرَدْتُ أنْ تَكُونَ لي عِنْدَ القَوْمِ يَدٌ يَدْفَعُ اللهُ بِها عَنْ أهْلِي وَمالِي، ولَيْسَ مِنْ أصحَابِكَ هُناكَ إلّا ولَهُ مَنْ يَدْفَعُ اللهُ بِهِ عَنْ أهْلِهِ وَمالِهِ. قالَ: «صَدَقَ، فَلا تَقُولُوا لَهُ إلّا خَيْراً»، قالَ: فَقالَ عُمَرُ بنُ الخَطَّابِ: إنَّه قَدْ خانَ اللهَ وَرَسُولَهُ والمُؤْمِنِينَ، فَدَعْني فَأضْرِبَ عُنُقَهُ. قالَ: فَقالَ: «يا عُمَرُ وَما يُدْرِيكَ لَعلَّ اللهَ قَدِ اطَّلَعَ عَلى أهْلِ

the same place as Allāh's Messenger ﷺ told us. We said (to her), "Where is the letter which is with you?" She said, "I have no letter with me." So we made her camel kneel down and searched her mount (baggage, etc.) but could not find anything. My two companions said, "We do not see any letter." I said, "I know that Allāh's Messenger ﷺ did not tell a lie. By Allāh, if you (the lady) do not bring out the letter, I will strip you of your clothes (in search of the letter)." When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we proceeded to Allāh's Messenger ﷺ with the letter. The Prophet ﷺ said (to Ḥāṭib), "What made you do what you have done, O Ḥāṭib?" Ḥāṭib replied, "I have nothing except that I believe in Allāh and His Messenger, and I have not changed or altered (my religion). But I wanted to do favour to the people (*Mushrikūn* of Makkah) through which Allāh might protect my family and my property, as there is none among your companions but has someone in Makkah through whom Allāh protects his property (against harm)." The Prophet ﷺ said, "Ḥāṭib has told you the truth, so do not say to him (anything) but good." 'Umar bin Al-Khaṭṭāb said, "Verily he has betrayed Allāh, His Messenger and the believers! Allow me to chop his neck off!" The Prophet ﷺ said, "O 'Umar! What do you know, perhaps Allāh looked upon the Badr warriors and said, 'Do whatever you like, for I have ordained that you will be in Paradise.'" On that 'Umar wept and said, "Allāh and His Messenger know better."

بَدْرٍ فَقالَ: اعْمَلوا ما شِئْتُمْ فَقَدْ وجَبَتْ لَكُمُ الجَنَّةُ؟». قالَ: فَدَمَعَتْ عَيْنا عُمَرَ وقالَ: اللهُ ورَسُولُهُ أعْلَمُ.

[راجع: ٣٠٠٧]

(24) CHAPTER. How to write a letter to the people of the Scripture.

(٢٤) بابٌ: كَيْفَ يُكْتَبُ الكِتابُ إلى أهْلِ الكِتابِ؟

6260. Narrated Abū Sufyān bin Ḥarb that Heraclius had sent for him to come along with a group of the *Quraishis* who were trading in Shām, and they came to him. Then Abū Sufyān montioned the whole narration and said, "Heraclius asked for the letter of Allāh's Messenger ﷺ. When the letter was read, its contents were as follows: "In the Name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad, Allāh's slave and His Messenger, to Heraclius, the Chief of Byzantines: Peace be upon him who follows the right path (guidance)! *Ammā ba'du* (to proceed)..."

[See Vol. 1, *Ḥadīth* No. 7, for details.]

٦٢٦٠ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي عُبَيْدُ اللهِ بنُ عبدِ اللهِ بنِ عُتْبَةَ: أنَّ ابنَ عَبَّاسٍ أخبَرَهُ: أنَّ أبا سُفْيانَ بنَ حَرْبٍ أخبَرَهُ: أنَّ هِرَقْلَ أرْسَلَ إلَيْهِ في نَفَرٍ مِنْ قُرَيْشٍ وكانُوا تِجاراً بالشَّأمِ فأتَوْهُ فذَكَرَ الحَدِيثَ، قالَ: ثُمَّ دَعا بِكِتابِ رَسُولِ اللهِ ﷺ فَقُرِئَ فإذَا فيهِ: «بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللهِ ورَسُولِهِ إلى هِرَقْلَ عَظِيمِ الرُّومِ، السَّلامُ عَلى مَنِ اتَّبَعَ الهُدَى، أمَّا بَعْدُ». [راجع: ٧]

(25) CHAPTER. Whose name is to be written first in a letter, i.e., the sender or the addressee?

(٢٥) بابٌ بِمَنْ يُبْدَأُ في الكِتابِ

6261. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ mentioned a person from Banī Isrāel who took a piece of wood, made a hole in it, and put therein one thousand *Dīnār* and a letter from him to his friend. The Prophet ﷺ said, "(That man) cut a piece of wood and put the money inside it and wrote a letter from such and such a person to such and such a person."

[See Vol. 3, *Hadith* No. 2291]

٦٢٦١ - وقالَ اللَّيْثُ، حدَّثَني جَعْفَرُ بنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ: أنَّهُ ذَكَرَ رَجُلاً مِنْ بَني إسْرَائِيلَ أخَذَ خَشَبَةً فنَقَرَها فأدْخَلَ فِيها ألْفَ دينارٍ وصَحِيفَةً مِنْهُ إلى صاحِبِهِ. وَقالَ عُمَرُ بنُ أبي

سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ النَّبِيُّ ﷺ: «نَجَرَ خَشَبَةً فَجَعَلَ المَالَ فِي جَوْفِهَا وكَتَبَ إِلَيْهِ صحيفةً مِنْ فُلانٍ إلى فُلانٍ». [راجع: ١٤٩٨]

(26) CHAPTER. The statement of the Prophet ﷺ: "Get up for your chief!"

(٢٦) بابُ قَوْلِ النَّبِيِّ ﷺ: «قُومُوا إلى سَيِّدِكُمْ»

6262. Narrated Abū Sa'īd: The people of (Banū) Quraiza agreed upon to accept the verdict of Sa'd. The Prophet ﷺ sent for him (Sa'd) and he came. The Prophet ﷺ said (to those people), "Get up for your chief", or said, "the best among you!" Sa'd sat beside the Prophet ﷺ and the Prophet ﷺ said (to him), "These people have agreed to accept your verdict." Sa'd said, "So I give my judgement that their warriors should be killed and their women and children should be taken as captives." The Prophet ﷺ said, "You have judged according to the King's (Allāh's) Judgement.

[See Vol. 5, *Hadīth* No. 4121]

٦٢٦٢ - حدَّثَنَا أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمامَةَ بنِ سَهْلِ بنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ: أَنَّ أَهْلَ قُرَيْظَةَ نَزَلُوا عَلى حُكْمِ سَعْدٍ، فأَرْسَلَ النَّبِيُّ ﷺ إِلَيْهِ فَجاءَ، فَقالَ: «قُومُوا إلى سَيِّدِكُمْ، أَوْ قالَ: خَيْرِكُمْ»، فَقَعَدَ عِنْدَ النَّبِيِّ ﷺ فَقالَ: «هٰؤُلاءِ نَزَلُوا عَلى حُكْمِكَ» قالَ: فإِنِّي أَحْكُمُ أَنْ تُقْتَلَ مُقاتِلَتُهُمْ وتُسْبى ذَرارِيُّهُمْ، فَقالَ: «لَقَدْ حَكَمْتَ بِما حَكَمَ بِهِ المَلِكُ». قالَ أَبُو عَبْدِ اللهِ: أَفْهَمَنِي بَعْضُ أَصحَابِي عَنْ أَبِي الوَلِيدِ مِنْ قَوْلِ أَبِي سَعِيدٍ «إلى حُكْمِكَ».

[راجع: ٤٠٤٣]

(27) CHAPTER. Shaking hands.

(٢٧) بابُ المُصافَحَةِ،

Ibn Mas'ūd said, "The Prophet ﷺ taught me the *Tashah-hud* [i.e., compliments for Allāh while sitting in *Salāt* (prayer)] while my hand was between his hands." And Ka'b bin Mālik said, "I entered the mosque and found Allāh's Messenger ﷺ sitting there. Talha bin 'Ubaidullāh got up and came (to me) hurriedly till he shook hands with me and congratulated me."

وَقالَ ابنُ مَسْعُودٍ: عَلَّمَنِي النَّبِيُّ ﷺ التَّشَهُّدَ وكَفِّي بَيْنَ كَفَّيْهِ. وَقالَ كَعْبُ بنُ مالِكٍ: دَخَلْتُ المَسْجِدَ فإذا بِرَسُولِ اللهِ ﷺ فَقامَ إِلَيَّ طَلْحَةُ بنُ عُبَيْدِ اللهِ يُهَرْوِلُ حَتَّى صافَحَنِي وهَنَّأَنِي.

6263. Narrated Qatāda: I asked Anas, "Was it a custom of the Companions of the Prophet ﷺ to shake hands with one another?" He said, "Yes."

٦٢٦٣ - حَدَّثَنَا عَمْرُو بنُ عاصِمٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ: قُلْتُ لأَنَسٍ: أكانَتِ المُصافَحَةُ في أصحَابِ النَّبيِّ ﷺ؟ قالَ: نَعَمْ.

6264. Narrated 'Abdullāh bin Hishām: We were in the company of the Prophet ﷺ and he was holding the hand of 'Umar bin Al-Khaṭṭāb.

٦٢٦٤ - حدَّثَنَا يَحْيى بنُ سُلَيْمانَ قالَ: حدَّثني ابنُ وَهْبٍ قالَ: أخْبَرَني حَيْوَةُ: قالَ: حدَّثني أبو عَقِيلٍ زُهْرَةُ بنُ مَعْبَدٍ: سَمِعَ جَدَّهُ عَبْدَ اللهِ بنَ هِشامٍ قالَ: كُنَّا مَعَ النَّبيِّ ﷺ وَهُوَ آخِذٌ بيَدِ عُمَرَ بنِ الخَطَّابِ. [راجع: ٣٦٩٤]

(28) CHAPTER. The shaking of hands with both the hands.

(٢٨) بابُ الأَخْذِ باليَدَيْنِ،

And Ḥammād bin Zaid shook hands with Ibn Al-Mubārak, using both his hands.

وَصافَحَ حَمَّادُ بنُ زَيْدٍ ابنَ المُبارَكِ بِيَدَيْهِ.

6265. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ taught me the *Tashah-hud* as he taught me a *Sūrah* from the Qur'ān, while my hand was between his hands. (*Tashah-hud* was) all the compliments and the *Ṣalāt* (prayers) and the good things are due to Allāh. Peace be on you, O Prophet; and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allāh, I testify that "*Lā Ilāha illallāh*" (none has the right to be worshipped but Allāh) and I also testify that Muḥammad is His slave and His Messenger. [We used to recite this in the *Ṣalāt* (prayer)] during the lifetime of the Prophet ﷺ, but when he had died, we used to say, "Peace be on the Prophet ﷺ." (See H. 831)

٦٢٦٥ - حدَّثَنَا أبو نُعَيْمٍ: حدَّثَنا سَيْفٌ قالَ: سَمِعْتُ مُجاهِداً يَقُولُ: حدَّثني عَبْدُ اللهِ بنُ سَخْبَرَةَ أبُو مَعْمَرٍ قالَ: سَمِعْتُ ابنَ مَسْعُودٍ يَقُولُ: عَلَّمَني رَسُولُ اللهِ ﷺ وكَفِّي بَيْنَ كَفَّيْهِ التَّشَهُّدَ كَما يُعَلِّمُني السُّورَةَ مِنَ القُرْآنِ: «التَّحِيَّاتُ للهِ، والصَّلَوَاتُ والطَّيِّباتُ، السَّلامُ عَلَيْكَ أيُّها النَّبيُّ ورَحْمَةُ اللهِ وبَرَكاتُهُ، السَّلامُ عَلَيْنا وعَلى عِبادِ اللهِ الصَّالِحِينَ، أشْهَدُ أنْ لا إلَهَ إلَّا اللهُ، وأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ ورَسُولُهُ»، وَهُوَ بَيْنَ ظَهْرَانَينا، فَلَمَّا قُبِضَ قُلْنا: السَّلامُ - يَعْني - عَلى النَّبيِّ ﷺ. [راجع: ٨٣١]

(29) CHAPTER. *Al-Mu'ānaqa* (to embrace each other by putting arms round the neck on meeting). And the saying of one man to another: "How are you this morning?"

6266. Narrated 'Abdullāh bin 'Abbās رَضِيَ الله عَنْهُما: 'Alī bin Abī Ṭālib came out of the house of the Prophet ﷺ during his fatal illness. The people asked, "O Abū Ḥasan (i.e., 'Alī)! How is the health of Allāh's Messenger this morning?" 'Alī replied, "He has recovered with the Grace of Allāh." Al-'Abbās held 'Alī by the hand and said, "Don't you see him (he is about to die)? By Allāh, within three days you will be the slave of the stick (i.e., under the command of another ruler). By Allāh, I feel that Allāh's Messenger ﷺ will die from his present ailment, for I know how the faces of the offspring of 'Abdul-Muṭṭalib look at the time of their death. So let us go to Allāh's Messenger ﷺ to ask him who will take over the caliphate. If the authority is given to us, we will know it, and if it is given to somebody else we will request him so that he may tell the new ruler to take care of us."

'Alī said, "By Allāh! If we ask Allāh's Messenger ﷺ for it (i.e., the caliphate) and he refuses, then the people will never give it to us. Besides, I will never ask Allāh's Messenger ﷺ for it."

[See Vol. 5, *Hadith* No. 4447]

(٢٩) بابُ المُعانَقَةِ، وقَوْلِ الرَّجُلِ: كَيْفَ أَصْبَحْتَ؟

٦٢٦٦ - **حدَّثَنا** إسحاقُ: أخْبَرَنا بِشْرُ بنُ شُعَيْبٍ: حدَّثَني أبي، عَنِ الزُّهْرِيِّ: أخْبَرَني عَبْدُ اللهِ بنُ كَعْبٍ: أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أخْبَرَهُ أنَّ عَلِيّاً يَعْني ابنَ أبي طالِبٍ خَرَجَ مِنْ عِنْدِ النَّبِيِّ ﷺ ح. وحدَّثَنا أحمَدُ بنُ صالِحٍ: حدَّثَنا عَنْبَسَةُ: حدَّثَنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عَبْدُ اللهِ بنُ كَعْبِ بنِ مالِكٍ أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أخْبَرَهُ: أنَّ عَلِيَّ بنَ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ خَرَجَ مِنْ عِنْدِ النَّبِيِّ ﷺ في وَجعِهِ الَّذي تُوُفِّيَ فيهِ، فَقالَ النَّاسُ: يا أبا حَسَنٍ، كَيْفَ أصْبَحَ رَسُولُ اللهِ ﷺ؟ قالَ: أصْبَحَ بِحَمْدِ اللهِ بارِئاً. فأخَذَ بِيَدِهِ العَبَّاسُ فَقالَ: ألا تَراهُ؟ أنتَ واللهِ بَعْدَ ثَلاثٍ عَبْدُ العَصا. واللهِ إنِّي لأُرَى رَسُولَ اللهِ ﷺ سَيُتَوَفَّى في وَجعِهِ، وإنِّي لأعْرِفُ في وُجوهِ بَني عَبْدِ المُطَّلِبِ المَوْتَ، فاذْهَبْ بِنا إلى رَسُولِ اللهِ ﷺ فَنَسْألَهُ فِيمَنْ يَكونُ الأمْرُ، فإنْ كانَ فِينا عَلِمْنا ذٰلِكَ، وإنْ كانَ في غَيْرِنا آمَرْناه فَأوْصى بِنا. قالَ عَلِيٌّ: واللهِ لَئِنْ سَألْناها رَسُولَ اللهِ ﷺ فَمَنَعَناها لا يُعْطِيناها النَّاسُ أبَداً، وإنِّي لا

أَسْأَلُها رَسُولَ اللهِ ﷺ أَبَداً.

[راجع: ٤٤٤٧]

(30) CHAPTER. Whoever replies (on being called) saying, "*Labbaik wa Sa'daik*" (I respond to your call, and I am obedient to your orders).

(٣٠) بابٌ مَنْ أجابَ بِلَبَّيْكَ وسَعْدَيْكَ

6267. Narrated Mu'ādh: While I was riding behind the Prophet ﷺ as a companion rider he said, "O Mu'ādh!" I replied, "*Labbaik wa Sa'daik*." He repeated this call three times and then said, "Do you know what Allāh's Right on His slaves is?" I replied "No." He said, "Allāh's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He proceeded for a while and then said, "O Mu'ādh!" I replied, "*Labbaik wa Sa'daik*." He said, "Do you know what the right of (Allāh's) slaves on Allāh is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them." (See H. 2856)

٦٢٦٧ - **حدَّثنا** مُوسَى بنُ إسْماعِيلَ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ، عَنْ مُعاذٍ قالَ: أنا رَدِيفُ النَّبِيِّ ﷺ، فقالَ: «يا مُعاذُ»، قُلْتُ: لَبَّيْكَ وسَعْدَيْكَ. ثُمَّ قالَ مِثْلَهُ ثَلاثاً: «هَلْ تَدْرِي ما حَقُّ اللهِ عَلى العِبادِ؟»، قُلْتُ: لا، قالَ: «حَقُّ اللهِ عَلى العِبادِ أنْ يَعْبُدُوهُ وَلا يُشْرِكُوا بِهِ شَيْئاً». ثُمَّ سارَ ساعَةً فَقالَ: «يا مُعاذُ»، قُلْت: لَبَّيْكَ وسَعْدَيْكَ، قالَ: «هَلْ تَدْرِي ما حَقُّ العِبادِ عَلى اللهِ إذا فَعَلوا ذٰلكَ؟ أنْ لا يُعَذِّبَهُمْ».

حدَّثنا هُدْبَةُ: حدَّثنا هَمَّامٌ: حدَّثنا قَتادَةُ، عَنْ أنَسٍ عَنْ مُعاذٍ بِهٰذا.

[راجع: ٢٨٥٦]

6268. Narrated Abū Dhar: While I was walking with the Prophet ﷺ at the *Harra* of Al-Madīna in the evening, the mountain of Uhud appeared before us. The Prophet ﷺ said, "O Abū Dhar! I would not like to have gold equal to Uhud (mountain) for me, unless nothing of it, not even a single Dīnār remains of it with me for more than one day or three days, except that single Dīnār which I will keep for repaying debts. I will spend all of it (the whole amount) among Allāh's slaves like this and like this and like this."

٦٢٦٨ - **حدَّثنا** عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثنا زَيْدُ بنُ وَهْبٍ: حدَّثنا واللهِ أبُو ذَرٍّ بالرَّبَذَةِ قالَ: كُنْتُ أمْشِي مَعَ النَّبِيِّ ﷺ في حَرَّةِ المَدِينَةِ عِشاءً، اسْتَقْبَلَنا أُحُدٌ، فَقالَ: «يا أبا ذَرٍّ، ما أُحِبُّ أنَّ أُحُداً لِي ذَهَباً، تأْتِي عَلَيَّ لَيْلَةٌ أوْ ثَلاثٌ عِنْدِي مِنْهُ دِينارٌ إلَّا أرْصُدُهُ

The Prophet ﷺ pointed out with his hand to illustrate it, and then said, "O Abū Dhar!" I replied, "*Labbaik wa Sa'daik*, O Allāh's Messenger!" He said, "Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do like this and like this (i.e., spend their money in charity)." Then he ordered me, "Remain at your place and do not leave, O Abū Dhar, till I come back." He went away till he disappeared from my sight. Then I heard a noise and feared that something might have happened to Allāh's Messenger, and I intended to go (to find out) but I remembered the statement of Allāh's Messenger ﷺ that I should not leave my place, so I kept on waiting (and after a while the Prophet ﷺ came), and I said to him, "O Allāh's Messenger, I heard a noise and I was afraid that something might have happened to you, but then I remembered your statement and stayed (there)." The Prophet ﷺ said, "That was Jibrīl (Gabriel) who came to me and informed me that whoever among my followers died without joining others in worship with Allāh, would enter Paradise." I said, "O Allāh's Messenger! Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft."

لِدَيْنٍ، إلَّا أنْ أقولَ بِهِ في عِبادِ اللهِ هٰكَذا وهٰكَذا وهٰكَذا»، وأرانا بِيَدِهِ ثُمَّ قالَ: «يا أبا ذَرٍّ»، قُلْتُ: لَبَّيْكَ وسَعْدَيْكَ يا رَسُولَ اللهِ، قالَ: «الأكْثَرونَ هُمُ الأقَلُّونَ إلَّا مَنْ قالَ هٰكَذا وهٰكَذا»، ثُمَّ قالَ لي: «مَكانَكَ لا تَبرَحْ يا أبا ذَرٍّ حَتَّى أرْجِعَ»، فانْطَلَقَ حَتَّى غابَ عَني فَسَمِعْتُ صَوْتاً فَتَخَوَّفْتُ أنْ يَكونَ عُرِضَ لِرَسُولِ اللهِ ﷺ فأرَدْتُ أنْ أذْهَبَ، ثُمَّ ذَكَرْتُ قَوْلَ رَسُولِ اللهِ ﷺ: «لا تَبرَحْ»، فمَكَثْتُ، قُلْتُ: يا رَسُولَ اللهِ، سمِعْتُ صَوْتاً حَسِبْتُ أنْ يَكُونَ عُرِضَ لكَ ثُمَّ ذَكَرْتُ قَوْلَكَ فَقُمْتُ، فَقالَ النَّبِيُّ ﷺ: «ذَاكَ جِبْريلُ أتاني فأخْبَرَني أنَّهُ مَنْ ماتَ مِنْ أُمَّتي لا يُشْرِكُ بِاللهِ شَيْئاً دَخَلَ الجنَّةَ»، قُلْتُ: يا رَسُولَ اللهِ، وإنْ زَنى وإنْ سَرَقَ؟ قالَ: «وإنْ زَنى وإنْ سَرَقَ». قُلْتُ لِزَيْدٍ: إنَّهُ بلغنِي أنهُ أبُو الدَّرْداءِ فَقالَ: أشْهَدُ لَحَدَّثَنِيهِ أبُو ذَرٍّ بِالرَّبَذَةِ. قالَ الأعْمَشُ: وحدَّثني أبُو صَالِحٍ عَنْ أبي الدَّرْداءِ نَحْوَهُ. وقالَ أبُو شِهابٍ، عَنِ الأعْمَشِ: «يَمْكُثُ عِنْدِي فَوْقَ ثَلاثٍ». [راجع: ١٢٣٧]

(31) CHAPTER. A man should not make another man get up from his (the latter's) seat.

(٣١) بابٌ: لا يُقِيمُ الرَّجُلُ الرَّجُلَ مِن مَجْلِسِهِ

6269. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A man should not

٦٢٦٩ - حدَّثَنَا إسْماعيلُ بنُ عَبْدِ

make another man get up from his (the latter's) seat (in a gathering) in order to sit there."

اللهِ قالَ: حدَّثني مالِكٌ، عنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لا يُقيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فيهِ».

[راجع: ٩١١]

(32) CHAPTER. (The Statement of Allāh تعالى): "(O you who believe!) When you are told to make room in the assemblies, (spread out and) make room..." (V.58:11)

(٣٢) بابٌ ﴿إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا﴾ الآية [المجادلة: ١١]

6270. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade that a man should be made to get up from his seat so that another might sit on it, but one should make room and spread out. Ibn 'Umar disliked that a man should get up from his seat and then somebody else sit at his place.

٦٢٧٠ - حدَّثَنا خَلَّادُ بنُ يَحْيَى: حدَّثَنا سُفيانُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أنَّهُ نَهَى أنْ يُقامَ الرَّجُلُ مِنْ مَجْلِسِهِ ويَجْلِسَ فيهِ آخَرُ، ولٰكِن تَفَسَّحُوا وَتَوَسَّعُوا. وكانَ ابنُ عُمَرَ يَكْرَهُ أنْ يَقُومَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ يُجْلِسَ مَكانَهُ. [راجع: ٩١١]

(33) CHAPTER. Whoever got up from his gathering or his house without taking the permission of his companions, or seemed to be ready to get up that the people might get up (and leave).

(٣٣) بابُ مَنْ قامَ مِنْ مَجْلِسِهِ أوْ بَيْتِهِ ولَمْ يَسْتأذِنْ أصحابَهُ، أوْ تَهَيَّأَ للقِيامِ لِيَقُومَ النَّاسُ

6271. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ married Zainab bint Jahsh, he invited the people, who took their meals and then remained sitting and talking. The Prophet ﷺ pretended to be ready to get up, but the people did not get up. When he noticed that, he got up, and when he had got up, some of those people got up along with him and there remained three (who kept on sitting). Then the Prophet ﷺ came back and found those people still sitting. Later on those people

٦٢٧١ - حدَّثَنا الحَسَنُ بنُ عُمَرَ: حدَّثَنا مُعْتَمِرٌ: سَمِعْتُ أبي يَذْكُرُ عَنْ أبي مِجْلَزٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا تَزَوَّجَ رَسُولُ اللهِ ﷺ زَيْنَبَ بِنْتَ جَحْشٍ دَعا النَّاسَ، طَعِمُوا ثُمَّ جَلَسُوا يَتَحدَّثُونَ، قالَ: فأخَذَ كأنَّهُ يَتَهَيَّأُ لِلْقِيامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأى ذلكَ قامَ فَلَمَّا قامَ قامَ مَنْ

got up and went away. So I went to the Prophet ﷺ and informed him that they had left. The Prophet ﷺ came, and entered (his house). I wanted to enter (along with him) but he dropped a curtain between me and him. Allāh تعالى then revealed:

"O you who believe! Enter not the Prophet's houses, unless permission is given to you... up to ... Verily! With Allāh that shall be an enormity." (V.33:53)

قَامَ مَعهُ مِنَ النَّاسِ وبَقِيَ ثَلاثَةٌ، وإنَّ النَّبِيَّ ﷺ جاءَ لِيَدْخُلَ فإذَا القَوْمُ جُلوسٌ، ثُمَّ إنَّهُمْ قامُوا فانْطَلَقوا، قالَ: فَجِئْتُ فأخْبَرْتُ النَّبِيَّ ﷺ أنَّهُمْ قَدِ انْطَلَقوا فَجاءَ حَتَّى دَخَلَ فَذَهَبْتُ أدْخُلُ فأرْخَى الحِجابَ بَيْني وبَيْنَهُ، وأنْزَلَ اللهُ تَعالى ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ﴾ إلى قَوله: ﴿إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا﴾. [راجع: ٤٧٩١]

(34) CHAPTER. *Al-Iḥtibā'* with the hand, i.e., *Al-Qurfuṣā'* (a sitting posture wherein one sits with one's legs drawn up and wrapped in one's garment or surrounded with one's arms).

(٣٤) بابُ الاحْتِباءِ باليَدِ، وهُوَ القُرْفُصاءُ

6272. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I saw Allāh's Messenger ﷺ in the courtyard of the Ka'bah in the *Iḥtibā'* posture, putting his hand round his legs like this.

٦٢٧٢ - حدَّثَني مُحَمَّدُ بنُ أبي غالِبٍ: أخْبَرَنا إبْراهِيمُ بنُ المُنْذِرِ الحِزامِيُّ: حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ، عَنْ أبِيهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رأيْتُ رَسُولَ اللهِ ﷺ بِفِناءِ الكَعْبَةِ مُحْتَبِياً بِيَدِهِ هٰكَذا.

(35) CHAPTER. Whoever sat in a reclining posture in the company of his companions.

(٣٥) بابُ مَنِ اتَّكَأَ بَيْنَ يَدَيْ أصحَابِه،

Khabbāb said, "I came to the Prophet ﷺ and found him reclining over his *Burd* (sheet) taking it as a pillow, and said to him, 'Will you invoke Allāh?' (On that) he sat up."

وَقالَ خَبَّابٌ: أتَيْتُ النَّبِيَّ ﷺ وهُوَ مُوَسِّدٌ بِبُرْدِهِ، قُلْتُ: ألا تَدْعُو اللهَ؟ فَقَعَدَ.

6273. Narrated Abū Bakra: Allāh's Messenger ﷺ said, "Shall I inform you of the biggest of the great sins?" They said,

٦٢٧٣ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا بِشْرُ بنُ المُفضَّلِ: حدَّثَنا

الجُرَيْرِيُّ، عَنْ عَبْدِ الرَّحمنِ بنِ أبي بَكْرَةَ، عَنْ أبيهِ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ألَا أُخْبِرُكُمْ بأكْبَرِ الكَبائِرِ؟» قَالُوا: بَلى يا رَسُولَ اللهِ، قالَ: «الإشْرَاكُ باللهِ، وَعُقوقُ الوالِدَيْنِ». [راجع: ٢٦٥٣]

"Yes, O Allāh's Messenger!" He said, "To join partners in worship with Allāh, and to be undutiful to one's parents." (See H. 2653)

٦٢٧٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا بِشْرٌ مِثْلَهُ: وكانَ مُتَّكِئاً فَجَلَسَ، فقالَ: «ألَا وقَوْلُ الزُّورِ»، فَما زَال يُكَرِّرُهَا حَتَّى قُلْنا: لَيْتَهُ سَكَتَ. [راجع: ٢٦٥٤]

6274. Narrated Bishr as above (*Hadith* No. 6273) adding: The Prophet ﷺ was reclining (leaning) and then he sat up saying, "And I warn you against giving a false statement." And he kept on saying that warning so much so that we said, "Would that he had stopped."

(٣٦) بابٌ مَنْ أسْرَعَ في مَشْيِهِ لحاجَةٍ أوْ قَصْدٍ

(36) CHAPTER. (Regarding) the one who walks quickly for some necessity.

٦٢٧٥ - حدَّثَنا أبُو عاصِمٍ، عَنْ عُمَرَ بنِ سَعيدٍ، عَنِ ابنِ أبي مُلَيْكَةَ: أنَّ عُقْبَةَ بنَ الحارِثِ حدَّثَهُ: قالَ: صلَّى النَّبيُّ ﷺ العَصْرَ فَأسْرَعَ ثُمَّ دَخَلَ البَيْتَ. [راجع: ٨٥١]

6275. Narrated 'Uqba bin Al-Ḥārith: Once the Prophet ﷺ offered the *'Aṣr* prayer and then he walked quickly and entered his house.

(٣٧) بابُ السَّريرِ

(37) CHAPTER. The bed.

٦٢٧٦ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عنِ الأعْمَشِ، عن أبي الضُّحَى، عَنْ مَسْرُوقٍ، عنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي وَسْطَ السَّريرِ وأنا مُضْطَجِعَةٌ بَيْنَهُ وَبيْنَ القِبْلَةِ، تَكونُ لي الحَاجَةُ فَأكْرَهُ أنْ أقُومَ فَأسْتَقْبِلَهُ فَأنْسَلُّ انسِلَالاً. [راجع: ٣٨٢]

6276. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ used to offer his *Ṣalāt* (prayer) (while standing) in the midst of the bed, and I used to lie in front of him, between him and the *Qiblah*. If I had any necessity for getting up, and I used to dislike to get up and face him [while he was in *Ṣalāt* (prayer)], but I would gradually slip away from the bed.

(٣٨) بابُ مَنْ أُلقِيَ لَهُ وِسادَةٌ

(38) CHAPTER. Anyone for whom a cushion was put.

6277. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: (The news of) my observing *Saum* (fasting) was mentioned to the Prophet ﷺ. So he entered upon me and I put for him a leather cushion stuffed with palm-fibres. The Prophet ﷺ sat on the floor and the cushion was between me and him. He said to me, "Isn't it sufficient for you (that you observe fast) three days a month?" I said, "O Allāh's Messenger! (I can observe fast more than this)." He said, "(You may observe fast) five days a month." I said, "O Allāh's Messenger! (I can observe fast more than this)." He said, "(You may observe fast) seven days." I said, "O Allāh's Messenger!" He said, "Nine." I said, "O Allāh's Messenger!" He said, "Eleven." I said, "O Allāh's Messenger (I can observe fast more than this)." He said, "No fasting is superior to the fasting of (the Prophet) Dāwūd (David) which was half of a year, and he used, to observe fast on alternate days."

[See Vol. 3, *Hadīth* No. 1980]

٦٢٧٧ - **حدَّثَنا** إسحاقُ: حدَّثَنا خالِدٌ ح. وحَدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا عَمْرُو ابنُ عَوْنٍ: حدَّثَنا خالِدٌ، عنْ خالِدٍ، عنْ أبي قِلابَةَ قالَ: أخْبرَني أبو المَليحِ قالَ: دَخَلْتُ مَعَ أبيكَ زَيْدٍ على عَبْدِ اللهِ بنِ عَمْرٍو فَحَدَّثَنا أنَّ النَّبِيَّ ﷺ ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ فألْقَيْتُ لَهُ وِسادَةً من أدَمٍ حَشْوُها لِيفٌ فَجَلَسَ على الأرْضِ وَصارَتِ الوِسادَةُ بَيْني وبَيْنَهُ، فقَالَ لي: «أما يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاثَةُ أيامٍ؟» قُلْتُ: يا رَسُولَ اللهِ، قالَ: «خَمْساً»، قُلْتُ: يا رَسُولَ اللهِ، قالَ: «سَبْعاً»، قُلْتُ: يا رَسُولَ اللهِ، قالَ: «تِسْعاً»، قُلْتُ: يا رَسُولَ اللهِ، قالَ: «إحْدَى عَشْرَةَ»، قُلْتُ: يا رَسُولَ اللهِ، قالَ: «لا صَوْمَ فَوْقَ صَوْمِ داوُدَ شَطْرَ الدَّهْرِ: صِيامُ يَوْمٍ، وَإفْطارُ يَوْمٍ». [راجع: ١١٣١]

6278. Narrated Ibrāhīm: 'Alaqama went to Shām and came to the mosque and offered a two *Rak'a Salāt* (prayer), and invoked Allāh: "O Allāh! Bless me with a (pious) good companion." So he sat beside Abū Ad-Dardā' who asked, "Where are you from?" He said, "From the people of Kūfa." Abū Ad-Dardā' said, "Wasn't there among you a person who keeps the secrets (of the Prophet ﷺ) which nobody knew except him (i.e., Hudhaifa bin Al-Yamān)? And isn't there among you a person whom Allāh gave refuge from Satan through the request (tongue) of Allāh's Messenger? (i.e., 'Ammār). Isn't

٦٢٧٨ - **حدَّثَنا** يَحْيَى بنُ جَعْفَرٍ: حدَّثَنا يَزيدُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أنَّهُ قَدِمَ الشَّأمَ ح. وحَدَّثَنا أبو الوَليدِ: حدَّثَنا شُعْبَةُ، عنْ مُغِيرَةَ، عنْ إبْرَاهِيمَ قالَ: ذَهَبَ عَلْقَمَةُ إلى الشَّامِ، فَأتَى المَسْجِدَ فَصَلَّى رَكْعَتَيْنِ فقالَ: اللَّهُمَّ ارْزُقْني جَليساً، فَقَعَدَ إلى أبي الدَّرْداءِ فَقالَ: مِمَّنْ أنْتَ؟ قالَ: مِنْ أهْلِ

الكُوفَةِ، قالَ: أَلَيْسَ فِيكُمْ صاحِبُ السِّرِّ الَّذي كانَ لا يَعْلَمُهُ غَيْرُهُ؟ يَعْنِي حُذَيْفَةَ، أَلَيْسَ فِيكُمْ أَوْ كانَ فِيكُمُ الذي أجارَه اللهُ عَلى لِسانِ رَسُولِهِ ﷺ مِنَ الشَّيْطانِ؟ يَعْنِي عَمَّاراً. أَوَلَيْسَ فِيكُمْ صَاحِبُ السِّواكِ والوِسادِ؟ يَعْنِي ابنَ مَسْعُودٍ، كَيْفَ كانَ عَبْدُ اللهِ يَقْرَأُ ﴿وَٱلَّيۡلِ إِذَا يَغۡشَىٰ ۝١﴾؟ قالَ ﴿ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ﴾ فَقالَ: ما زالَ هٰؤُلاءِ حَتَّى كادُوا يُشَكِّكُونِي وَقَدْ سَمِعْتُها مِنْ رَسُولِ اللهِ ﷺ.

there among you the one who used to carry the *Siwāk* and the cushion (or pillow) (of the Prophet ﷺ)? (i.e., Ibn Mas'ūd). How did Ibn Mas'ūd use to recite 'By the night as it conceals (the light)?' " (*Sūrah* 92). 'Alqama said, "*Wadh-dhakari wal Untha*. (And by male and female." Abū Ad-Dardā. added, "These people continued to argue with me regarding it till they were about to cause me to have doubts, although I heard it from Allāh's Messenger ﷺ."

(٣٩) بابُ القائِلَةِ بَعْدَ الجُمُعَةِ

(39) CHAPTER. (Mid-day nap) after *Al-Jumu'ah* [Friday *Ṣalāt* (prayer)].

٦٢٧٩ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثَنا سُفْيانُ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: كُنَّا نَقِيلُ وَنَتَغَدَّى بَعْدَ الجُمُعَةِ. [راجع: ٩٣٨]

6279. Narrated Sahl bin Sa'd: We used to have a midday nap and take our meals after *Al-Jumu'ah* [*Ṣalāt* (prayer)].

(٤٠) بابُ القائِلَةِ في المَسجِدِ

(40) CHAPTER. Mid-day nap in the mosque.

٦٢٨٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أبي حازِمٍ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: ما كانَ لِعَلِيٍّ اسْمٌ أَحَبَّ إِلَيْهِ مِنْ أبي تُرابٍ، وإنْ كانَ لَيَفْرَحُ بِهِ إِذا دُعِيَ بِها. جاءَ رَسُولُ اللهِ ﷺ بَيْتَ فاطِمَةَ عَلَيْها السَّلامُ، فَلَمْ يَجِدْ عَلِيّاً في البَيْتِ، فَقالَ: «أَيْنَ ابْنُ عَمِّكِ؟» فَقالَتْ: كانَ بَيْنِي وَبَيْنَهُ شَيءٌ

6280. Narrated Sahl bin Sa'd: There was no name dearer to 'Alī than his nick-name Abū Turāb (the father of dust). He used to feel happy whenever he was called by this name. Once Allāh's Messenger ﷺ came to the house of Fāṭima عَلَيْها السَّلام but did not find 'Alī in the house. So he asked "Where is your cousin?" She replied, "There was something (a quarrel) between us whereupon he got angry with me and went out without having a midday nap in my house." Allāh's Messenger asked a person to look for him. That person came, and said, "O Allāh's Messenger! He ('Alī) is sleeping

فَغاضَبَنِي فَخَرَجَ فَلَمْ يَقِلْ عِنْدي. فَقالَ رَسُولُ اللهِ ﷺ لإنسانٍ: «انْظُرْ أيْنَ هُوَ؟» فَجاءَ فَقالَ: يا رَسُولَ اللهِ ﷺ هو في المَسْجِدِ راقِدٌ. فَجاءَ رَسُولُ اللهِ ﷺ وهُوَ مُضْطَجِعٌ قَدْ سقَطَ رِداؤُهُ عنْ شِقِّهِ فَأَصابَهُ تُرابٌ فَجَعَلَ رَسُولُ اللهِ ﷺ يَمْسَحُهُ عَنْهُ وَهُوَ يَقولُ: «قُمْ أبا تُرابٍ، قُمْ أبا تُرابٍ». [راجع: ٤٤١]

in the mosque." Allāh's Messenger ﷺ went there and found him lying. His *Ridā'* (upper body cover-sheet) had fallen down to one side of his body, and so he was covered with dust. Allāh's Messenger ﷺ started cleaning the dust from him, saying, "Get up, O Abu Turāb! Get up, Abū Turāb!"

[See Vol. 1, *Hadīth* No. 441]

(٤١) بابٌ مَنْ زارَ قَوماً فقالَ عِنْدَهُمْ

(41) CHAPTER. Whoever visited some people and then had a mid-day nap at their home.

٦٢٨١ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا الأنْصارِيُّ قالَ: حدَّثَني أبي، عَنْ ثُمامةَ، عنْ أنَسٍ أنَّ أمَّ سُلَيْمٍ كانَتْ تَبْسُطُ للنَّبيِّ ﷺ نِطَعاً فَيَقيلُ عِنْدَها عَلى ذٰلكَ النِّطَعِ. قالَ: فإذَا نامَ النَّبيُّ ﷺ أخَذَتْ مِنْ عَرَقِهِ وشَعْرِهِ، فَجَمَعَتْهُ في قارورَةٍ، ثُمَّ جَمَعَتْهُ في سُكٍّ وَهُوَ نَائِمٌ. قالَ: فَلَمَّا حَضَرَ أنَسَ بنَ مالكٍ الوَفاةُ أوْصى إليَّ أنْ يُجْعَلَ في حَنوطِهِ مِنْ ذٰلكَ السُّكِّ، قالَ: فَجُعِلَ في حَنوطِهِ.

6281. Narrated Thumāma: Anas said, "Umm Sulaim used to spread a leather sheet for the Prophet ﷺ and he used to take a mid-day nap on that leather sheet at her home." Anas added, "When the Prophet ﷺ had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with *Suk* (a kind of perfume) while he was still sleeping." When the death of Anas bin Mālik approached, he wished in his will that some of that *Suk* be mixed with his *Hanūt* (perfume for embalming the dead body), and it was mixed with his *Hanūt*.

٦٢٨٢، ٦٢٨٣ - حدَّثَنا إسْماعيلُ قالَ: حدَّثَني مالك، عنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ، عنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَهُ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ إذَا ذَهَبَ إلى قُباءٍ يَدْخُلُ عَلى أمِّ حَرامٍ بِنْتِ مِلْحانَ

6282, 6283. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ went to Qubā', he used to visit Umm Harām bint Milhān who would offer him meals; and she was the wife of 'Ubāda bin As-Sāmit. One day, he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Umm Harām) said, "I asked him, 'What makes you laugh, O

Allāh's Messenger?' He said, 'Some people of my followers were displayed before me as warriors, fighting for Allāh's Cause and sailing over this sea, kings on thrones,' or said, 'like kings on thrones.' (The narrator, Isḥāq is in doubt about it.) I (Umm Ḥarām) said, 'O Allāh's Messenger! Invoke Allāh that He may make me one of them.' He invoked (Allāh) for her and then lay his head and slept again and then woke up smiling. I asked, 'What makes you laugh, O Allāh's Messenger?' He said, 'Some people of my followers were displayed before me as warriors, fighting for Allāh's Cause and sailing over this sea, kings on the thrones,' or said, 'like kings on the thrones.' I (Umm Ḥarām) said, 'O Allāh's Messenger! Invoke Allāh that He may make me one of them.' He said, 'You will be amongst the first ones.' It is said that Umm Ḥarām sailed over the sea at the time of the rule of Mu'āwiya, and on coming out of the sea, she fell down from her riding animal and died.

فَتُطْعِمُهُ، وكانَتْ تَحْتَ عُبادَةَ بنِ الصَّامِتِ، فَدَخَلَ يَوْماً فأطْعَمَتْهُ فَنامَ رَسُولُ اللهِ ﷺ ثُمَّ اسْتَيقَظَ يَضْحَكُ، قالَتْ: فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللهِ؟ فَقالَ: ناسٌ مِنْ أمَّتِي عُرِضُوا عَلَيَّ غُزاةً في سَبِيلِ اللهِ، يَرْكَبُونَ ثَبَجَ هٰذا البَحْرِ، مُلوكاً عَلى الأسِرَّةِ - أوْ قالَ: مِثْلَ المُلُوكِ عَلى الأسِرَّةِ، يَشُكُّ إسحَاقُ» فَقُلْتُ: ادْعُ اللهَ أنْ يَجْعَلَنِي مِنْهُمْ، فَدَعا. ثُمَّ وَضَعَ رَأْسَهُ فَنامَ ثُمَّ اسْتَيقَظَ يَضْحَكُ فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللهِ؟ قالَ: «ناسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزاةً في سَبِيلِ اللهِ يَرْكَبُونَ ثَبَجَ هٰذَا البَحْرِ، ملوكاً عَلى الأَسِرَّةِ، أوْ مثلَ المُلوكِ على الأسِرَّة» فَقُلْتُ: ادْعُ اللهَ أنْ يَجْعَلَني مِنْهُمْ، قالَ: «أنْتِ مِنَ الأوَّلِينَ». فَرَكِبَتِ البَحْرَ فِي زَمانِ مُعاوِيَةَ فَصُرِعَتْ عَنْ دابَّتِها حِينَ خَرَجَتْ مِنَ البَحْرِ فَهَلَكَتْ. [راجع: ٢٧٨٨، ٢٧٨٩]

(42) CHAPTER. Sitting in any convenient position.

(٤٢) بابُ الجُلوسِ كَيْفَمَا تَيَسَّرَ

6284. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ forbade two kinds of dresses and two kinds of bargains; *Ishtimāl-aṣ-ṣammā'*[1] and *Al-Iḥtibā'*[2] in one garment with no part of it covering one's private parts. (The two kinds of bargains were): *Al-Mulāmasa*[3] and *Al-Munābadha*[4].

٦٢٨٤ - حدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءِ بنِ يَزيدَ اللَّيْثِيِّ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: نَهى النَّبِيُّ ﷺ عَنْ لِبْسَتَيْنِ، وَعَنْ

(1), (2), (3), (4) (H. 6284) For *Ishtimāl-aṣ-ṣammā'*, *Al-Iḥtibā*, *Al-Mulāmasa* and *Al-Munābadha*, see the glossary.

بَيْعَتَينِ: اشْتِمالِ الصَّمَّاءِ والاحْتباءِ في ثَوْبٍ واحِدٍ لَيْسَ عَلى فَرْجِ الإِنْسانِ مِنْهُ شَيْءٌ، والمُلامَسَةِ والمُنابَذَةِ.

[راجع: ٣٦٧]

تابَعَهُ مَعْمَرٌ وَمُحَمَّدُ بنُ أبي حَفْص وعَبْدُ اللهِ بنُ بُدَيْلٍ عن الزُّهْرِيِّ.

(43) CHAPTER. Whoever has a confidential talk with somebody in front of the people and the latter does not disclose his companion's secret, but when his companion dies, he discloses it.

(٤٣) بابٌ مَنْ ناجَى بَينَ يَدَي النَّاسِ ولَمْ يُخْبِرْ بِسِرِّ صَاحِبِهِ فإذَا ماتَ أخْبَرَ بِهِ

6285, 6286. Narrated 'Āishah رَضِيَ اللهُ عَنها, Mother of the believers: We, the wives of the Prophet ﷺ were all sitting with the Prophet ﷺ and none of us had left, Fāṭima عَلَيْها السَّلام came walking, and by Allāh, her gait was very similar to that of Allāh's Messenger ﷺ. When he saw her, he welcomed her, saying, "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something more to her for the second time, and she started laughing. Only I, from among the Prophet's wives said to her, "(O Fāṭima), Allāh's Messenger ﷺ selected you from amongst us for the secret talk and still you weep?" When Allāh's Messenger ﷺ got up, (went away) I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secret of Allāh's Messenger ﷺ." But when he ﷺ died I asked her, "I beseech you earnestly by what right I have upon you, to tell me (that secret talk which the Prophet ﷺ had with you)." She said, "As you ask me now, yes, (I will tell you)." She informed me, saying, "When he talked to me secretly the first time, he said

٦٢٨٥، ٦٢٨٦ - حدَّثَنا مُوسَى، عنْ أبي عَوانَةَ، حدَّثَنا فِراسٌ، عنْ عامِرٍ، عنْ مَسْروقٍ: حدَّثَتْني عائِشَةُ أُمُّ المُؤْمِنِينَ قالَتْ: إنَّا كُنَّا أزْواجَ النَّبِيِّ ﷺ عِنْدَهُ جَميعاً لَمْ تُغادَرْ مِنَّا واحِدَةٌ، فأقْبَلَتْ فاطِمَةُ عَلَيْها السَّلامُ تَمشِي وَلا وَاللهِ ما تَخْفَى مِشْيَتُها مِنْ مِشْيَةِ رَسُولِ اللهِ ﷺ فلَمَّا رَآها رَحَّبَ وَقالَ: «مَرْحَباً يا بِنْتِي». ثُمَّ أجْلَسَها عنْ يَمِينِهِ أوْ عَنْ شِمالِهِ ثُمَّ سارَّها فَبَكَتْ بُكاءً شَديداً، فَلَمَّا رَأى حُزْنَها سارَّها الثَّانِيَةَ فإذَا هِيَ تَضْحَكُ. فَقُلْتُ لَها أنا مِنْ بَيْنِ نِسائِهِ: خَصَّكِ رَسُولُ اللهِ ﷺ بالسِّرِّ مِنْ بَيْنِنا، ثُمَّ أنْتِ تَبْكِينَ، فلَمَّا قامَ رَسُولُ اللهِ ﷺ سألْتُها عَمَّ سارَّكِ، قالَتْ: ما كُنْتُ لأُفْشِيَ عَلى رَسُولِ اللهِ ﷺ سِرَّهُ. فَلَمَّا تُوُفِّيَ. قُلْتُ لَها: عَزَمْتُ عَلَيْكِ

that Jibrīl (Gabriel) used to review the Qur'ān with him once every year. He added, 'But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allāh, and be patient, for I am the best predecessor for you (in the Hereafter).'" Fāṭima added, "So I wept as you ('Āishah) witnessed. And when the Prophet ﷺ saw me in this sorrowful state, he confided the second secret to me saying, 'O Fāṭima! Will you not be pleased that you will be chief of all the believing women (or chief of the women of this nation i.e., my followers?)'"

بِما لي عَلَيْكِ مِنَ الحَقِّ لَمَّا أَخْبَرْتِنِي، قالَتْ: أَمَّا الآنَ فَنَعَمْ، فأَخْبَرَتْني، قالَتْ: أَمَّا حِينَ سارَّني في الأمرِ الأوَّلِ فإنَّهُ أَخْبَرَني أَنَّ جِبْرِيلَ كانَ يُعارِضُهُ بالقُرْآنِ كُلَّ سَنَةٍ مَرَّةً «وإنَّهُ قَدْ عارَضَنِي بِهِ العامَ مَرَّتَيْنِ، وَلا أَرَى الأَجَلَ إلَّا قَدِ اقْتَرَبَ، فاتَّقي اللهَ واصْبِرِي، فإنِّي نِعْمَ السَّلَفُ أنا لَكِ». قالَتْ: فَبَكَيْتُ بُكائي الذي رَأَيْتِ فلَمَّا رَأى جَزَعِي سارَّني الثَّانِيَةَ، قالَ: «يا فاطِمَةُ، ألا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِساءِ المُؤْمِناتِ أَوْ سَيِّدَةَ نِساءِ هٰذِهِ الأُمَّةِ؟». [راجع: ٣٦٢٣، ٣٦٢٤]

(44) CHAPTER. *Al-Istilqā'* (lying flat on the back).

(٤٤) بابُ الاسْتِلْقاءِ

6287. Narrated the uncle of 'Abbād bin Tamīm: I saw Allāh's Messenger ﷺ lying on his back in the mosque and putting one of his legs over the other.

٦٢٨٧ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا الزُّهْرِيُّ قالَ: أخْبَرَني عَبَّادُ بنُ تَمِيمٍ، عَنْ عَمِّهِ قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ في المَسْجِدِ مُسْتَلْقِياً واضِعاً إحْدى رِجْلَيْهِ عَلى الأُخْرَى. [راجع: ٤٧٥]

(45) CHAPTER. No two persons should talk secretly excluding a third person (who is present with them).

And the Statement of Allāh عَزَّ وَجَلَّ:

"O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muḥammad ﷺ), but do it for *Al-Birr* (righteousness) and *Taqwa* (virtues and

(٤٥) بابٌ لَا يَتَناجَى اثْنانِ دُونَ الثَّالِثِ،

قَالَ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَنَٰجَيۡتُمۡ فَلَا تَتَنَٰجَوۡاْ﴾ إِلَى قَوْلِهِ ﴿وَٱلۡمُؤۡمِنُونَ﴾ [المجادلة: ٩-١٠] وقَوْلُهُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَٰجَيۡتُمُ ٱلرَّسُولَ فَقَدِّمُواْ

بَيْنَ يَدَيْ نَجْوَىٰكُمْ صَدَقَةً﴾ إلى قَوْلِهِ: ﴿بِمَا تَعْمَلُونَ﴾ [المجادلة: ١٢-١٣].

piety); and fear Allah unto Whom you shall be gathered. Secret counsels (conspiracies) are only from Satan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits, and in Allāh let the believers put their trust." (V.58:9,10)

And also the Statement of Allāh:

"O you who believe! When you (want to) consult the Messenger (Muḥammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful. Are you afraid of spending in charity before your private consultatiion (with him)? If then you do it not, and Allāh has forgiven you, then (at least) perform *Ṣalāt* (prayers) (*Iqāmat-aṣ-Ṣalāt*) and give *Zakāt* and obey Allāh (i.e., do all what Allāh and His Prophet ﷺ order you to do). And Allāh is All-Aware of what you do." (V.58:12,13)

٦٢٨٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ ح. وحدَّثَنا إِسْماعِيلُ: حدَّثَنِي مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إِذَا كانُوا ثَلاثَةً فَلا يَتَناجَى اثْنانِ دُونَ الثَّالِثِ».

6288. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "When three persons are together, then no two of them should hold secret counsel excluding the third person."

(٤٦) بابُ حِفْظِ السِّرِّ

(46) CHAPTER. Keeping secrets.

٦٢٨٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ صَبَّاحٍ، حدَّثَنا مُعْتَمِرُ بنُ سُلَيْمانَ قالَ: سَمِعْتُ أَبِي قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ: أَسَرَّ إِلَيَّ النَّبِيُّ ﷺ سِرّاً فَما أَخْبَرْتُ بِهِ أَحَداً بَعْدَهُ ولَقَدْ

6289. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ confided to me a secret which I did not disclose to anybody after him. And Umm Sulaim asked me (about that secret) but I did not tell her.

سَأَلَتْنِي أُمُّ سُلَيْمٍ فَما أخبرْتُها بِهِ.

(47) CHAPTER. If in a gathering there are more than three persons, then there is no harm if two of them have a secret talk.

(٤٧) **بابٌ إذَا كانوا أكْثَرَ مِنْ ثَلاثَةٍ فَلا بَأْسَ بِالمُسارَّةِ والمُناجاةِ**

6290. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him."

٦٢٩٠ - حدَّثَني عُثمانُ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ قالَ النَّبِيُّ ﷺ: «إذَا كُنْتُمْ ثَلاثَةً فَلا يَتَناجَى رَجُلانِ دُونَ الآخَرِ حتَّى تَخْتَلِطُوا بِالنَّاسِ، أجْلَ أنَّ ذٰلِكَ يُحْزِنَهُ».

6291. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: One day the Prophet ﷺ divided and distributed something amongst the people whereupon an *Anṣārī* man said, "In this division Allāh's Pleasure has not been sought."(1) I said, "By Allāh! I will go (and inform) the Prophet ﷺ." So I went to him while he was with a group of people, and I secretly informed him of that, whereupon he became so angry that his face became red, and he then said, "May Allāh bestow His Mercy on Mūsa (Moses) (for) he was annoyed more than that, yet he remained patient."

٦٢٩١ - **حدَّثَنا** عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعمَشِ، عَنْ شَقيقٍ، عَنْ عَبْدِ اللهِ قالَ: قَسَمَ النَّبِيُّ ﷺ يَوْماً قِسْمَةً. فَقالَ رَجُلٌ مِنَ الأنْصارِ: إنَّ هٰذِهِ لَقِسْمَةٌ ما أُرِيدَ بِها وَجْهُ اللهِ، قُلْتُ: أما وَاللهِ لآتِيَنَّ النَّبِيَّ ﷺ، فَأتَيْتُهُ وهُوَ في مَلأٍ، فَسارَرْتُهُ فَغَضِبَ حتَّى احْمَرَّ وَجْهُهُ، ثُمَّ قالَ: «رَحْمَةُ اللهِ عَلَى مُوسَى، أُوذِيَ بِأكْثَرَ مِنْ هٰذَا فَصَبَرَ». [راجع: ٣١٥٠]

(48) CHAPTER. Holding secret counsel for a long while.

(٤٨) **بابُ** طُولِ النَّجْوَى،

﴿وَإِذْ هُمْ نَجْوَىٰٓ﴾ [الإسراء: ٤٧] مَصْدَرٌ مِنْ ناجَيْتُ، فَوَصَفَهُمْ بِها وَالمَعْنَى يَتَناجَوْنَ.

6292. Narrated Anas رَضِيَ الله عَنْهُ: The *Iqāma* for the *Ṣalāt* (prayer) was announced while a man was talking to Allāh's Messenger ﷺ privately. He continued talking in that way till the Prophet's Companions slept, and

٦٢٩٢ - **حدَّثَني** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ عَنْ عَبْدِ العَزِيزِ، عَنْ أنَسٍ

(1) (H. 6291) i.e., the distribution is not fair.

رَضِيَ اللهُ عَنْهُ قالَ: أُقِيمَتِ الصَّلاةُ ورَجُلٌ يُناجِي رَسُولَ اللهِ ﷺ فَما زالَ يُناجِيهِ حتَّى نامَ أصحَابُهُ ثُمَّ قامَ فَصَلَّى. [راجع: ٦٤٢]

afterwards the Prophet ﷺ got up and offered the *Ṣalāt* (prayer) with them.(1)

(٤٩) بابٌ: لا تُترَكُ النَّارُ في البَيْتِ عِنْدَ النَّوْمِ

(49) CHAPTER. Fire (lanterns, etc.) should not be kept lit in the house at bedtime.

٦٢٩٣ - حدَّثَنا أبُو نُعَيمٍ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أبِيهِ، عَنِ النَّبِيِّ ﷺ قالَ: «لا تَترُكُوا النَّارَ في بُيُوتِكُمْ حِينَ تَنامُونَ».

6293. Narrated Sālim's father: The Prophet ﷺ said, "Do not keep the fire burning in your houses when you go to bed."

٦٢٩٤ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبُو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: احْتَرَقَ بَيْتٌ بِالمَدِينَةِ عَلى أهْلِهِ مِنَ اللَّيْلِ فَحُدِّثَ بِشَأنِهِمُ النَّبِيُّ ﷺ قالَ: «إنَّ هٰذِهِ النَّارَ إنَّما هِيَ عَدُوٌّ لَكُم فإذا نِمْتُمْ فَأَطْفِئُوها عَنْكُمْ».

6294. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: One night a house in Al-Madīna was burnt with its occupants. The Prophet ﷺ spoke about them saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves."

٦٢٩٥ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا حَمَّادٌ، عَنْ كَثِيرٍ، عَنْ عَطاءٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «خَمِّرُوا الآنِيَةَ، وَأجِيفُوا الأبْوابَ، وأطْفِئُوا المَصَابِيحَ، فَإنَّ الفُوَيْسِقَةَ رُبَّما جَرَّتِ الفَتِيلَةَ فَأحْرَقَتْ أهْلَ البَيْتِ». [راجع: ٣٢٨٠]

6295. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "(At bedtime) cover the utensils, close the doors, and put out the lights, lest a harmful animal (a mouse or a rat) may drag away the wick and thus burn the people of the house."

(1) (H. 6292) The Companions got up too, and the Prophet ﷺ led them in the *'Ishā'* prayer then.

(50) CHAPTER. To close the doors at night.

6296. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When you intend going to bed at night, put out the lights, close the doors, tie the mouths of the water-skins, and cover your food and drinks." Hammām said, "I think he (the other narrator) added, '... even with a piece of wood across the utensil.'"

(٥٠) بابُ غَلْقِ الأبْوابِ بِاللَّيْلِ

٦٢٩٦ - حدَّثَنا حَسَّانُ بنُ أبي عَبَّادٍ: حدَّثَنا هَمَّامٌ، عَنْ عَطاءٍ، عَنْ جابِرٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أَطْفِئُوا المَصابِيحَ بِاللَّيْلِ إذَا رَقَدتُم، وَأَغلِقُوا الأبْوابَ، وَأَوكِئُوا الأسْقِيَةَ، وَخَمِّرُوا الطَّعامَ والشَّرابَ». قالَ هَمَّامٌ: وَأَحْسِبُهُ قالَ: «وَلَوْ بِعُودٍ يَعْرِضُهُ». [راجع: ٣٢٨٠]

(51) CHAPTER. Circumcision at an old age, and pulling out one's armpit hair.

6297. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Five things are in accordance with *Al-Fiṭrah* (i.e., Allāh's religion of Islāmic Monotheism): to be circumcised, to shave the pubic hair, to depilate (or pull out) the hair of the armpits, to cut short the moustaches, and to clip the nails."

[See Vol. 7, *Hadith* No. 5889]

(٥١) بابُ الخِتانِ بَعْدَ الكِبَرِ، ونَتفِ الإبْطِ

٦٢٩٧ - حدَّثَنا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ سَعيدِ بنِ المُسيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عنِ النَّبِيِّ ﷺ قالَ: «الفِطْرَةُ خَمسٌ: الخِتانُ، وَالاسْتِحْدادُ، ونَتْفُ الإبِطِ، وَقَصُّ الشَّارِبِ، وتَقْلِيمُ الأظْفارِ». [راجع: ٥٨٨٩]

6298. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Prophet Ibrāhīm (Abraham) عَلَيهِ السَّلامُ circumcised himself after he had passed the age of eighty years and he circumcised himself with an adze."

٦٢٩٨ - حدَّثَنا أبُو اليَمانِ: أخبَرَنا شُعَيْبُ بنُ أبي حَمْزَةَ: حدَّثَنا أبُو الزِّنادِ، عنِ الأعْرَجِ، عنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «اخْتَتَنَ إبْراهِيمُ عَلَيْهِ السَّلامُ بَعْدَ ثَمانِينَ سَنَةً، واختَتَنَ بالقَدُومِ» مُخَفَّفَةً. قالَ أبُو عَبْدِ اللهِ: حدَّثَنا قُتَيْبَةُ: حدَّثَنا المُغِيرَةُ، عنْ أبي الزِّنادِ وقالَ: بالقَدُّومِ، وهُوَ مَوْضَعٌ مُشَدَّدٌ.

6299. Narrated Sa'īd bin Jubair: Ibn 'Abbās was asked, "How old were you when the Prophet ﷺ died?" He replied." At that time I had been circumcised." At that time, people did not circumcise the boys till they attained the age of puberty.

٦٢٩٩ - حدَّثَنَا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: أخبرَنا عَبَّادُ بنُ مُوسَى: حدَّثَنا إسْماعِيلُ ابنُ جَعْفَرٍ، عَنْ إسْرَائِيلَ، عَنْ أبي إسحَاقَ، عَنْ سَعِيدِ بنِ جُبَيرٍ قالَ: سُئِلَ ابنُ عَبَّاسٍ: مِثْلُ مَنْ أنْتَ حِينَ قُبِضَ النَّبِيُّ ﷺ؟ قالَ: أنا يَوْمَئِذٍ مَخْتُونٌ، قالَ: وكانُوا لا يَخْتِنُونَ الرَّجُلَ حتَّى يُدْرِكَ. [انظر: ٦٣٠٠]

6300. Sa'īd bin Jubair said, "Ibn 'Abbās said, 'When the Prophet ﷺ died, I had already been circumcised.'"

٦٣٠٠ - وَقالَ ابنُ إدْرِيسَ، عَنْ أبِيهِ، عَنْ أبي إسحَاقَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ: قُبِضَ النَّبِيُّ ﷺ وَأنا خَتِينٌ. [راجع: ٦٢٩٩]

(52) CHAPTER. Every *Lahw* (amusement, idle talk, etc.) or deed that diverts one from fulfilling one's obedience (duties) towards Allāh, is *Bāṭil* [falsehood (disbelief, etc.)].

(٥٢) بابٌ: كُلُّ لَهْوٍ باطِلٌ إذا شَغَلَهُ عَنْ طاعَةِ اللهِ،

And (what about him) who says to his companion, "Come along, let us gamble!"

And the Statement of Allāh تعالى:

"And of mankind is he who purchases idle talks (i.e., music, singing, etc.) to mislead (men)..." (V.31:6)

ومَنْ قالَ لِصَاحِبِهِ: تَعالَ أُقامِرْكَ، وَقَوْلُهُ تَعالَى: ﴿وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ﴾ الآيَةَ [لقمان: ٦].

6301. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever among you takes an oath wherein he says, 'By *Al-Lāt* and *Al-'Uzza*,' (names of two idols worshipped by *Al-Mushrikūn*), he should say, '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)'. And whoever says to his friend, 'Come, let us gamble!' He should give something in charity."(1)

٦٣٠١ - حدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخبرَنِي حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ فَقالَ في حَلِفِهِ: بِاللَّاتِ والعُزَّى،

(1) (H. 6301) The expiation for swearing by other than Allāh heedlessly, is to say: '*Lā ilāha illallāh*'; and the expiation for inviting somebody to gamble even if jokingly, is to give something in charity.

فليَقُلْ: لا إلٰهَ إلَّا اللهُ. ومَنْ قالَ لِصَاحِبِهِ: تَعالَ أُقامِرْكَ، فلْيَتَصَدَّقْ».

[See *Hadīth* No. 6650.]

(٥٣) **بابٌ ما جاءَ في البِناءِ،**

(53) CHAPTER. What has been mentioned regarding the buildings.

قالَ أبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «مِنْ أشْراطِ السَّاعَةِ إذَا تَطاوَلَ رُعاةُ البَهْمِ في البُنْيانِ».

And Abū Hurairah said, "The Prophet ﷺ said, 'One of the portents of the Hour will be when the shepherds of livestock (camels, goats, sheep, cows, lambs, etc.) start boasting and competing with each other in the construction of higher buildings.'"

٦٣٠٢ - **حدَّثَنا** أبُو نُعَيمٍ: حدَّثَنا إسحاقُ هُوَ ابنُ سَعيدٍ، عَنْ سَعيدٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رَأيْتُنِي مَعَ النَّبِيِّ ﷺ بَنَيْتُ بِيَدِي بَيْتاً يُكِنُّنِي مِنَ المَطَرِ، ويُظِلُّنِي مِنَ الشَّمْسِ، ما أعَانَنِي عَلَيْهِ أحَدٌ مِنْ خَلْقِ اللهِ.

6302. Narrated Ibn 'Umar رَضِيَ الله عَنهُما: During the lifetime of the Prophet ﷺ, I built a house with my own hands so that it might protect me from the rain and shade me from the sun; and none of Allāh's creatures assisted me in building it.

٦٣٠٣ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: قالَ ابنُ عُمَرَ: واللهِ ما وَضَعْتُ لَبِنَةً عَلى لَبِنَةٍ، وَلا غَرَسْتُ نَخْلَةً مُنْذُ قُبِضَ النَّبِيُّ ﷺ.

قالَ سُفْيانُ: فَذَكَرْتُهُ لِبَعْضِ أهْلِهِ قالَ: وَاللهِ لَقَدْ بَنَى، قالَ سُفْيانُ: قُلْتُ: فَلَعلَّهُ قالَ قَبْلَ أنْ يَبْنِيَ.

6303. Narrated 'Amr: Ibn 'Umar said, "By Allāh, I have not put a brick over a brick (i.e., constructed a building) or planted any date-palm tree since the death of the Prophet ﷺ." Sufyān (the subnarrator) said, "I told this narration (of Ibn 'Umar) to one of his (Ibn 'Umar's) relatives, and he said, 'By Allāh, he did build (something).'" Sufyān added, "I said, 'He must have said (the above narration) before he built.'"

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٨٠ - كتاب الدعوات

And the Statement of Allāh تَعالى:

"And your Lord said, 'Invoke Me, [i.e., believe in My Oneness (Islāmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness (Islamic Monotheism)] they will surely enter Hell in humiliation!" (V.40 :60)

وَقَولُ اللهِ تعالىٰ: ﴿ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ﴾ الآية [غافر: ٦٠]

(1) CHAPTER. For every Prophet there is one (special) invocation which is surely granted by Allāh.

(١) بابٌ: لِكُلِّ نَبيٍّ دَعْوَةٌ مُسْتَجابَةٌ

6304. Narrated Abū Hurairah: Allāh's Messenger ﷺ said, "For every Prophet there is one special invocation (that will not be rejected) with which he appeals (to Allāh), and I want to keep such an invocation for interceding for my followers in the Hereafter."

٦٣٠٤ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لِكُلِّ نَبيٍّ دَعْوَةٌ مُسْتَجابَةٌ يَدْعُو بِها، وَأُرِيدُ أن أخْتَبِئَ دَعْوتِي شَفاعَةً لأُمَّتِي في الآخِرَةِ».

[انظر ٧٤٧٤]

6305. Narrated Anas that the Prophet ﷺ said, "For every Prophet there is one (special) invocation that surely will be responded by Allāh," (or said), "For every Prophet there was an invocation with which he appealed to Allāh, and his invocation was responded by Allāh (in his lifetime), but I kept my (this special) invocation to intercede for my followers on the Day of Resurrection."

٦٣٠٥ - وَقال مُعْتَمِرٌ: سَمِعْتُ أبي، عَنْ أنَسٍ عَنِ النَّبيِّ ﷺ قالَ: «لِكُلِّ نَبيٍّ سَأَلَ سُؤْلاً، أو قالَ: لِكُلِّ نَبيٍّ دَعْوَةٌ قَدْ دَعا بِها فاسْتُجِيبَ، فَجَعَلْتُ دَعْوَتِي شَفاعَةً لأُمَّتِي يَوْمَ القِيامَةِ».

(2) CHAPTER. ***Afdal Al-Istighfār*** **(the best way of asking for forgiveness from Allāh).**

(٢) بابٌ أفْضَلِ الاسْتِغْفارِ،

And the Statement of Allāh تَعالى:

"...Ask forgiveness from your Lord. Verily, He is Oft-Forgiving; He will send rain to you in abundance and give you

وقَوْلِهِ تَعالى: ﴿ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا﴾ الآيـة [نـوح: ١٠-١٢] ﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟

increasee in wealth and children, and bestow on you gardens and bestow on you rivers." (V.71:10-12)

(And also the Statement of Allāh تعالى):

"And those who, when they have committed *Fāhishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; — and none can forgive sins but Allāh — and do not persist in what (wrong) they have done, while they know." (V.3:135)

6306. Narrated Shaddād bin Aus رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "The most superior way of asking for forgiveness from Allāh is: *'Allāhumma Anta Rabbī lā ilāha illā Anta khalaqtanī wa ana 'abduka, wa ana 'alā 'ahdika wa wa'dika mastaṭa'tu. A'ūdhu bika min sharri mā ṣana'tu, abū'u laka bini'matika 'alaiya, wa abū'u bidhanbī faghfirlī innahū lā yaghfirudh-dhunūba illā Anta.'*"[1] The Prophet ﷺ added, "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise."

أَنفُسَهُمْ﴾ الآية [آل عمران: ١٣٥].

٦٣٠٦ - حدَّثَنا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا الحُسَيْنُ: حدَّثَنا عَبْدُ اللهِ ابنُ بُرَيْدَةَ: حدَّثَني بُشَيرُ بنُ كَعْبٍ العَدَوِيُّ قالَ: حدَّثَني شَدَّادُ بنُ أوْسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «سَيِّدُ الاسْتِغْفارِ أن يَقُولَ: اللَّهُمَّ أنْتَ رَبِّي لا إلَهَ إلَّا أنْتَ خَلَقْتَني وَأنا عَبْدُكَ، وَأنا عَلى عَهْدِكَ وَوَعْدِكَ ما اسْتَطَعْتُ، أعُوذُ بِكَ مِنْ شَرِّ ما صَنَعْتُ، أبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأبُوءُ بِذَنْبِي فَاغْفِر لي إنَّهُ لا يَغْفِرُ الذُّنُوبَ إلَّا أنْتَ». قالَ: «ومَنْ قالَها مِنَ النَّهارِ مُوقِناً بِها فَماتَ مِن يَوْمِهِ قَبْلَ أنْ يُمْسِيَ، فَهُوَ مِنْ أهْلِ الجَنَّةِ، ومَنْ قالَها مِنَ اللَّيْلِ، وَهُوَ مُوقِنٌ بِها، فَماتَ قَبْلَ أن يُصْبِحَ، فَهُوَ مِنْ أهْلِ الجَنَّةِ». [انظر: ٦٣٢٣]

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(1) (H. 6306) O Allāh, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

(3) **CHAPTER. The Prophet ﷺ seeking of Allah's forgiveness by daytime and at night.**

(٣) **بابُ** اسْتِغْفارِ النَّبِيِّ ﷺ في اليوم وَاللَّيْلَةِ

6307. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "By Allāh! I seek Allāh's forgiveness and turn to Him in repentance for more than seventy times a day."

٦٣٠٧ - **حدَّثنا** أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَني أَبُو سَلَمَةَ بنُ عَبدِ الرَّحْمٰنِ قالَ: قالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «وَاللهِ إنِّي لأَسْتَغْفِرُ اللهَ وَأَتُوبُ إلَيْهِ في اليَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً».

(4) **CHAPTER.** ***At-Tauba*** **(turning to Allāh in repentance).**

Qatāda said, "'...Turn to Allāh with sincere repentance...' (V.66:8) means true and constructive repentance."

(٤) **بابُ التَّوْبَةِ،**

قالَ قَتادَةُ: ﴿تَوْبَةً نَّصُوحًا﴾ [التحريم: ٨]: الصَّادِقَةُ النَّاصِحَةُ.

6308. Narrated Al-Ḥāri͟th bin Suwaid: 'Abdullāh bin Mas'ūd related to us two narrations: One from the Prophet ﷺ and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas a *Fājir* (wicked evil-doer) considers his sins as flies passing over his nose and he just drives them away like this." Abū S͟hihāb (the subnarrator) moved his hand over his nose in illustration. (Ibn Mas'ūd added): Allāh's Messenger ﷺ said, "Allāh is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers from severe heat and thirst or what Allāh wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing beside him."

٦٣٠٨ - **حدَّثنا** أَحْمَدُ بنُ يُونُسَ: حدَّثنا أَبُو شِهابٍ، عَنِ الأَعْمَشِ، عَنْ عُمارَةَ بنِ عُمَيْرٍ، عَنِ الحارِثِ بنِ سُوَيْدٍ: حدَّثنا عَبْدُ اللهِ بْنُ مَسْعُودٍ حَديثَينِ، أَحَدُهُما عَنِ النَّبِيِّ ﷺ والآخَرُ عَنْ نَفْسِهِ، قالَ: إنَّ المُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قاعِدٌ تَحْتَ جَبَلٍ يَخافُ أَنْ يَقَعَ عَلَيْهِ. وَإنَّ الفاجِرَ يَرَى ذُنُوبَهُ كَذُبابٍ مَرَّ عَلى أَنْفِهِ، فَقالَ بِهِ هٰكَذا. قالَ أَبُو شِهابٍ بِيَدِهِ فَوْقَ أَنْفِهِ، ثُمَّ قالَ: «للهُ أَفْرَحُ بِتَوْبَةِ العَبْدِ مِنْ رَجُلٍ نَزَلَ مَنزِلاً وَبِهِ مَهْلَكَةٌ وَمَعَهُ راحِلَتُهُ عَلَيْها طَعامُهُ وَشَرابُهُ، فَوَضَعَ رَأْسَهُ فَنامَ نَوْمَةً فاسْتَيْقَظَ وَقَدْ ذَهَبَتْ راحِلَتُهُ حَتَّى اشْتَدَّ عَلَيْهِ الحَرُّ والعَطَشُ أَوْ ما شاءَ اللهُ، قالَ: أَرْجِعُ إلى

مَكانِي، فَرَجَعَ فَنامَ نَوْمَةً، ثُمَّ رَفَعَ رَأْسَهُ فإذَا رَاحِلَتُهُ عِنْدَهُ». تَابَعهُ أبُو عَوَانَةَ، وجَرِيرٌ عَنِ الأعْمَشِ. وَقالَ أبُو أُسَامَةَ: حدَّثَنا الأعْمَشُ: حدَّثَنا عُمَارَةُ: سَمِعْتُ الحَارِثَ بنَ سُويدٍ، وَقالَ شُعْبَةُ وأبُو مُسْلِمٍ عَنِ الأعْمَشِ، عَنْ إبْراهِيمَ التَّيْمِيِّ، عَنِ الحَارِثِ بنِ سُوَيْدٍ. وَقالَ أبُو مُعاوِيَةَ، حدَّثَنا الأعْمَشُ، عَنْ عُمَارَةَ، عنِ الأسْوَدِ، عَنْ عَبْدِ اللهِ، وَعَنْ إبْراهِيمَ التَّيمِيِّ، عَنِ الحَارِثِ بنِ سُوَيْدٍ عَنْ عَبْدِ اللهِ.

6309. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert."

٦٣٠٩ - **حدَّثَنَا** إسحَاقُ: أخْبَرَنا حَبَّانُ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ: حدَّثَنا أنَسُ ابنُ مالكٍ، عَنِ النَّبيِّ ﷺ ح. وحدَّثَنا هُدْبَةُ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اللهُ أفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أحَدِكُمْ سَقَطَ عَلى بَعِيرِهِ وَقَدْ أضَلَّهُ في أرْضِ فَلاةٍ».

(5) CHAPTER. Lying on one's right side.

(٥) بابُ الضَّجْعِ عَلى الشِّقِّ الأيْمَنِ

6310. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to offer eleven *Rak'a* prayer in the late part of the night, and when dawn appeared, he would offer two *Rak'a* (*Sunna* of the *Fajr*) and then lie on his right side till the *Mu'adhdhin* came to inform him [that the *Fajr* compulsory congregational *Ṣalāt* (prayer) was due].

٦٣١٠ - **حدَّثَنَا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بنُ يُوسُفَ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: كانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ إحْدَى عَشْرَةَ رَكْعَةً، فإذَا طَلَعَ الفَجْرُ صَلَّى رَكْعَتَينِ خَفِيفَتَينِ، ثُمَّ

اضْطَجِعَ عَلى شِقِّهِ الأيمَنِ حَتَّى يَجِيءَ المُؤَذِّنُ فَيُؤْذِنَهُ. [راجع: ٦٢٦]

(6) CHAPTER. (The superiority of a person) who sleeps with ablution.

(٦) بابٌ: إذَا باتَ طاهِراً

6311. Narrated Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said to me, "When you want to go to bed, perform ablution as you do for *Ṣalāt* (prayer), then lie down on your right side and say: *'Allāhumma aslamtu wajhī ilaika, wa fauwaḍtu amrī ilaika, waljā'tu ẓahrī ilaika, raghbatan wa rahbatan ilaika. Lā maljā'a wa lā manjā minka illā ilaika. Āmantu bikitābikalladhī anzalta, wa binabiyikal-ladhī arsalta'*(1). If you should die then (after reciting this) you will die on *Al-Fiṭrah* [the religion of Islām (i.e., as a Muslim)]; so let these words be the last you say (before going to bed)." While I was memorizing it, I said, "*Wa birasūlikal-ladhī arsalta* (in Your Messenger whom You have sent)." The Prophet ﷺ said, "No, but say: *Wa binabiyikal-ladhī arsalta* (in Your Prophet whom You have sent)."

٦٣١١ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا مُعْتَمِرٌ قالَ: سَمِعْتُ مَنْصُوراً، عَنْ سَعْدِ بنِ عُبَيْدَةَ: حدَّثَني البَرَاءُ بنُ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «إذَا أتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ للصَّلاةِ ثُمَّ اضْطَجِعْ عَلى شِقِّكَ الأيمَنِ، وَقُلْ: اللَّهُمَّ أسْلَمْتُ وَجْهي إلَيْكَ، وَفَوَّضْتُ أمْري إلَيْكَ، وألجأتُ ظَهْري إلَيْكَ، رَغْبَةً ورَهْبَةً إلَيْكَ، لا مَلجأَ وَلا مَنْجا مِنْكَ إلَّا إلَيْكَ، آمَنْتُ بِكِتابِكَ الَّذي أنْزَلْتَ، وبنَبِيِّكَ الَّذي أرْسَلْتَ. فإنْ مُتَّ، مُتَّ عَلى الفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ ما تَقُولُ». فَقُلْتُ، أسْتَذْكِرُهُنَّ: وبِرَسُولك الَّذي أرْسَلْتَ؟ قالَ: «لا، وَنَبِيِّكَ الَّذي أرْسَلْتَ». [راجع: ٢٤٧]

(7) CHAPTER. What to say on going to bed.

(٧) بابٌ ما يَقُولُ إذَا نامَ

6312. Narrated Hudhaifa: When the Prophet ﷺ went to bed, he would say: "*Bismika amūtu wa aḥya*,"(2) and when he got up, he would say: "*Al-ḥamdu lillāhil ladhī*

٦٣١٢ - حَدَّثَنَا قَبِيصَةُ: حدَّثنا سُفْيانُ، عَنْ عَبْدِ المَلِكِ، عَنْ رِبعِيِّ بنِ حِرَاشٍ، عَنْ حُذَيفَةَ قالَ: كانَ

(1) (H. 6311) O Allāh! I have submitted my face (or, myself, see H. 6313) to You, and I am under Your Command (i.e., depend upon You in all my affairs) and put my back to (i.e., trust in) You expecting Your reward and fearing Your punishment. There is no fleeing from You and no refuge but with You. I believe in the Book (i.e., the Qur'ān) You have revealed and in Your Prophet (Muḥammad ﷺ) You have sent. [See *Fath Al-Barī*]

(2) (H. 6312) With Your Name I die and I live.

النَّبِيُّ ﷺ إذَا أوَى إلى فِرَاشِهِ قالَ: «باسمِكَ أمُوت وأحْيا». وإذَا قامَ قالَ: «الحَمْدُ لله الَّذي أحْيانا بَعْدَما أماتَنا، وإلَيْهِ النُّشُورُ». تُنْشِرهَا: تُخْرِجُهَا. [انظر: ٦٣١٤، ٦٣٢٤، ٧٣٩٤]

ahyānā ba'da mā amātanā, wa ilaih n-nushūr."(1)

٦٣١٣ - حدَّثَنَا سَعْدُ بنُ الرَّبيعِ ومُحَمَّدُ بنُ عَرْعَرَةَ قالا: حدَّثَنا شُعْبَةُ، عَن أبي إسحَاقَ: سَمِعْتُ البَرَاءَ بنَ عازِبٍ: أنَّ النَّبِيَّ ﷺ أمَرَ رَجُلاً ح. وحدَّثَنا آدَمُ: حدَّثَنَا شُعْبَةُ: حدَّثَنا أبو إسحَاقَ الهَمْدَانِيُّ، عَنِ البَرَاءِ بنِ عازِبٍ أنَّ النَّبِيَّ ﷺ أوْصَى رَجُلاً فَقالَ: «إذَا أرَدْتَ مَضْجَعَكَ فَقُلِ: اللَّهُمَّ أسْلَمْتُ نَفْسِي إلَيْكَ، وفَوَّضْتُ أمْرِي إلَيْكَ، وَوَجَّهْتُ وَجْهِي إلَيْكَ، وألجأتُ ظَهْرِي إلَيْكَ رَغْبَةً وَرَهْبَةً إلَيْكَ. لا مَلْجأ وَلا مَنجا مِنكَ إلّا إلَيْكَ، آمَنْتُ بكتابِكَ الَّذي أنْزَلْتَ، وَنَبِيِّكَ الَّذي أرْسَلْتَ. فإنْ مُتَّ مُتَّ عَلى الفِطْرَةِ». [راجع: ٢٤٧]

6313. Narrated Al-Barā' bin 'Āzib that the Prophet ﷺ advised a man saying, "If you intend to lie down (i.e., go to bed), say. '*Allāhumma aslamtu nafsī ilaika, wa fawwadtu amrī ilaika, wa wajjahtu wajhī ilaika, walja'tu zahrī ilaika, raghbatan wa rahbatan ilaika. Lā maljā'a wa lā manjā minka illā ilaika. Āmantu bikitābikal-ladhī anzalta; wa nabiyikal ladhī arsalta.*' And if you should die then (after reciting this before going to bed) you will die on *Al-Fitrah* (the religion of Islām)."

[See the footnote of *Hadith* No. 6311]

(٨) بابُ وَضْعِ اليَدِ الخَدِّ اليُمنى

(8) CHAPTER. Putting one's right hand under one's right cheek on sleeping.

٦٣١٤ - حَدَّثَني مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوَانَةَ، عَنْ عَبْدِ المَلكِ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ إذَا أخَذَ

6314. Narrated Hudhaifa رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ went to bed at night, he would put his hand under his cheek and then say: "*Allāhumma bismika amūtu wa ahyā*,"(2) and when he got up, he would say: "*Al-hamdu lillāhil-ladhī ahyānā ba'da mā*

(1) (H. 6312) All thanks and praises be to Allāh, Who has given us life after causing us to die (i.e., sleep); and unto Him is the Resurrection.

(2) (H. 6314) With Your Name I die and I live.

amātanā, wa ilaihin-nushūr."(1)

مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: «اللَّهُمَّ باسمِكَ أمُوتُ وأحْيا». وإذَا اسْتَيْقَظَ قالَ: «الحَمْدُ للهِ الَّذِي أحْيانا بَعْدَما أماتَنا وإلَيْهِ النُّشُورُ». [راجع: ٦٣١٢]

(9) CHAPTER. Sleeping on the right side.

(٩) بابُ النَّوْمِ عَلى الشِّقِّ الأيْمَنِ

6315. Narrated Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُما: When Allāh's Messenger ﷺ went to bed, he used to sleep on his right side and then say, "*Allāhumma aslamtu nafsī ilaika, wa wajjahtu wajhī ilaika, wa fauwaḍtu amrī ilaika, waaljā'tu ẓahrī ilaika, raghbatan wa rahbatan ilaika. Lā maljā'a wa lā manjā minka illā ilaika. Āmantu bikitābikal-ladhī anzalta wa nabiyikal-ladhī arsalta*!(2)" Allāh's Messenger ﷺ said, "Whoever recites these words (before going to bed) and dies the same night, he will die on *Al-Fiṭrah* [Islāmic religion (as a Muslim)]"

٦٣١٥ - حَدَّثَنا مُسَدَّدٌ: حَدَّثَنا عَبْدُ الوَاحِدِ بنُ زِيادٍ: حَدَّثَنا العَلاءُ بنُ المُسَيَّبِ قالَ: حَدَّثَنِي أبي، عَنِ البَرَاءِ بنِ عازِبٍ قالَ: كانَ رَسُولُ اللهِ ﷺ إذَا أوَى إلى فِراشِهِ نامَ عَلى شِقِّهِ الأيمَنِ ثُمَّ قالَ: «اللَّهُمَّ أسْلَمْتُ نَفْسِي إلَيْكَ، وَوَجَّهْتُ وَجْهي إلَيْكَ، وَفَوَّضْتُ أمْرِي إلَيْكَ، وألجأتُ ظَهْرِي إلَيْكَ، رَغْبَةً ورَهْبَةً إلَيْكَ، لا مَلْجأَ وَلا مَنْجا مِنْكَ إلَّا إلَيْكَ، آمَنْتُ بِكِتابِكَ الَّذي أنْزَلْتَ، ونَبِيِّكَ الَّذِي أرْسَلْتَ». وَقالَ رَسُولُ اللهِ ﷺ: «مَنْ قالَهُنَّ ثُمَّ ماتَ تَحْتَ لَيْلَتِهِ ماتَ عَلى الفِطْرَةِ».

(10) CHAPTER. The invocation which may be said by one who wakes up at night.

(١٠) بابُ الدُّعاءِ إذَا انْتَبَهَ مِنَ اللَّيْلِ

6316. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: One night I slept at the house of Maimūna. (During the night) the Prophet ﷺ woke up, answered the call of nature, washed his face and hands, and then slept. He got up (late at night), went to a water-skin, opened the

٦٣١٦ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا ابْنُ مَهْدِيٍّ، عَنْ سُفْيانَ، عَنْ سَلَمَةَ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بِتُّ عِنْدَ

(1) (H. 6314) See the footnote of *Hadith* No. 6312.
(2) (H. 6315) See the footnote of *Hadīth* No. 6311, except: - submitted myself... and faced my face to You... as *Hadīth* Nos. 6311 & 6313.

mouth thereof and performed ablution not using much water, yet he washed all the body-parts properly and then offered the *Ṣalāt* (prayer). I got up and straightened my back in order that the Prophet ﷺ might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the *Ṣalāt* (prayer), I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen *Rak'a* in all and then lay down and slept till he started blowing out his breath as he used to do when he slept. In the meantime Bilāl informed the Prophet ﷺ of the approaching time for the *(Fajr) Ṣalāt*, and the Prophet ﷺ offered the *Fajr Ṣalāt* without performing new ablution. He used to say in his invocation, "*Allāhumma ij'al fī qalbī nūran, wa fī baṣarī nūran, wa fī sam'i nūran, wa 'an yamīnī nūran, wa 'an yasāri nūran, wa fawqī nūran, wa taḥtī nūran, wa amāmī nūran, wa khalfī nūran, waj'al lī nūran*."(1)

Kuraib (a subnarrator) said, "I have forgotten seven other words, (which the Prophet ﷺ mentioned in this invocation). I met a man from the offspring of Al-'Abbās and he narrated those seven things to me, mentionning, '(Let there be light in) my nerves, my flesh, my blood, my hair and my body,' and he also mentioned two other things."(2)

مَيْمونَةَ فقامَ النَّبيُّ ﷺ فأتَى حاجَتَهُ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ نامَ ثُمَّ قامَ فأتَى القِرْبَةَ فأطلَقَ شِناقَها ثُمَّ توَضَّأَ وُضوءاً بينَ وُضوءَيْنِ لَمْ يُكثِرْ، وَقَدْ أبْلَغَ فصَلَّى. فَقُمْتُ فَتَمَطَّيْتُ كَراهِيَةَ أنْ يَرَى أنِّي كُنْتُ أتَّقيهِ فَتَوَضَّأْتُ فقامَ يُصَلِّي فقُمْتُ عَنْ يَسارِهِ، فأخَذَ بِأُذُني فأدارني عَنْ يَمينِهِ، فَتَتامَّتْ صَلاتُهُ ثَلاثَ عَشْرَةَ رَكْعَةً، ثُمَّ اضْطَجَعَ فَنامَ حتَّى نَفَخَ، وكانَ إذا نامَ نَفَخَ. فَآذَنَهُ بلالٌ بالصَّلاةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ وكانَ يَقُولُ في دُعائِهِ: «اللَّهُمَّ اجْعَلْ في قَلْبِي نوراً، وَفي بَصَري نوراً، وفي سَمْعِي نوراً، وعَنْ يَميني نوراً، وعَنْ يَساري نوراً، وفَوْقي نوراً، وتَحْتِي نوراً وَأمامي نوراً وخَلْفي نوراً، واجْعَلْ لي نوراً».

قال كُرَيْبٌ: وسَبْعٌ في التَّابوتِ، فلَقِيتُ رَجُلاً مِنْ ولَدِ العبَّاسِ فَحَدَّثَني بِهِنَّ. فَذَكَرَ: عَصَبي وَلحمِي وَدَمِي وَشَعْرِي وَبَشَرِي، وَذَكَرَ خَصْلَتَينِ.

[راجع: ١١٧]

6317. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ got up at night to offer the night *Ṣalāt* (prayer), he used to say: "*Allāhumma lakal-ḥamdu, Anta nūr-us-*

٦٣١٧ - حدَّثَنا عَبْدُ اللهِ بنُ مُحمَّدٍ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ سُلَيْمانَ بنَ أبي مُسْلِمٍ، عَنْ طاوُسٍ،

(1) (H. 6316) O Allāh! Let my heart have light, and my sight have light, and my hearing (sense) have light; and let me have light on my right, and have light on my left, and have light above me, and have light under me, and have light in front of me, and have light behind me; and let me have light.

(2) (H. 6316) The brain and the bones.

samāwātī wal-ardi wa man fihinna. Wa lakal-hamdu, Anta qaiyyimus-samāwāti wal-ardi wa man fihinna. Wa lakal-hamdu, Antal-haqqu, wa wa'duka haqqun, wa qauluka haqqun, wa liqā'uka haqqun, wal-jannatu haqqun, wan-nāru haqqun, was-sā'atu haqqun, wan-nabiyyuna huqqun, wa Muhammadun haqqun. Allāhumma laka aslamtu, wa 'alaika tawakkaltu, wa bika āmantu, wa ilaika anabtu, wa bika khāsamtu, wa ilaika hākamtu, faghfirlī mā qaddamtu wa mā akhkhartu, wa mā asrartu, wa mā a'lantu. Antal-muqaddimu, wa Antal-mu'akhkhiru. Lā ilāha illā Anta (or *lā ilāha ghairuka)*"[1]

عَنِ ابْنِ عَبَّاسٍ: كانَ النَّبِيُّ ﷺ إِذَا قامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قالَ: «اللَّهُمَّ لكَ الحَمْدُ، أنتَ نورُ السَّمٰوَاتِ والأَرْضِ ومَنْ فيهِنَّ، ولكَ الحَمْدُ، أنتَ قَيِّمُ السَّمٰوَاتِ والأَرْضِ وَمنْ فيهِنَّ. ولكَ الحَمْدُ، أنتَ الحَقُّ ووَعْدُكَ حَقٌّ، وقَوْلُكَ حَقٌّ، وَلِقاؤُكَ حَقٌّ والجَنَّةُ حَقٌّ، والنَّارُ حَقٌّ، والسَّاعةُ حَقٌّ، والنَّبِيُّونَ حَقٌّ، ومُحَمَّدٌ حَقٌّ. اللهُمَّ لكَ أسْلَمْتُ، وعَلَيْكَ تَوَكَّلْتُ، وَبِكَ آمَنْتُ، وإِلَيْكَ أَنَبْتُ، وَبِكَ خاصَمْتُ، وَإلَيْكَ حاكَمْتُ، فاغْفِرْ لي ما قَدَّمْتُ وما أخَّرْتُ، وما سْرَرْتُ وما أعلَنْتُ. أنتَ المُقَدِّمُ وأنتَ المُؤَخِّرُ، لا إلهَ إلا أنتَ، أوْ: لا إلهَ غَيْرُكَ». [راجع: ١١٢٠]

(11) CHAPTER. Saying *Takbīr (Allāhu Akbar)* and *Tasbīh (Subhān Allāh)* on going to bed.

(١١) **بابُ التَّكْبِيرِ والتَّسْبيحِ عِنْدَ المَنامِ**

6318. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Fātima عَلَيْهَا السَّلَام complained about the blisters on her hand because of using a millstone. She

٦٣١٨ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ،

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(1) (H. 6317) O Allāh! All the praises and thanks be to You; You are the Light of the heavens and the earth and whatever is in them, and all the praises and thanks be to You. You are the Keeper of (One Who looks after) the heavens and the earth and whatever is in them, and all praises and thanks be to You; You are the Truth, and Your Promise is true, and Your Sayings are true, and the Meeting with You is the truth and the Paradise is the truth, and Hell is the truth, and the Hour is the truth, and the Prophets are true, and Muhammad (Allāh's Messenger ﷺ) is the truth. O Allāh! I submit myself to You, and I depend on You, and I believe in You, and I turn in repentance to You, and in Your Cause I fight, and with Your Orders I rule, so please forgive my past, present and my future sins and whatever I have done in secret, and whatever I have done in public. You are the One Who makes the things go before and You are the One Who delays them. None has the right to be worshipped but You (or: None has the right to be worshipped other than You).

عَنِ ابنِ أبي لَيْلَى، عَنْ عَليٍّ أنَّ فاطِمَةَ عَلَيْها السَّلامُ شَكَتْ ما تَلْقَى في يَدِها مِنَ الرَّحَى فأتَتِ النَّبِيَّ ﷺ تَسْأَلُهُ خادِماً فلَمْ تَجِدْهُ فذَكَرَتْ ذلك لِعائِشَةَ، فلَمَّا جاءَ أخْبَرَتْهُ، قالَ: فَجاءَنا وَقَدْ أخَذْنا مَضاجِعنا، فَذَهَبْتُ أقومُ. فقالَ: «مَكانَكِ»، فَجلَسَ بَيْنَنا حتَّى وجَدْتُ بَرْدَ قَدَمَيْهِ عَلى صَدْري، فَقالَ: «ألا أدُلُّكُما على ما هُوَ خَيْرٌ لَكُما مِنْ خادِمٍ؟ إذَا أوَيْتُما إلى فِراشِكُما، أوْ أخَذْتما مَضَاجِعَكُما، فَكَبِّرا أربعًا وَثلاثِينَ، وَسَبِّحا ثَلاثاً وَثلاثِينَ، واحمَدا ثَلاثاً وثَلاثِينَ. فَهٰذَا خيرٌ لَكُما مِنْ خادِمٍ». وعَنْ شُعْبَة، عَنْ خالِدٍ، عَنِ ابْنِ سِيرينَ قالَ: التَّسْبيحُ أرْبَعٌ وَثلاثونَ. [راجع: ٣١١٣]

went to ask the Prophet ﷺ for a servant, but she did not find him (at home) and had to inform 'Āishah of her need. When he came, 'Āishah informed him about it. 'Alī added: The Prophet ﷺ came to us when we had gone to our beds. When I was going to get up, he said, "Stay in your places," and sat between us, till I felt the coolness of his feet on my chest. The Prophet ﷺ then said, "Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say *'Allāhu-Akbar'* thirty-four times, and *'Subḥān Allāh'* thirty-three times, and *'Alḥamdu lillāh'* thirty-three times; for that is better for you than a servant." [Ibn Sīrīn said," *'Subḥān Allāh'* (is to be said for) thirty-four times."

(١٢) بابُ التَّعَوُّذِ والقِراءةِ عِنْدَ المَنامِ

(12) CHAPTER. Taking refuge with Allāh (from evil), and the recitation (of Qur'ān) before going to bed.

٦٣١٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عُرْوَةُ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كانَ إذا أخَذَ مَضْجَعَهُ نَفَثَ في يَدِهِ وَقَرأَ بِالمُعَوِّذاتِ وَمَسَحَ بِهِما جَسَدَهُ. [راجع: ٥٠١٧]

6319. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ went to bed, he used to blow on his hands while reciting the *Mu'awwidhāt* (i.e., *Sūrat Al-Falaq* and *Sūrat An-Nās*, No. 113 and 114) and then pass his hands over his body.

(١٣) باب:

(13) CHAPTER:

٦٣٢٠ - حدَّثَنا أحْمَدُ بنُ يُونُسَ:

6320. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When anyone of you

حَدَّثَنا زُهَيْرٌ: حَدَّثَنا عُبَيْدُ اللهِ بنُ عُمَرَ: حَدَّثَني سَعيدُ بنُ أبي سَعيدٍ المَقْبُرِيُّ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «إذا أوَى أحَدُكُمْ إلى فِراشِهِ فَلْيَنْفُضْ فِراشَهُ بِداخِلَةِ إزارِهِ، فإنَّهُ لا يَدْري ما خَلَفَهُ عَلَيْه، ثُمَّ يَقُولُ: باسمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أرْفَعُهُ، إنْ أمْسَكْتَ نَفْسِي فارْحَمْها، وإنْ أرْسَلْتَها فاحْفَظْها بِما تَحفَظُ بِهِ عِبادَكَ الصَّالِحينَ». تابَعَهُ أبو ضَمْرَةَ، وإسْماعِيلُ بنُ زَكَرِيّا، عَنْ عُبَيْدِ اللهِ. وَقالَ يَحْيَى بنُ سَعيدٍ وَبِشْرٌ، عَنْ عُبَيدِ اللهِ، عَنْ سَعيدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَرَواهُ مالِكٌ وابْنُ عَجْلانَ عَنْ سَعيدٍ عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ [انظر: ٧٣٩٣]

go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: *'Bismika Rabbī waḍa'tu janbī, wa bika arfa'uhū, in amsakta nafsī farḥamhā, wa in arsaltahā fahfaẓhā bimā taḥfaẓu bihī 'ibādakaṣ-ṣāliḥīn.'*"[1]

(١٤) بابُ الدُّعاءِ نِصْفَ اللَّيْلِ

(14) CHAPTER. Invocation in the middle of the night.

٦٣٢١ - حَدَّثَنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنا مالِكٌ، عَنِ ابْنِ شِهابٍ، عَنْ أبي عَبْدِ اللهِ الأغَرِّ وأبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَتنزَّلُ رَبُّنا تَبارَكَ وتَعالى كُلَّ لَيْلَةٍ إلى السَّماءِ الدُّنْيا حِينَ يَبْقَى

6321. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Our Lord, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and says, '(Is there anyone) who invokes Me (demands anything from Me), that I may respond to his invocation. (Is there anyone) who asks Me for something that I may grant him his request? (Is there anyone) who seeks My

(1) (H. 6320) O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.

forgiveness that I may forgive him'?"[1]
[See Vol. 2, *Hadith* No. 1145]

ثُلُثُ اللَّيْلِ الآخِرُ فَيَقُولُ: مَنْ يَدْعُونِي فأسْتَجِيبُ لَهُ، مَنْ يَسأَلُنِي فأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فأغْفِرُ لَهُ». [راجع: ١١٤٥]

(15) CHAPTER. What to say when going to the lavatory.

(١٥) بابُ الدُّعاءِ عِنْدَ الخَلاءِ

6322. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ went to the lavatory, he used to say: *"Allāhumma innī a'ūdhu bika minal-khubthi wal-khabā'ith"*[2]

٦٣٢٢ - حدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيْبٍ، عَنْ أنَسِ بْنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ إذا دَخَلَ الخَلاءَ قالَ: «اللَّهُمَّ إنِّي أعوذُ بِكَ مِنَ الخُبُثِ والخَبائِثِ». [راجع: ١٤٢]

(16) CHAPTER. What to say when one gets up in the morning.

(١٦) بابُ ما يَقُولُ إذا أصْبَحَ

6323. Narrated Shaddād bin Aus: The Prophet ﷺ said, "The most superior way of asking for forgiveness from Allāh is: *'Allāhumma Anta Rabbī, lā ilāha illā Anta, khalaqtanī wa ana 'abduka, wa ana 'alā 'ahdika wa wa'dika māstaṭa'tu. Abū'u laka bini'matika wa abū'u laka bidhanbī faghfirlī, fainnahū lā yaghfirudh-dhunūba illā Anta.*

٦٣٢٣ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا حُسَيْنٌ: حدَّثَنا عَبْدُ اللهِ بْنُ بُرَيْدَةَ، عَنْ بُشَيرِ بْنِ كَعْبٍ، عَنْ شَدَّادِ بْنِ أوْسٍ عَنِ النَّبِيِّ ﷺ قالَ: «سَيِّدُ الاسْتِغْفارِ: اللَّهُمَّ

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(1) (H. 6321) *"Sifāt Allāh"* (Qualities of Allāh)
All what has been revealed in Allāh's Book [the Qur'ān] as regard the *"Sifāt"*. Qualities of Allāh عز وجل the Most High like His Face, Eyes, Hands, Shins, (Legs), His coming, His *Istawa* (rising) over His Throne and His other Qualities or all that Allāh's Messenger ﷺ qualified Him in the true authentic Prophet's *Ahadīth* (narrations) as regards His Qualities like [*Nuzul*], His Descent or His laughing and others, the religious scholars of the Qur'ān and the *Sunna* believe in these qualities of Allāh and they confirm that these are really His Qualities, without *Ta'wil* (interpreting their meanings into different things) or *Tashbih* (giving resemblance or similarity to any of the creatures) or *Ta'til* (i.e., completely ignoring or denying them, i.e., there is no Face, or Eyes, or Hands, or Shins for Allāh). These Qualities befit or suit only Allāh Alone, and He does not resemble any of (His) creatures. As Allāh's Statement (in the Qur'ān): (1) "There is nothing like unto Him, and He is the All-Hearer, the All-Seer". (V.42:11) (2) "There is none comparable unto Him." (V.112:4)

(2) (H. 6322) 'O Allāh! I seek refuge with You from the bad and evil things.'

A'ūdhu bika min sharri mā ṣana'tu.'[1] If somebody recites this invocation during the night, and if he should die then, he will enter Paradise (or he will be from the people of Paradise), and if he recites it in the morning, and if he should die on the same day, he will have the same fate (i.e., will enter Paradise)."

[See *Hadith* No. 6306.]

أَنْتَ رَبِّي، لا إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَني وأنا عَبْدُكَ، وأنا عَلَىٰ عَهْدِكَ ووَعْدِكَ ما اسْتَطَعْتُ. أبوءُ لك بِنِعْمَتِكَ، وأبوءُ لك بِذَنْبي فاغْفِر لي، فإنَّهُ لا يَغْفِرُ الذُّنوبَ إلَّا أنْتَ. أعوذُ بِكَ مِنْ شَرِّ ما صَنَعْتُ. إذا قالَ حِينَ يُمْسِي فَماتَ دَخَلَ الجَنَّةَ أوْ كانَ مِنْ أهْلِ الجَنَّةِ، وإذا قالَ حِينَ يُصْبِحُ فَماتَ مِنْ يَوْمِهِ مِثْلَهُ». [راجع: ٦٣٠٦]

6324. Narrated Hudhaifa: Whenever the Prophet ﷺ intended to go to bed, he would recite, *"Bismika Allāhumma amūtu wa aḥyā* (With Your Name, O Allāh, I die and I live)." And when he woke up from his sleep, he would say: *"Al-ḥamdu lillāhil-ladhī aḥyānā ba'da mā amātanā wa ilaihin-nushūr* (All the praises and thanks be to Allāh Who has made us alive after He made us die (sleep) and unto Him is the Resurrection.)"

٦٣٢٤ - حدَّثنا أبو نُعَيم: حدَّثنا سُفْيانُ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيرٍ، عَنْ رِبْعِيِّ بْنِ حِراشٍ، عَنْ حُذَيْفَةَ قالَ: كانَ النَّبِيُّ ﷺ إذا أرادَ أنْ يَنامَ قالَ: «باسمِكَ اللَّهُمَّ أموتُ وَأَحْيا». وَإذا اسْتَيْقَظَ مِنْ مَنامِهِ قالَ: «الحَمْدُ للهِ الَّذي أحْيانا بَعْدَما أماتَنا وإليْهِ النُّشورُ». [راجع: ٦٣١٢]

6325. Narrated Abū Dhar: Whenever the Prophet ﷺ lay on his bed, he used to say, *"Allāhumma bismika amūtu wa aḥyā,"* and when he woke up he would say, *"Al-ḥamdu lillāhil-ladhī aḥyānā ba'da mā amātanā, wa ilaihin-nushūr."*[2]

٦٣٢٥ - حدَّثنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنْ مَنْصورٍ، عَنْ رِبْعِيِّ بْنِ حِراشٍ، عَنْ خَرَشَةَ بْنِ الحُرِّ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ إذا أخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قالَ: «اللَّهُمَّ باسمِكَ أموتُ وأحْيا»، فإذا اسْتَيْقَظَ قالَ: «الحَمْدُ للهِ الَّذي أحْيانا

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(1) (H. 6323) 'O Allāh! You are my Lord. None has the right to be worshipped but You. You created me, and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I acknowledge before You, all the blessings You have bestowed upon me, and confess to You all my sins; so please forgive them, as no one can forgive sins except You. And I seek refuge in You from all the evil I have done.'

(2) (H. 6325) See *Hadīth* 6324.

بَعْدَما أماتَنا وإِلَيْهِ النُّشورُ». [انظر: ٧٣٩٥]

(17) CHAPTER. Invocation during the *Ṣalāt* (prayer).

(١٧) بابُ الدُّعاءِ في الصَّلاةِ

6326. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ said to the Prophet ﷺ, "Teach me an invocation with which I may invoke (Allāh) in my *Ṣalāt* (prayer)." The Prophet ﷺ said, "Say: *Allāhumma innī ẓalamtu nafsī ẓulman kathiran wa lā yaghfirudh-dhunūba illā Anta, faghfirlī maghfiratan min 'indika, warḥamnī, innaka Antal-Ghafūr-ur-Raḥīm*."(1)

٦٣٢٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حَدَّثَنا اللَّيْثُ: حدَّثَني يَزيدُ، عَنْ أبي الخَيرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، عن أبي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ: أنَّهُ قالَ للنَّبيِّ ﷺ: عَلِّمْني دُعاءً أدْعو بِهِ في صَلاتي، قالَ: «قُلِ: اللَّهُمَّ إنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثيراً وَلا يَغْفِرُ الذُّنوبَ إلَّا أنْتَ، فاغْفِرْ لي مَغْفِرَةً مِنْ عِنْدِكَ، وارْحَمْني إنَّكَ أنْتَ الغَفورُ الرَّحِيمُ».

وقالَ عَمْرٌو، عَنْ يَزيدَ، عَنْ أبي الخَيرِ: أنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرٍو: قالَ أبو بَكْرٍ رَضِيَ اللهُ عَنْهُ للنَّبيِّ ﷺ. [راجع: ٨٣٤]

6327. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Verse:

"...And offer your *Ṣalāt* (prayer) neither aloud nor in a low voice..." (V.17:110) was revealed as regards invocation.

٦٣٢٧ - حدَّثَنا عَليٌّ: حدَّثَنا مالكُ بنُ سُعيرٍ: حدَّثَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ أُنْزِلَتْ في الدُّعاءِ. [راجع: ٤٧٢٣]

6328. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We used to say in the *Ṣalāt* (prayer): "*As-Salām* be on Allāh, *As-Salām* be on so-and-so." One day the Prophet ﷺ told us, "Allāh

٦٣٢٨ - حدَّثَنا عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَريرٌ، عَنْ مَنْصورٍ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ

(1) (H. 6326) 'O Allāh! I have done great wrong (injustice) to myself, and there is nobody who forgives except You, so please forgive me with forgiveness from You, and be Merciful to me, as You are the Oft-Forgiving, Most Merciful.

Himself is *As-Salām*; when anyone of you sits during his *Ṣalāt* (prayer) (in sitting posture), he should say: *'At-taḥiyātulillāhi,'* up to *'Aṣ-ṣāliḥīn,'* (All the compliments are for Allāh... up to ... righteous people) for when he recites this then he says his *Salām* to all the righteous people present in the heavens and on the earth. Then he should say, 'I testify that *Lā ilāha illallāh* (none has the right to be worshipped except Allāh), and that Muḥammad is His slave and His Messenger,' and then he can select whatever he likes to glorify (Allāh's) Praises." [See Vol. 1, *Hadith* No. 831]

قالَ: كُنَّا نَقُولُ في الصَّلاةِ: السَّلامُ عَلى اللهِ، السلامُ على فُلانٍ، فَقالَ لَنا النَّبيُّ ﷺ ذاتَ يَوْمٍ: «إنَّ اللهَ هُوَ السَّلامُ، فإذا قَعَدَ أحَدُكُمْ في الصَّلاةِ فَلْيَقُل: التَّحِيَّاتُ للهِ - إلى قَوْلِهِ: - الصَّالِحِينَ، فإذا قالها أصابَ كُلَّ عَبْدٍ للهِ في السَّماءِ والأرْضِ صالِحٍ، أشْهَدُ أنْ لا إلَهَ إلَّا اللهُ وأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الثَّناءِ ما شاءَ». [راجع: ٨٣١]

(18) CHAPTER. The invocation after the *Ṣalāt* (prayer).

(١٨) بابُ الدُّعاءِ بَعْدَ الصَّلاةِ

6329. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people said, "O Allāh's Messenger! The rich people have got the highest degrees of prestige and permanent pleasures (in this life and the life to come in the Hereafter)." The Prophet ﷺ asked, "How is that?" They said, "The rich offer *Ṣalāt* (prayer) as we offer *Ṣalāt*, and strive in Allāh's Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise)." He said, "Shall I not tell you a thing, which, by doing, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite *'Subḥān Allāh'* ten times, and *'Al-Ḥamdu lillāh'* ten times, and *'Allāhu Akbar'* ten times after every *Ṣalāt*."

٦٣٢٩ - حدَّثَني إسحاقُ: أخْبَرَنا يَزِيدُ: أخْبَرَنا وَرْقاءُ، عَنْ سُمَيٍّ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ قالوا: يا رَسُولَ اللهِ، ذَهَبَ أهْلُ الدُّثُورِ بِالدَّرَجاتِ والنَّعيمِ المُقيمِ، قالَ: «كَيْفَ ذاكَ؟» قالَ: صَلَّوا كَما صَلَّيْنا، وجاهَدوا كَما جاهَدْنا، وأنْفَقُوا مِنْ فُضولِ أمْوالِهِمْ ولَيْسَتْ لَنا أمْوالٌ، قالَ: «أفَلا أُخْبِرُكُمْ بِأمْرٍ تُدْرِكونَ مَنْ كانَ قَبْلَكُمْ، وَتَسْبِقونَ مَنْ جاءَ بَعْدَكُمْ، وَلا يَأتي أحَدٌ بِمِثْلِ ما جِئْتُمْ بِهِ إلَّا مَنْ جاءَ بِمِثْلِهِ؟ تُسَبِّحونَ في دُبُرِ كُلِّ صَلاةٍ عَشْراً، وتَحْمَدونَ عَشْراً، وتُكَبِّرونَ عَشْراً». تابَعَهُ عُبَيْدُ اللهِ ابْنُ عُمَرَ، عَنْ سُمَيٍّ. ورَواهُ ابنُ عَجْلانَ، عَنْ سُمَيٍّ ورَجاءِ بنِ حَيْوَةَ.

ورواهُ جَريرٌ، عَنْ عَبْدِ العَزيزِ بنِ رُفيعٍ، عَنْ أبي صَالِحٍ، عَنْ أبي الدَّرْداءِ. ورَواهُ سُهَيْلٌ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ. [راجع: ٨٤٣]

6330. Narrated Warrād, the freed slave of Al-Mughīra bin Shu'ba : Al-Mughīra wrote to Mu'āwiya bin Abū Sufyān that Allāh's Messenger ﷺ use to say at the end of every *Ṣalāt* (prayer) after the *Taslīm: "Lā ilāha illallāhu waḥdahū, lā sharīka lahū; lahul-mulku, wa lahul-ḥamdu, wa Huwa 'alā kulli shai'in Qadīr. Allāhumma lā māni'a limā a'ṭaita, wa lā mu'ṭiya limā mana'ta, wa lā yanfa'u dhal-jaddi minkal-jaddu"*.(1)

٦٣٣٠ - حدَّثنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا جَريرٌ، عَنْ مَنْصورٍ، عَنِ المُسَيَّبِ بْنِ رافعٍ، عَنْ وَرَّادٍ مَوْلى المُغيرَةِ بنِ شُعْبَةَ قالَ: كَتَبَ المُغيرَةُ إلى مُعاوِيَةَ بنِ أبي سُفْيانَ: أنَّ رَسُولَ اللهِ ﷺ كانَ يَقُولُ في دُبُرِ كُلِّ صَلاةٍ إذا سَلَّمَ: «لا إلٰهَ إلَّا اللهُ وَحْدَهُ، لا شَريكَ لَهُ، لَهُ المُلْكُ، وَلَهُ الحَمْدُ، وَهُوَ عَلى كُلِّ شَيْءٍ قَديرٌ. اللَّهُمَّ لا مانِعَ لِما أعْطَيْتَ، وَلا مُعْطِيَ لِما مَنَعْتَ، وَلا يَنْفَعُ ذا الجَدِّ مِنْكَ الجَدُّ». وقالَ شُعْبَةُ، عَنْ مَنْصورٍ قالَ: سَمِعْتُ المُسَيَّبَ. [راجع: ٨٤٤]

(19) CHAPTER. The Statement of Allāh تبارك وتعالى:
"...And invoke Allāh for them..." (V.9:103) And whoever prefers his brother (Muslim) to himself in his invocation.

Abū Mūsa said: The Prophet ﷺ said, "O Allāh! Forgive 'Ubaid Abū 'Āmir. O Allāh! Forgive the sins of 'Abdullāh bin Qais."

(١٩) بابُ قَوْلِ اللهِ تَبارَكَ وتَعالى: ﴿وَصَلِّ عَلَيْهِمْ﴾ [التوبة: ١٠٣] **ومَنْ خَصَّ أخاهُ بالدُّعاءِ دُونَ نَفْسِهِ،**

وَقالَ أبو مُوسَى: قالَ النَّبيُّ ﷺ: «اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أبي عامِرٍ، اللَّهُمَّ اغْفِرْ لِعَبْدِ اللهِ بْنِ قَيسٍ ذَنْبَهُ».

6331. Narrated Salama bin Al-Akwa' : We

٦٣٣١ - حدَّثنا مُسَدَّدٌ: حدَّثَنا

(1) (H. 6330) None has the right to be worshipped but Allāh, the One Who has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. O Allāh! There is none who can withhold what You give, and there is no one who can give what You withhold. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions.'

went out with the Prophet ﷺ to Khaibar. A man among the people said, "O 'Āmir! Will you please recite to us some of your poetry?" So 'Āmir got down and started chanting among them saying, "By Allāh! Had it not been for Allāh, we would not have been guided." 'Āmir also said other poetic verses which I do not remember. Allāh's Messenger ﷺ said, "Who is this (camel) driver?" The people said, "He is 'Āmir bin Al-Akwa'." He said, "May Allāh bestow His Mercy on him." A man from the people said, "O Allāh's Messenger! Would that you let us enjoy his company longer."(1) When the people (Muslims) lined up, the battle started, and 'Āmir was struck with his own sword (by chance) by himself, and he died. In the evening, the people made a large number of fires (for cooking meals). Allāh's Messenger ﷺ said, "What is this fire? What are you making the fire for?" They said, "For cooking the meat of donkeys." He said, "Throw away what is in the pots and break the pots!" A man said, "O Allāh's Prophet! May we throw away what is in them and wash them?" He said, "Never mind, you may do so."

[See Vol. 5, *Hadīth* No. 4196]

يَحْيَى، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ مَوْلَى سَلَمَةَ: حدَّثَنا سَلَمَةُ بنُ الأكوَعِ قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ إلى خَيْبَرَ فقالَ رَجُلٌ مِنَ القَوْمِ: أيا عامِرُ لَوْ أسمَعْتَنا مِنْ هُنَاتِكَ. فَنَزَلَ يَحدو بِهِمْ يُذَكِّرُ: تاللهِ لَوْلا اللهُ ما اهْتَدَيْنا، وَذَكَرَ شِعْراً غَيرَ هٰذا، ولٰكِنِّي لَمْ أحْفَظْهُ. قالَ رَسُولُ اللهِ ﷺ: «مَنْ هٰذا السائِقُ؟» قالُوا: عامِرُ بنُ الأكوَعِ، قالَ: «يَرْحَمُهُ اللهُ»، فَقالَ رَجُلٌ مِنَ القَوْمِ: يا رَسُولَ اللهِ، لَوْلا مَتَّعتَنا بِهِ، فَلَمَّا صافَّ القَوْمَ قاتَلوهُمْ، فأُصِيبَ عامِرٌ بِقائِمَةِ سَيفِ نَفْسِهِ فَماتَ. فَلَمَّا أمْسَوْا أوْقَدوا ناراً كثيرَةً، فَقالَ رَسُولُ اللهِ ﷺ: «ما هٰذِهِ النَّارُ؟ عَلى أيِّ شَيْءٍ تُوقِدونَ؟» قالُوا: عَلى حُمُرٍ إنْسِيَةٍ، فَقالَ: «هَرِيقوا ما فيها وَأكْسِرُوها». قالَ رَجُلٌ: يا نَبِيَّ اللهِ، ألا نُهْرِيقُ ما فيها وَنَغْسِلُها؟ قالَ: «أو ذاكَ».

[راجع: ٢٤٧٧]

6332. Narrated Ibn Abī Aufā رَضِيَ اللهُ عَنْهُما: Whenever a man brought his alms to the Prophet ﷺ, the Prophet ﷺ would say, "O Allāh! Bestow Your Blessing upon the family of so-and-so." When my father came to him (with his alms), he said, "O Allāh! Bestow Your Blessings upon the family of Abī Aufā."

٦٣٣٢ - حدَّثَنا مُسْلِمٌ قالَ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو قالَ: سَمِعْتُ ابنَ أبي أوفَى رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ إذا أتاهُ رَجُلٌ بِصَدَقَتِهِ قالَ: «اللَّهُمَّ صَلِّ عَلى آلِ فُلانٍ»، فأتاهُ أبي فَقالَ: «اللَّهُمَّ صَلِّ عَلى آلِ أبي أوْفَى». [راجع: ١٤٩٧]

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(1) (H. 6331) If the Prophet ﷺ made such an invocation for somebody, it was an indication that that person would be martyred.

6333. Narrated Jarīr: Allāh's Messenger ﷺ said to me, "Will you relieve me from Dhul-Khalaṣa?" Dhul-Khalaṣa was a *Nusub* (an idol, etc.) which the people used to worship and it was called *Al-Ka'bah Al-Yamāniya*. I said, "O Allāh's Messenger! I am a man who can't sit firm on horses." So he stroke my chest (with his hand) and said, "O Allāh! Make him firm and make him a guide and well-guided man." So I went out with fifty (men) from my tribe of Aḥmas. (The subnarrator, Sufyān, quoting Jarīr, perhaps said, "I went out with a group of men from my nation.") And came to Dhul-Khalaṣa and burnt it, and then came to the Prophet ﷺ and said, "O Allāh's Messenger! I have not come to you till I left it like a camel with a skin disease." The Prophet ﷺ then invoked good upon Aḥmas and their cavalry (fighters).

[See Vol. 5, *Hadith* No. 4357]

٦٣٣٣ - **حدَّثنا** عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عنْ إسْماعيلَ، عنْ قَيسٍ قال: سَمِعْتُ جَريراً قالَ: قالَ لي رَسولُ اللهِ ﷺ: «ألا تُريحُني من ذي الخَلَصَةِ؟» وَهُوَ نُصُبٌ كانُوا يَعْبُدُونَهُ يُسَمَّى الكَعبَةَ اليَمانِيَةَ، قُلْتُ: يا رَسُولَ اللهِ، إنِّي رَجُلٌ لا أثْبُتُ عَلى الخَيْلِ، فَصَكَّ في صَدري، وَقالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجعَلْهُ هادياً مَهْدِيّاً». قالَ: فَخَرَجْتُ في خَمسينَ مِنْ أحْمَسَ مِنْ قَوْمي - وَرُبّما قالَ سُفْيانُ: فانْطَلَقْتُ في عُصْبَةٍ مِنْ قَوْمي - فَأتَيْتُها فَأحرَقتُها، ثُمَّ أتيتُ النَّبيَّ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، وَاللهِ ما أتَيْتُكَ حتَّى تَرَكْتُها مِثلَ الجَملِ الأجرَبِ، فَدَعا لأحْمَسَ وَخَيلِها. [راجع: ٣٠٢٠]

6334. Narrated Anas رَضِيَ اللهُ عَنْهُ: Umm Sulaim said to the Prophet ﷺ, "Anas is your servant." The Prophet ﷺ said, "O Allāh! Increase his wealth and offspring, and bless (for him) whatever you give him."

٦٣٣٤ - **حدَّثنا** سَعيدُ بنُ الرَّبيعِ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أنَساً قالَ: قالَتْ أمُّ سُلَيمٍ للنَّبيِّ ﷺ: أنَسٌ خادِمُكَ، قالَ: «اللَّهُمَّ أكْثِرْ مالَهُ ووَلَدَهُ، وَبارِكْ لَهُ فِيما أعْطَيتَهُ». [راجع: ١٩٨٢]

6335. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ heard a man reciting (the Qur'ān) in the mosque. He said, "May Allāh bestow His Mercy on him, as he made me remember such and such Verse which I had missed in such and such *Sūrah*."

٦٣٣٥ - **حدَّثني** عُثمانُ بنُ أبي شَيبَةَ: حدَّثنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها، قالَتْ: سَمِعَ النَّبيُّ ﷺ رَجُلاً يَقرأُ في المَسْجِدِ فَقالَ: «رَحِمَهُ اللهُ، لَقَدْ

أذكرني كذا وكذا آيةً أسقطتُها في سُورَةِ كذا وكذا». [راجع: ٢٦٥٥]

٦٣٣٦ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ: أخبرَني سُليمانُ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ قالَ: قَسَمَ النَّبيُّ ﷺ قَسْماً فقالَ رَجُلٌ: إنَّ هٰذهِ لَقِسمَةٌ ما أُريدَ بها وَجْهُ اللهِ، فأخْبرْتُ النَّبيَّ ﷺ فَغضِبَ حتَّى رَأيتُ الغضَبَ في وَجهِهِ وقالَ: «يَرْحَمُ اللهُ مُوسَى لَقَدْ أُوذِيَ بِأكثرَ مِنْ هٰذا فَصَبرَ». [راجع: ٣١٥٠]

6336. Narrated 'Abdullāh: The Prophet ﷺ divided something (among the Muslims) and distributed the shares (of the booty). A man said, "This division has not been made to please Allāh." When I informed the Prophet ﷺ about it, he became so furious that I noticed the signs of anger on his face and he then said, "May Allāh bestow His Mercy on Mūsa (Moses), for he was annoyed with more than this, yet he remained patient."

(٢٠) بابُ ما يُكرَهُ مِنَ السَّجعِ في الدُّعاءِ

(20) CHAPTER. What rhymed prose is disapproved in invocations.

٦٣٣٧ - حدَّثنا يَحْيَى بنُ مُحَمَّدِ بنِ السَّكَنِ: حدَّثنا حَبَّانُ بنُ هِلالٍ أبو حَبيبٍ: حدَّثنا هارُونُ المُقرِئُ: حدَّثنا الزُّبَيرُ بنُ الخِرِّيتِ، عَنْ عِكرِمَةَ، عَنِ ابنِ عبّاسٍ قالَ: حَدِّثِ النَّاسَ كلَّ جُمُعَةٍ مَرَّةً، فإنْ أبيتَ فَمرَّتَين، فإنْ أكثرْتَ فثلاثَ مَرَّاتٍ. وَلا تُمِلَّ النَّاسَ هٰذا القُرآنَ فَلا أُلفِيَنَّكَ تَأتي القَوْمَ وَهُمْ في حَديثٍ مِن حَديثِهِمْ فَتَقُصُّ عَلَيْهِمْ فَتقطَعُ عَلَيْهِمْ حَديثَهُمْ فَتُمِلُّهم، وَلكنْ أنصِتْ فإذا أمَرُوكَ فحدِّثْهُمْ وَهُمْ يَشتهُونَهُ وانظُرِ السَّجعَ مِنَ الدُّعاءِ فاجتَنِبْهُ، فإنّي عَهِدتُ رَسُولَ اللهِ ﷺ وأصحابَهُ لا يَفعَلُونَ إلّا ذلك الاجتِنابَ.

6337. Narrated 'Ikrima: Ibn 'Abbās said, "Preach to the people once a week, and if you won't, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people get bored with this Qur'ān. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allāh's Messenger ﷺ and his Companions always avoided it."

(21) CHAPTER. One should appeal to Allāh with determination, for nobody can force Him against His Will.

(٢١) **بابٌ**: لِيَعْزِمِ المَسألَةَ فإنَّهُ لا مُكرِهَ لَهُ

6338. Narrated Anas رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "When anyone of you appeal to Allāh for something, he should ask with determination and should not say, 'O Allāh, if You wish, give me', for nobody can force Allāh to do something against His Will."

٦٣٣٨ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا إسْماعِيلُ: أخْبَرَنا عَبْدُ العَزِيزِ، عَنْ أنَسٍ قالَ: قال رَسُولُ اللهِ ﷺ: «إذا دَعا أحَدُكُمْ فَليَعْزِمِ المَسألَةَ وَلا يَقُولَنَّ: اللّهُمَّ إنْ شِئتَ فأعْطِني، فإنَّهُ لا مُستَكرِهَ لَهُ». [انظر: ٧٤٦٤]

6339. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "None of you should say: 'O Allāh, forgive me if You wish; O Allāh, be Merciful to me if You wish,' but he should always appeal to Allāh with determination, for nobody can force Allāh to do something against His Will."

٦٣٣٩ - **حدَّثنا** عَبْدُ اللهِ بنُ مَسلَمَةَ، عَنْ مالِكٍ، عَنْ أبي الزِّنادِ، عَنِ الأعرجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَقولَنَّ أحَدُكمُ: اللّهُمَّ اغفِرْ لي إنْ شِئْتَ، اللّهُمَّ ارحَمني إن شِئتَ، لِيَعزِمِ المَسألَةَ فإنَّهُ لا مُسْتَكْرِهَ له». [انظر: ٧٤٧٧]

(22) CHAPTER. One's invocation is granted (or accepted or responded to) by Allāh if one does not show impatience.

(٢٢) **بابٌ** يُستَجابُ للعَبدِ ما لَمْ يَعجَلْ

6340. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The invocation of anyone of you is granted (or accepted or responded to by Allāh) if he does not show impatience (by saying, 'I invoked Allāh but my request has not been granted')."

٦٣٤٠ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَن ابن شِهابٍ، عَن أبي عُبَيدٍ مَوْلَى ابْنِ أزهَرَ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «يُستَجابُ لأحَدِكمْ ما لَمْ يَعجَلْ، يَقولُ: دَعَوتُ فَلَمْ يُستَجَبْ لي».

(23) CHAPTER. The raising of the hands on invoking (Allāh).

(٢٣) **بابُ** رَفعِ الأيدِي في الدُّعاءِ،

And Abū Mūsa said, "The Prophet ﷺ invoked (Allāh) and raised his hands (so high

وقالَ أبو مُوسَى: دَعا النَّبِيُّ ﷺ

ثُمَّ رَفَع يَدَيهِ ورَأَيتُ بَياضَ إِبْطَيه. وَقالَ ابنُ عُمَر: رَفعَ النَّبيُّ ﷺ يَدَيهِ وَقالَ: «اللَّهُمَّ إنّي أبرَأُ إلَيكَ مِمَّا صَنَعَ خالِدٌ».

that) I saw the whiteness of his armpits."

And Ibn 'Umar said, "The Prophet ﷺ raised his hands and said, 'O Allāh! I am clear of what Khālid has done'."

٦٣٤١ - قالَ أبو عَبْدِ اللهِ: وقالَ الأُوَيْسِيُّ: حدَّثَني مُحَمَّدُ بن جعفرٍ، عَنْ يَحْيَى ابن سَعيدٍ، وشَريكٍ سَمِعا أَنساً عَنِ النَّبيِّ ﷺ: رَفَعَ يَدَيهِ حتَّى رَأيتُ بَياضَ إبْطَيهِ. [راجع: ١٠٣١]

6341. Narrated Anas, "The Prophet ﷺ raised his hands (in invocation) till I saw the whiteness of his armpits."

(٢٤) بابُ الدُّعاءِ غيرَ مُستقبِلِ القِبلةِ

(24) CHAPTER. To invoke Allāh while not facing the *Qiblah*.

٦٣٤٢ - حدَّثَنا مُحَمَّدُ بنُ مَحْبوبٍ: حدَّثَنا أبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا النَّبيُّ ﷺ يَخطُبُ يومَ الجُمُعةِ فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، ادعُ اللهَ أنْ يَسقِيَنا، فَتغَيَّمَتِ السَّماءُ وَمُطِرْنا حتَّى ما كادَ الرَّجُلُ يَصِلُ إلى مَنْزِلِهِ فلمْ تَزَلْ نُمطَرُ إلى الجُمُعةِ المُقبِلةِ. فَقامَ ذلكَ الرَّجُلُ أو غَيرُهُ فَقالَ: ادعُ اللهَ أنْ يَصرِفَه عَنّا فَقدْ غَرِقْنا، فَقالَ: «اللَّهُمَّ حَوالَينا وَلا علَيْنا». فَجَعلَ السَّحابُ يتَقَطَّعُ حَولَ المَدينَةِ وَلا يُمطِرُ أهلَ المَدِينَةِ. [راجع: ٩٣٢]

6342. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was delivering a *Khutba* (religious talk) on a Friday, a man stood up and said, "O Allāh's Messenger! Invoke Allāh to bless us with rain." (The Prophet ﷺ invoked Allāh for rain.) So, the sky became overcast and it started raining till one could hardly reach his home. It kept on raining till the next Friday when the same man, or another man, got up and said (to the Prophet ﷺ), "Invoke Allāh to withhold the rain from us, for we have been drowned (with heavy rain)." The Prophet ﷺ said, "O Allāh! Let it rain around us and not on us." Then the clouds started dispersing around Al-Madīna and rain ceased to fall on the people of Al-Madīna.

(٢٥) بابُ الدُّعاء مُستَقبِلَ القِبلَة

(25) CHAPTER. To invoke Allāh while facing the *Qiblah*.

٦٣٤٣ - حدَّثَنا مُوسَى بنُ

6343. Narrated 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went out to his

Muṣallā (praying place) to offer the *Ṣalāt* (prayer) of *Istisqā*. He invoked Allāh for rain and then faced the *Qiblah* and turned his *Ridā'* (upper garment) inside out.

إسْماعِيلَ: حدَّثَنا وُهَيبٌ: حدَّثنا عَمرُو بنُ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عنْ عَبْدِ اللهِ بْنِ زَيْدٍ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ إلى هٰذا المُصَلَّى يَسْتَسْقِي فَدَعا واسْتَسْقى ثُمَّ استَقْبَلَ القِبْلَةَ وقَلَبَ رِداءَهُ. [راجع: ١٠٠٥]

(26) CHAPTER. The invocation of the Prophet ﷺ on behalf of his servant that he may have a long life and a big fortune.

(٢٦) بابُ دَعْوَةِ النَّبِيِّ ﷺ لِخادِمِهِ بِطولِ العُمرِ وَبِكَثْرَةِ مالِهِ

6344. Narrated Anas رَضِيَ اللهُ عَنْهُ: My mother said, "O Allāh's Messenger! Please invoke Allāh on behalf of your servant." He said, "O Allāh! Increase his wealth and children, and bestow Your Blessing on whatever you give him."

٦٣٤٤ - حدَّثَنا عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثَنا حَرَميٌّ: حدَّثَنا شُعْبَةُ عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَتْ أُمِّي: يا رَسُولَ اللهِ، خادِمُكَ ادعُ اللهَ لَهُ، قالَ: «اللَّهُمَّ أكثِرْ مالَهُ ووَلَدَهُ، وَبارِكْ لَهُ فيما أعطَيتَهُ». [راجع: ١٩٨٢]

(27) CHAPTER. To invoke Allāh at a time of distress.

(٢٧) بابُ الدُّعاءِ عِنْدَ الكَرْبِ

6345. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to invoke Allāh at the time of distress, saying, "*Lā ilāha illallāhul-'Aẓīmul-Ḥalīm, lā ilāha illallāhu Rabbus-Samāwāti wal-arḍi wa Rabbul-'arshil-aẓīm.*"(1)

٦٣٤٥ - حدَّثَنا مُسلِمُ بنُ إبرَاهيمَ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عَنْ أبي العالِيَةِ، عَنِ ابنِ عَبَّاسٍ قالَ: كانَ النَّبِيُّ ﷺ يَدعُو عِنْدَ الكَرْبِ يقولُ: «لا إلٰهَ إلَّا اللهُ العَظِيمُ الحَلِيمُ، لا إلٰهَ إلَّا اللهُ ربُّ السَّمٰواتِ والأرْضِ وربُّ العَرْشِ العَظِيمِ». [انظر: ٦٣٤٦، ٧٤٢٦، ٧٤٣١]

6346. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما:

٦٣٤٦ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا

(1) (H. 6345) None has the right to be worshipped but Allāh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allāh, the Lord of the heavens and the earth, and the Lord of the Tremendous Throne.

يَحْيى، عَنْ هِشامِ بْنِ أبي عَبْدِ اللهِ، عَنْ قَتادَةَ، عَنْ أبي العالِيَةِ، عَنِ ابْنِ عَبّاسٍ: أنَّ رَسُولَ اللهِ ﷺ كانَ يَقولُ عِنْدَ الكَرْبِ: «لاَ إلٰهَ إلَّا اللهُ العَظيمُ الحَليمُ، لا إلٰهَ إلَّا اللهُ رَبُّ العَرْشِ العَظيمِ، لا إلٰهَ إلَّا اللهُ رَبُّ السَّمٰواتِ وَرَبُّ الأرْضِ، وَرَبُّ العَرْشِ الكَريمِ». وَقالَ وَهْبٌ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ مِثْلَهُ. [راجع: ٦٣٤٥]

Allāh's Messenger ﷺ used to say at a time of distress, *"Lā ilāha illallāhul-Azīmul-Halīm. Lā ilāha illallāhu Rabbul-arshil-Azim. La ilāha illallāhu Rabbus-samāwāti wa Rabbul-ardī, wa Rabbul-'arshil karīm."*(1)

(٢٨) بابُ التَّعَوُّذِ مِنْ جهدِ البَلاءِ

(28) CHAPTER. To seek refuge with Allāh from the difficult moments of a calamity.

٦٣٤٧ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ: حدَّثَني سُمَيٌّ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيرَةَ قَالَ: كانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ مِنْ جَهْدِ البَلاءِ، وَدَرَكِ الشَّقاءِ، وَسوءِ القَضاءِ وَشَماتَةِ الأعْداءِ. قالَ سُفيانُ: الحَديثُ ثَلاثٌ زِدْتُ أنا واحِدَةً لا أدري أيَّتُهُنَّ هيَ. [انظر: ٦٦١٦]

6347. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to seek refuge with Allāh from the difficult moments of a calamity and from being overtaken by *Ash-Shaqa'* (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies. Sufyān said, "This narration contained three items only, but I added one. I do not know which one that was."(2)

(٢٩) بابُ دُعاءِ النَّبيِّ ﷺ: «اللَّهُمَّ الرَّفِيقَ الأعْلى»

(29) CHAPTER. The invocation of the Prophet ﷺ, "O Allāh! (Let me join) the Highest Companions." (See Qur'ān V.4:69)

٦٣٤٨ - حدَّثَنا سَعيدُ بْنُ عُفَيرٍ قال: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني عُقَيلٌ، عَنِ ابْنِ شِهابٍ: أخْبَرَني

6348. Narrated 'Āishah رَضِيَ اللهُ عَنها: When Allāh's Messenger ﷺ was healthy, he used to say, "No Prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die)." So when death

(1) (H. 6346) None has the right to be worshipped but Allāh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allāh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allāh, the Lord of the heavens and the Lord of the earth and the Lord of the Honourable Throne.

(2) (H. 6347) From other sources it seems that the expression 'the malicious joy of enemies' is the item added by Sufyān.

سَعيدُ بنُ المُسيَّبِ وَعُرْوَةُ بْنُ الزُّبَيرِ في رِجالٍ مِنْ أَهْلِ العِلمِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَقولُ وَهُوَ صَحيحٌ: «لَمْ يُقْبَضْ نَبيٌّ قَطُّ حتَّى يَرَى مَقْعَدَهُ مِنَ الجَنَّةِ ثُمَّ يُخَيَّرُ»، فلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلى فَخِذي غُشِيَ عَليهِ ساعَةً ثُمَّ أفاقَ فأشْخَصَ بَصَرهُ إلى السَّقْفِ ثُمَّ قالَ: «اللَّهُمَّ الرَّفيقَ الأعْلى»، قُلتُ: إذاً لا يَختارُنا، وعَلِمْتُ أنَّهُ الحديثُ الذي كانَ يُحَدِّثُنا وَهوَ صَحيحٌ. قالَتْ: فَكانَتْ تِلكَ آخِرَ كَلِمَةٍ تَكلَّم بِها: «اللَّهُمَّ الرَّفيقَ الأعْلى». [راجع: ٤٤٣٥]

approached him (during his illness), and while his head was on my thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, "O Allāh! (Let me join) the Highest Companions." I said, "So, he does not choose us." Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e., "O Allāh! (Let me join) the Highest Companions."

(٣٠) بابُ الدُّعاءِ بِالموْتِ وَالحَياةِ

(30) CHAPTER. The invocation for death or life.

٦٣٤٩ - حدَّثني مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ إسْماعيلَ، عَنْ قَيسٍ قالَ: أتَيتُ خَبَّاباً وَقَدِ اكتَوَى سَبعاً قالَ: لَولَا أنَّ رَسُولَ اللهِ ﷺ نَهانا أنْ نَدْعُوَ بِالمَوْتِ لَدَعَوْتُ بِهِ. [راجع: ٥٦٧٢]

6349. Narrated Qais: I came to Khabbāb who had been branded with seven brands[1] and he said, "Had Allāh's Messenger ﷺ not forbidden us to invoke (Allāh) for death, I would have invoked (Allāh) for it."

٦٣٥٠ - حدَّثني مُحَمَّدُ بْنُ المُثَنَّى: حدَّثَنا يَحْيَى، عَنْ إسْماعيلَ قالَ: حدَّثَنِي قيسٌ قالَ: أتَيتُ خَبَّاباً وَقَدِ اكتَوَى سَبْعاً في بَطْنِهِ فَسَمِعتُهُ يَقولُ: لَوْلا أنَّ النَّبيَّ ﷺ نَهانا أنْ نَدعُوَ بِالموْتِ لَدَعَوْتُ بِهِ. [راجع: ٥٦٧٢]

6350. Narrated Qais: I came to Khabbāb who had been branded with seven brands over his abdomen, and I heard him saying, "If the Prophet ﷺ had not forbidden us to invoke (Allāh) for death, I would have invoked (Allāh) for it."

(1) (H. 6349) As a treatment of an ailment he was suffering from.

6351. Narrated Anas رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "None of you should long for death because of a calamity that had befallen on him, and if he cannot, but long for death, then he should say, 'O Allāh! Let me live as long as life is better for me, and take my life if death is better for me.'"

٦٣٥١ - حَدَّثَني ابْنُ سَلام: أخبرنا إسْماعيلُ بْنُ عُلَيَّةَ عنْ عَبْدِ العَزيز بنِ صُهَيبٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا يَتَمَنَّيَنَّ أحَدُكمُ الموْتَ لِضُرٍّ نَزَلَ بِهِ، فإنْ كانَ لَا بُدَّ مُتَمَنِّياً للمَوْتِ فَليَقُل: اللّهُمَّ أحْيِني ما كانَتِ الحَياةُ خَيراً لي، وَتَوَفَّني إذا كانَتِ الوَفاةُ خَيراً لي». [راجع: ٥٦٧١]

(31) CHAPTER. To invoke for Allāh's Blessings upon the children, and rubbing their heads (gently with the hand).

And Abū Mūsa said, "A boy was born to me, and the Prophet ﷺ invoked for Allāh's Blessing upon it."

(٣١) بابُ الدُّعاءِ للصِّبْيانِ بِالبَرَكةِ وَمَسحِ رؤُسِهِمْ

وَقالَ أبو مُوسَى: وُلِدَ لي مَوْلُودٌ وَدَعا لَهُ النَّبِيُّ ﷺ بِالبَرَكةِ.

6352. Narrated As-Sā'ib bin Yazīd: My aunt took me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! My sister's son is sick." So he passed his hand over my head and invoked for Allāh's Blessing upon me and then performed the ablution. I drank from the water of his ablution and I stood behind him and looked at his *Khatam* (the Seal of Prophethood) between his shoulders (and its size was) like the button of *Al-Hajala* (a big size button of a house tent).

٦٣٥٢ - حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا حاتِمٌ، عَنِ الجَعْدِ بْنِ عَبْدِ الرَّحمن قالَ: سَمِعْتُ السَّائِبَ بْنَ يَزيدَ يَقولُ: ذَهَبَتْ بي خالَتي إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ إنَّ ابْنَ أختي وَجِعٌ، فَمَسَحَ رَأسِي وَدَعا لي بِالبركةِ ثُمَّ تَوَضَّأ فَشَرِبتُ مِنْ وَضُوئِهِ ثُمَّ قُمتُ خَلْفَ ظَهرِهِ فَنَظَرْتُ إلى خاتمِهِ بَينَ كتِفَيهِ مِثْلَ زِرِّ الحَجَلةِ. [راجع: ١٩٠]

6353. Narrated Abū 'Aqīl that his grandfather 'Abdullāh bin Hishām used to take him from the market, or to the market (the narrator is in doubt) and used to buy grain, and when Ibn Az-Zubair and Ibn 'Umar met him, they would say to him. "Let us be your partners (in trading) as the Prophet ﷺ invoked for Allāh's Blessing

٦٣٥٣ - حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثَنا ابْنُ وَهْبٍ: حدَّثَنا سَعيدُ بْنُ أبي أيُّوبَ، عَنْ أبي عَقيلٍ: أنَّهُ كانَ يَخرُجُ بِهِ جَدُّهُ عَبْدُ اللهِ بْنُ هِشامٍ مِنَ السُّوقِ، أو إلى السُّوقِ،

فَيشتري الطَّعام، فَيلْقاهُ ابْنُ الزُّبَيرِ وَابْنُ عُمَرَ فَيقولانِ: أشرِكْنا فإنَ النَّبِيَّ ﷺ قَد دَعا لك بالبرَكةِ، فَيُشْرِكُهمْ فَرُبَّمَا أصابَ الرَّاحِلَةَ كما هيَ فَيَبْعَثُ بِها إلى المَنزِل. [راجع: ٢٥٠٢]

upon you." He would then take them as partners and he would sometimes gain a whole load carried by an animal which he would send home.

٦٣٥٤ - حدَّثَنَا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا إبراهيمُ بْنُ سَعدٍ، عَنْ صَالِحِ بْنِ كَيْسانَ، عَنِ ابْنِ شِهابٍ: أخْبرَني مَحْمُودُ بْنُ الرَّبيعِ، وَهوَ الذي مَجَّ رَسُولُ اللهِ ﷺ في وَجهِهِ وهوَ غُلامٌ مِنْ بِئْرِهِمْ. [راجع: ٧٧]

6354. Narrated Maḥmūd bin Ar-Rabi' on whose face Allāh's Messenger ﷺ had thrown water from his mouth, the water having been taken from their well while he was still a young boy (who had not yet attained the age of puberty).

٦٣٥٥ - حدَّثَنَا عَبدَانُ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يُؤتَى بِالصِّبيانِ فَيَدعُو لهُمْ، فأُتِيَ بِصَبِيٍّ فَبالَ عَلى ثَوْبِهِ فَدَعا بِماءٍ فَأتبَعَهُ إيَّاهُ وَلَمْ يَغْسِلْهُ. [راجع: ٢٢٢]

6355. Narrated 'Āishah رضي الله عنها: Infants used to be brought to the Prophet ﷺ and he used to invoke for Allāh's Blessings upon them. Once an infant was brought to him and it urinated on his clothes. He asked for water and poured it over the place of the urine and did not wash his clothes.

٦٣٥٦ - حدَّثَنَا أبو اليَمانِ: أخْبرَنا شُعَيبٌ، عَنِ الزُّهرِيِّ: أخْبرَني عَبْدُ اللهِ بْنُ ثَعلَبَةَ بْنِ صُعَيرٍ، وكانَ رَسُولُ اللهِ ﷺ قَدْ مَسَحَ عَيْنَهُ: أنَّهُ رَأى سَعدَ بْنَ أبي وَقَّاصٍ يُوتِرُ بِرَكعَةٍ. [راجع: ٤٣٠٠]

6356. Narrated 'Abdullāh bin Tha'laba bin Ṣu'air whose eye Allāh's Messenger ﷺ had touched, that he had seen Sa'd bin Abī Waqqāṣ offering one *Rak'a* only for the *Witr* prayer.

(٣٢) بابُ الصَّلاةِ عَلى النَّبِيِّ ﷺ

(32) CHAPTER. *Aṣ-Ṣalāt*[1] upon the Prophet ﷺ.

(1) (Ch. 32) 'O Allāh! Send Your (Graces, Honours, Blessings and Mercy, etc.) upon the Prophet ﷺ'.

6357. Narrated 'Abdur-Raḥmān bin Abī Lailā : Ka'b bin 'Ujra met me and said, "Shall I give you a present? Once the Prophet ﷺ came to us and we said, 'O Allāh's Messenger! We know how to greet you; but how to send *Ṣalāt* upon you?' He said, 'Say: *Allāhumma ṣalli 'alā Muḥammadin, wa 'alā āli Muḥammadin, kamā ṣallaita 'alā āli Ibrāhīma, innaka Ḥamīdun Majīd. Allāhumma bārik 'alā Muḥammadin, wa 'alā āli Muḥammadin, kamā bārakta 'alā āli Ibrāhīma, innaka Ḥamīdun Majīd*'."(1)

٦٣٥٧ - حدَّثَنا آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا الحَكَمُ قال: سَمِعتُ عَبْدَ الرَّحمٰنِ بْنَ أبي لَيْلى قالَ: لَقِيَني كَعْبُ بْنُ عُجرَةَ فَقالَ: ألا أُهدِي لك هَدِيَّةً؟ إنَّ النَّبيَّ ﷺ خَرَجَ عَلَينا، فَقُلنا: يا رَسُولَ اللهِ، قَدْ عَلِمْنا كَيفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَليكَ؟ قالَ: «قُولُوا: اللَّهُمَّ صَلِّ على مُحَمَّدٍ، وَعَلى آلِ مُحَمَّدٍ، كما صَلَّيْتَ عَلى آلِ إبراهيمَ، إنَّكَ حَميدٌ مَجيدٌ. اللَّهُمَّ بارِكْ عَلى مُحَمَّدٍ، وَعَلى آلِ مُحَمَّدٍ، كما بارَكْتَ عَلى آلِ إبرَاهِيمَ إنَّكَ حَميدٌ مَجيدٌ». [راجع: ٣٣٧٠]

6358. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: We said, "O Allāh's Messenger! This is (i.e., we know) the greeting to you; will you tell us how to send *Ṣalāt* on you?" He said, 'Say: *Allāhumma ṣalli 'alā Muḥammadin 'abdika wa rasūlika kamā ṣallaita 'alā Ibrāhīma, wa bārik 'alā Muḥammadin wa 'ala āli Muḥammadin kamā bārakta 'alā Ibrāhīma wa āli Ibrāhīma*.'"(2)

٦٣٥٨ - حدَّثَنا ابْنُ أبي حازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزيدَ، عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ، عَنْ أبي سَعيدٍ الخُدرِيِّ قالَ: قُلْنا: يا رَسُولَ اللهِ، هٰذا السَّلامُ عَلَيكَ فَكَيْفَ نُصَلِّي؟ قالَ: «قُولوا: اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ عَبدِكَ وَرَسولِكَ كما صَلَّيْتَ عَلى إبراهيمَ، وَبارِكْ عَلى مُحَمَّدٍ وعلى آلِ مُحَمَّدٍ كما بارَكتَ عَلى إبراهيمَ وآلِ إبراهيمَ». [راجع: ٤٧٩٨]

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(1) (H. 6357) 'O Allāh! Send Your *Ṣalāt* (Graces, Honours, Blessings and Mercy, etc.) on Muḥammad and on Muḥammad's family (or his followers) as You sent Your *Ṣalāt* on (Prophet) Ibrāhīm's family (or his followers). O Allāh! Send Your Blessings on Muḥammad and on Muḥammad's family (or his followers) as You sent Your Blessings on Ibrāhīm's family. You are indeed Worthy of all praise, full of glory.'

(2) (H. 6358) 'O Allāh! Send Your *Ṣalāt* (Graces, Honours, Blessings and Mercy, etc.) on Muḥammad, Your slave and Your Messenger as You sent Your *Ṣalāt* on Ibrāhīm, and send Your Blessings on Muḥammad and his family as You sent Your Blessings on (Prophet) Ibrāhīm and Ibrāhīm's family (or his followers).'

(33) CHAPTER. Can one (ask Allāh) to send *Ṣalāt* on anybody other than the Prophet ﷺ? And the Statement of Allāh تعالى :
"...And invoke Allāh for them. Verily! Your invocations are a source of security for them..." (V.9:103)

(٣٣) **بابٌ**: هَلْ يُصَلَّى عَلى غَيرِ النَّبِيِّ ﷺ؟ وَقَولُهُ تعالىٰ: ﴿وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ﴾ [التوبة: ١٠٣]

6359. Narrated Ibn Abī Aufā: Whenever somebody brought alms to the Prophet ﷺ he used to say, "*Allāhumma ṣalli 'alaihi* [O Allāh! Send Your *Ṣalāt* (Graces and Honours, Blessings and Mercy, etc.) on him]." Once when my father brought his alms to him, he said, "O Allāh! Send Your *Ṣalāt* on the family of Abī Aufā."

٦٣٥٩ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنِ ابنِ أبي أوْفى قالَ: كانَ إذا أتَى رَجُلٌ النَّبِيَّ ﷺ بِصَدَقَتِهِ قالَ: «اللَّهُمَّ صَلِّ عَلَيْهِ». فأتاهُ أبي بِصَدَقَتِهِ فَقالَ: «اللَّهُمَّ صَلِّ عَلى آلِ أبي أوْفى». [راجع: ١٤٩٧]

6360. Narrated Abū Ḥumaid As-Sā'idī: The people said, "O Allāh's Messenger! How should we send *Ṣalāt* on you?" He said, "Say: *Allāhumma ṣalli 'alā Muḥammadin wa azwājihī wa dhurriyyatihī kamā ṣallaita 'alā āli Ibrāhīm; wa bārik 'alā Muḥammadin wa azwājihī wa dhurriyyātihī, kamā bārakta 'alā āli Ibrāhīma, innaka Ḥamīdun Majīd*."(1)

٦٣٦٠ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ أبيهِ، عَنْ عَمْرِو بنِ سُلَيْمٍ الزُّرَقِيِّ: أخْبَرَني أبو حُمَيدٍ السَّاعِديُّ أنَّهُمْ قالُوا: يا رَسُولَ اللهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ قالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وأزْواجِهِ وذُرِّيَّتِهِ كَما صَلَّيْتَ عَلى آلِ إبْراهِيمَ، وَبارِكْ عَلى مُحَمَّدٍ وأزْواجِهِ وذُرِّيَّتِهِ، كَما بارَكْتَ عَلى آلِ إبْراهِيمَ، إنَّكَ حَميدٌ مَجيدٌ». [راجع: ٣٣٦٩]

(34) CHAPTER. The statement of the Prophet ﷺ: "(O Allāh!) If I should harm somebody, let that be a means of purification and mercy for him."

(٣٤) **بابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ آذَيْتُهُ فاجْعَلْهُ له زَكاةً ورَحْمَةً»**

6361. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ

٦٣٦١ - حدَّثَنا أحمَدُ بنُ

(1) (H. 6360) 'O Allāh! send Your *Ṣalāt* on Muḥammad and his wives and his offspring as You sent Your *Ṣalāt* on the family of (Prophet) Ibrāhīm; and also send Your Blessings on Muḥammad and his wives and his offsprings as You sent Your Blessings on the family of Ibrāhīm. You are indeed the One Who deserves praises and glorifications.'

that he heard the Prophet ﷺ saying, "O Allāh! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection."(1)

صَالِحٍ: حدَّثَنا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «اللَّهُمَّ فَأَيُّما مُؤْمِنٍ سَبَبْتُهُ فاجعَلْ ذلكَ لَهُ قُرْبَةً إِلَيكَ يَوْمَ القِيامَةِ».

(35) CHAPTER. To seek refuge with Allāh from *Al-Fitan* (trials and afflictions).

(٣٥) بابُ التَّعَوُّذِ مِنَ الفِتَنِ

6362. Narrated Anas رَضِيَ اللهُ عَنْهُ: Once the people started asking Allāh's Messenger ﷺ questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold! There was a man who, on quarrelling with the people, used to be called as a son of a person other than his father. He said, "O Allāh's Messenger! Who is my father?" The Prophet ﷺ replied, "Your father is Ḥudhaifa." And then 'Umar got up and said, "We accept Allāh as our Lord, and Islām as (our) religion, and Muḥammad ﷺ as (our) Messenger; and we seek refuge with Allāh from *Al-Fitan* (trials and afflictions)." Allāh's Messenger ﷺ said, "I have never seen a day like today in its good and its evil for Paradise and the Hell-fire were displayed in front of me, till I saw them just beyond this wall." Qatāda, when relating this *Ḥadīth* used to mention the following Verse:

"O you who believe! Ask not about things

٦٣٦٢ - حدَّثَنا حَفْصُ بْنُ عُمَرَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: سُئِلَ رَسُولُ اللهِ ﷺ حَتَّى أَحْفَوْهُ المَسأَلَةَ فَغَضِبَ فَصَعِدَ المِنبَرَ، فَقالَ: «لا تَسأَلوني اليَوْمَ عَنْ شَيْءٍ إِلَّا بَيَّنْتُهُ لَكُمْ»، فَجَعَلتُ أَنْظُرُ يَميناً وَشِمالاً فَإِذا كلُّ رَجُلٍ لافٌّ رَأْسَهُ في ثَوْبِهِ يَبكي، فَإِذا رَجُلٌ كانَ إِذا لَاحَى الرِّجالَ يُدْعَى لِغَيرِ أَبيهِ، فَقالَ: يا رَسُولَ اللهِ، مَنْ أَبي؟ قالَ: «حُذافَةُ»، ثُمَّ أَنشَأَ عُمَرُ فَقالَ: رَضِينا بِاللهِ رَبّاً، وَبِالإِسلامِ دِيْناً وَبِمُحَمَّدٍ ﷺ رَسولاً، نَعوذُ بِاللهِ مِنَ الفِتَنِ. فَقالَ رَسُولُ اللهِ ﷺ: «ما رَأَيتُ في الخَيرِ وَالشَّرِّ كاليَوْمِ قَطُّ، إِنَّهُ صُوِّرَتْ لي الجَنَّةُ وَالنَّارُ حَتَّى رَأَيتُهُما وَراءَ الحائِطِ».

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(1) (H. 6361) This does not mean that the Prophet ﷺ might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour while his intention was honest.

which, if made plain to you, may cause you trouble..." (V.5:101)

(36) CHAPTER. To seek refuge with Allāh from being overpowered by (other) men.

6363. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Abū Ṭalḥa, "Choose one of your boys to serve me." So Abū Ṭalḥa took me (to serve the Prophet) by giving me a ride behind him (on his camel). So I used to serve Allāh's Messenger ﷺ. Whenever he stayed somewhere, I used to hear him saying very often, "O Allāh! I seek refuge with You (*Allāh*) from worries and grief, from weakness and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men." I kept on serving him till he returned from (the battle of) Khaibar. He then brought Ṣafiyya, the daughter of Ḥuyai whom he had got (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called Aṣ-Ṣahbā', he prepared (a special meal called) *Ḥais*, and asked me to invite the men who (came and) ate, and that was the marriage banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Uḥud appeared, whereupon he said, "This mountain loves us and we love it." When he approached Al-Madīna, he said, "O Allāh! I make the land between its (i.e., Al-Madīna's) two mountains a sanctuary, as the Prophet Ibrāhīm (Abraham) made Makkah a sanctuary. O Allāh! Bless them (the people of Al-Madīna) in their *Mudd* and their *Ṣā'* (units of measuring)."

وَكَانَ قَتَادَةُ يَذْكُرُ عِنْدَ هٰذَا الحَدِيثِ هٰذِهِ الآيَةَ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾. [راجع: ٩٣]

(٣٦) بابُ التعوُّذِ مِنْ غَلَبَةِ الرِّجالِ

٦٣٦٣ - حدَّثنا قُتَيْبَةُ: حدَّثنا إسْماعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أبي عَمْرٍو مَوْلى المُطَّلِبِ بْنِ عَبْدِ اللهِ بْنِ حَنْطَبٍ: أنَّهُ سَمِعَ أنَسَ بْنَ مالكٍ يَقولُ: قالَ النَّبِيُّ ﷺ لأبي طَلحَةَ: «التمِسْ لَنا غُلاماً مِنْ غِلمانِكُمْ يَخْدُمُني»، فَخرَجَ بي أبُو طَلحَةَ يُرْدِفُني وَراءَهُ فَكُنتُ أخدُمُ رَسُولَ اللهِ ﷺ كُلَّما نَزَلَ. فَكُنتُ أسمَعُهُ يُكْثِرُ أنْ يَقُولَ: «اللَّهُمَّ إنّي أعوذُ بِكَ مِنَ الهَمِّ وَالحَزَنِ، وَالعَجْزِ وَالكَسَلِ، وَالبُخلِ وَالجُبنِ، وَضَلَعِ الدَّينِ، وَغَلَبَةِ الرِّجالِ». فَلَمْ أزَلْ أخدُمُهُ حَتَّى أقبَلْنا مِنْ خَيبرَ وَأقبلَ بِصَفيَّةَ بِنتِ حُيَيٍّ قَد حازَها، فَكُنتُ أراهُ يُحَوِّي وَراءَهُ بِعَباءَةٍ أوْ كِساءٍ ثُمَّ يُرْدِفُها وَراءَهُ حَتَّى إذا كُنَّا بِالصَّهْباءِ صَنَعَ حَيْساً في نِطَعٍ، ثُمَّ أرْسَلَني فَدَعَوْتُ رِجالاً فَأكلوا، وكانَ ذلكَ بِناءَهُ بِها. ثُمَّ أقبَلَ حَتَّى بَدا لَهُ أُحُدٌ، قالَ: «هٰذا جَبَلٌ يُحِبُّنا وَنُحِبُّهُ» فَلَمّا أشرَفَ عَلى المَدينَةِ قالَ: «اللَّهُمَّ إنّي أُحَرِّمُ ما بَينَ جَبَلَيها

مِثْلَ ما حَرَّمَ إبراهِيمُ مَكَّةَ، اللَّهُمَّ بارِكْ لَهُمْ في مُدِّهِمْ وَصَاعِهِمْ». [راجع: ٣٧١]

(37) CHAPTER. To seek refuge (with Allāh) from the punishment of the grave.

(٣٧) بابُ التَّعَوُّذِ مِنْ عَذابِ القَبرِ

6364. Narrated Umm Khālid: I heard the Prophet ﷺ seeking refuge with Allāh from the punishment of the grave.

٦٣٦٤ - حدَّثنا الحُمَيدِيُّ: حدَّثنا سُفْيانُ: حدَّثنا مُوسَى بْنُ عُقْبَةَ قالَ: سَمِعْتُ أمَّ خالِدٍ بِنْتَ خالِدٍ، قالَ: ولَمْ أسمَعْ أحَداً سَمِعَ مِنَ النَّبِيِّ ﷺ غَيرَها، قالَتْ: سَمِعْتُ النَّبيَّ ﷺ يَتَعَوَّذُ مِنْ عَذابِ القَبرِ. [راجع:١٣٧٦]

6365. Narrated Muṣ'ab: Sa'd used to recommend five (statements) and mentioned that the Prophet ﷺ used to recommend them. (They were:) "O Allāh! I seek refuge with You from miserliness; and I seek refuge with You from cowardice; and I seek refuge with You from being sent back to senile old age; and I seek refuge with You from the *Fitnah* (trial and affliction), of this world (i.e., the *Fitnah* of *Ad-Dajjāl*, etc.); and I seek refuge with You from the punishment of the grave."

٦٣٦٥ - حدَّثنا آدَمُ: حدَّثنا شُعبَةُ: حدَّثنا عَبدُ المَلِكِ، عَنْ مُصْعَبٍ قالَ: كانَ سَعدٌ يَأمُرُ بِخَمسٍ، وَيَذكُرُهُنَّ عَنِ النَّبِيِّ ﷺ أنَّهُ كانَ يَأمُرُ بِهِنَّ: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ البُخلِ، وأعُوذُ بِكَ مِنَ الجُبنِ، وأعُوذُ بِكَ أنْ أُرَدَّ إلى أرْذَلِ العُمُرِ، وأعُوذُ بِكَ مِنْ فِتنَةِ الدُّنْيا، - يَعني فِتنَةَ الدَّجّالِ - وَأعُوذُ بِكَ مِنْ عَذابِ القَبرِ». [راجع: ٢٨٢٢]

6366. Narrated 'Āishah رَضِيَ الله عَنها: Two old ladies from among the Jewish ladies entered upon me and said, "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet ﷺ entered upon me, I said, "O Allāh's Messenger! Two old ladies..." and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the

٦٣٦٦ - حَدَّثَني عُثمانُ بنُ أبي شَيبَةَ: حدَّثنا جَرِيرٌ، عَنْ مَنصُورٍ، عَنْ أبي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ قالَتْ: دَخَلَتْ عَلَيَّ عَجوزانِ مِنْ عُجُزِ يَهُودِ المَدينَةِ فَقالَتا لي: إنَّ أهلَ القُبورِ يُعَذَّبونَ في قُبورِهِمْ، فَكَذَّبْتُهما ولَمْ أُنْعِمْ أنْ أُصَدِّقَهما، فَخَرَجَتا

sound resulting from) their punishment." Since then I always saw him seeking refuge with Allāh from the punishment of the grave in his *Ṣalāt* (prayers).

وَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ عَجُوزَيْنِ، وَذَكَرْتُ لَهُ، فَقالَ: «صَدَقَتا، إنَّهُمْ يُعَذَّبونَ عَذاباً تَسمَعُهُ البهائِمُ كُلُّها»، فَما رَأَيْتُهُ بَعدُ في صَلاةٍ إلَّا يَتَعَوَّذُ مِنْ عَذابِ القَبرِ. [راجع: ١٠٤٩]

(38) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction) of life and death.

(٣٨) بابُ التعوُّذِ مِنْ فِتْنَةِ المَحْيا وَالمَماتِ

6367. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Prophet ﷺ used to say, "O Allāh! I seek refuge with You from weakness, and laziness, from cowardice and from senile old age, and I seek refuge with You from the punishment of the grave, and I seek refuge with You from the *Fitnah* (trial and affliction etc.) of life and death."

٦٣٦٧ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا المُعْتَمِرُ قالَ: سَمِعْتُ أبي قالَ: سَمِعْتُ أنَسَ بْنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقولُ: كانَ نَبِيُّ اللهِ ﷺ يَقولُ: «اللَّهُمَّ إنِّي أعوذُ بِكَ مِنَ العَجْزِ وَالكَسَلِ، وَالجُبْنِ وَالهَرَمِ، وَأعوذُ بِكَ مِنْ عَذابِ القَبرِ، وَأعوذُ بِكَ مِنْ فِتنَةِ المَحْيا وَالمَماتِ». [راجع: ٢٨٢٣]

(39) CHAPTER. To seek refuge with Allāh from all kinds of sins and from being in debt.

(٣٩) بابُ التَّعَوُّذِ مِنَ المَأثَمِ وَالمَغْرَمِ

6368. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to say, "O Allāh! I seek refuge with You from laziness and from senile old age, from all kinds of sins and from being in debt; from the *Fitnah* (trial and afflication) of the grave and from the punishment in the grave and from the *Fitnah* of Fire and from the punishment in the Fire and from the evil of the *Fitnah* of wealth; and I seek refuge with You from the *Fitnah* of poverty, and I seek refuge with You from the *Fitnah* of *Al-Masīḥ Ad-Dajjāl*. O Allāh! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from

٦٣٦٨ - حدَّثَنا مُعَلَّى بْنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنْ هِشامِ بْنِ عُرْوَةَ عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ النَّبِيَّ ﷺ كانَ يَقولُ: «اللَّهُمَّ إنِّي أعوذُ بِكَ مِنَ الكَسَلِ وَالهَرَمِ، وَالمَأثَمِ وَالمَغْرَمِ، وَمِنْ فِتْنَةِ القَبرِ وَعَذابِ القَبرِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الغِنا، وَأعوذُ بِكَ مِنْ فِتْنَةِ الفَقرِ، وأعوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ. اللَّهُمَّ

the filth, and let there be a long distance between me and my sins, as You made east and west far from each other."

اغسِلْ عَنِّي خَطاياي بِماءِ الثَّلجِ وَالبرَدِ، وَنَقِّ قَلبِي مِنَ الخَطايا كَما نَقَّيْتَ الثَّوْبَ الأبيضَ مِنَ الدَّنَسِ، وَباعِدْ بَيني وَبَينَ خَطاياي كَما باعَدْتَ بَينَ المَشرِقِ وَالمَغْرِبِ». [راجع: ٨٣٢]

(40) CHAPTER. To seek refuge with Allāh from cowardice and laziness.

(٤٠) بابُ الاستِعاذَةِ مِنَ الجُبْنِ وَالكسَلِ،

﴿كُسَالَىٰ﴾ [النساء: ١٤٢] وَكَسالى وَاحِدٌ.

6369. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to say, "O Allāh! I seek refuge with You from worry and grief, from weakness and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men."

[See *Hadīth* No. 6363.]

٦٣٦٩ - **حدَّثنا** خالِدُ بْنُ مَخْلَدٍ: حدَّثنا سُلَيمانُ قالَ: حدَّثني عَمْرُو بْنُ أبي عَمْرٍو قالَ: سمِعتُ أَنَسَ بنَ مَالِكٍ قالَ: كانَ النَّبيُّ ﷺ يَقولُ: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ الهَمِّ والحَزَنِ، والعَجْزِ والكَسَلِ، والجُبنِ والبُخلِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجالِ».

(41) CHAPTER. To seek refuge with Allāh from miserliness.

(٤١) بابُ التَّعَوُّذِ مِنَ البُخلِ،

البُخلُ والبَخَلُ وَاحِدٌ، مِثلُ الحُزْنِ وَالحَزَنِ.

6370. Narrated Muṣ'ab bin Sa'd: Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُما used to recommend these five (statements) and say that the Prophet ﷺ said so (and they are): "O Allāh! I seek refuge with You from miserliness, and I seek refuge with You from cowardice; and I seek refuge with You from being sent back to senile old age, and I seek refuge with You from the *Fitnah* (trial and affliction) of this world, and I seek refuge with You from the punishment in the grave."

٦٣٧٠ - **حدَّثني** مُحَمَّدُ بْنُ المُثَنَّى: حدَّثني غُنْدَرٌ قالَ: حدَّثنا شُعبَةُ، عَنْ عَبدِ الملكِ بْن عُمَيرٍ، عَنْ مُصْعَبِ بْنِ سَعدٍ، عَنْ سَعدِ بْن أبي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ: كانَ يَأمُرُ بِهَؤُلاءِ الخَمس وَيُخْبِرُهُنَّ عَنِ النَّبيِّ ﷺ: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ البُخلِ، وَأعُوذُ بِكَ مِنَ الجُبنِ،

وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلى أَرْذَلِ العُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنيا، وَأَعُوذُ بِكَ مِنْ عَذابِ القَبرِ». [راجع: ٢٨٢٢]

(42) CHAPTER. To seek refuge with Allāh from senile old age.

(٤٢) بابُ التَّعَوُّذِ مِنْ أَرْذَلِ العُمُرِ،

﴿أَرَاذِلُنَا﴾ [هود: ٢٧]: سُقَّاطُنَا.

6371. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to seek refuge with Allāh saying, "O Allāh! I seek refuge with You from laziness, and I seek refuge with You from cowardice, and I seek refuge with You from senile old age, and I seek refuge with You from miserliness."

٦٣٧١ - **حدَّثنا** أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، عَنْ أَنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ يَقُولُ: «اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ الكَسَلِ، وأعُوذُ بِكَ مِنَ الجُبْنِ، وأعُوذُ بِكَ مِنَ الهَرَمِ، وأعُوذُ بكَ مِنَ البُخلِ». [راجع: ٢٨٢٣]

(43) CHAPTER. To invoke Allāh to take away epidemic and diseases.

(٤٣) بابُ الدُّعاءِ بِرَفْعِ الوَباءِ والوَجَعِ

6372. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "O Allāh! Make us love Al-Madīna as You made us love Makkah, or more, and transfer the fever that is in it to Al-Juḥfa. O Allāh! Bless our *Mudd* and our *Ṣa'* (units of measuring)."

٦٣٧٢ - **حدَّثَنا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبِيُّ ﷺ: «اللَّهُمَّ حَبِّبْ إِلَيْنا المَدِينَةَ كَما حَبَّبْتَ إِلَيْنا مَكَّةَ أو أَشَدَّ، وانْقُلْ حُمَّاها إلى الجُحْفَةِ، اللَّهُمَّ بارِكْ لَنا في مُدِّنا وصَاعِنا». [راجع: ١٨٨٩]

6373. Narrated 'Āmir bin Sa'd that his father said, "In the year of *Ḥajjat-ul-Wadā'*, the Prophet ﷺ paid me a visit while I was suffering from an ailment that had brought me on the verge of death. I said, 'O Allāh's Messenger! My sickness has reduced me to the (bad) state as you see, and I am a rich man, but have no heirs except one daughter.

٦٣٧٣ - **حدَّثَنا** مُوسَى بنُ إسْماعِيلَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ قالَ: أخْبرَنا ابنُ شِهابٍ، عَنْ عامِرِ بنِ سَعْدٍ: أنّ أباهُ قالَ: عادَني رَسُولُ اللهِ ﷺ في حَجَّةِ الوَدَاعِ مِنْ شَكْوَى

أشفَيْتُ مِنها عَلى المَوْتِ، فَقُلْتُ: يا رَسُولَ اللهِ، بَلَغَ بي ما تَرى مِنَ الوَجَعِ وأنا ذُو مالٍ وَلا يَرِثُني إلَّا بِنْتٌ لي وَاحِدَةٌ، أفأتَصَدَّقُ بِثُلُثَيْ مالِي؟ قالَ: «لا»، قُلْتُ: فَبِشَطْرِهِ؟ قالَ: «الثُّلُثُ كَثِيرٌ، إنَّكَ أن تَذَرَ وَرَثَتَكَ أغْنِياءَ خَيْرٌ مِنْ أن تَدَعَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، وإنَّكَ لَن تُنْفِقَ نَفَقَةً تَبْتَغي بِها وَجْهَ اللهِ إلَّا أُجِرْتَ حتَّى ما تَجعَلُ في فِي امْرأتِكَ». قُلْتُ: يَا رَسُولَ الله أُخَلَّفُ بَعْدَ أصحَابي؟ قالَ: «إنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً تَبْتَغي بِهِ وَجْهَ اللهِ إلَّا ازْدَدْتَ دَرَجَةً وَرِفعَةً، ولَعَلَّكَ تُخَلَّفُ حتَّى يَنْتَفِعَ بِكَ أقْوامٌ ويُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أمْضِ لأصحَابي هِجْرَتَهُمْ، وَلا تَرُدَّهُمْ عَلى أعقابِهِمْ، لٰكِنِ البائسُ سَعْدُ بنُ خَوْلَةَ»، قالَ سَعْدٌ: رَثى لَهُ رَسُولُ الله ﷺ مِنْ أن تُوُفِّيَ بِمكَّةَ.

Shall I give two-third of my property in charity?' He said, 'No.' I said, 'Then half of it?' He said, 'Even one-third is too much, for, to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) whatever you spend in Allāh's Cause, you will get reward for it, even for the morsel of food which you put in your wife's mouth.' I said, 'O Allāh's Messenger! Will I be left behind my companions (in Makkah)?' He said, 'If you remain behind, whatever good deeds you will do for Allāh's sake, will raise and upgrade you to a higher position (in Allāh's Consideration). May be you will live longer so that some people may benefit by you, and some others may get harmed by you. O Allāh! Complete the emigration of my companions and do not turn them on their heels;[1] But the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Makkah).'" Allāh's Messenger ﷺ lamented (or pitied) for him as he died in Makkah.

[See Vol. 5, *Hadīth* No. 4409]

(٤٤) بابُ الاسْتِعاذَةِ مِنْ أرْذَلِ العُمُرِ، وَمِنْ فِتْنَةِ الدُّنْيا، وَمِنْ فِتنَةِ النَّارِ

(44) CHAPTER. To seek refuge with Allāh from senile old age and from the *Fitnah* (trial and affliction), of this world and from the *Fitnah* of the Hell-fire.

٦٣٧٤ - حَدَّثَني إسحاقُ بنُ إبراهيمَ: أنْبَأنَا الحُسَينُ، عَنْ زَائِدَةَ، عَنْ عَبدِ الملكِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أبيهِ قالَ: تَعَوَّذوا بِكَلِماتٍ كانَ النَّبيُّ ﷺ يَتَعَوَّذُ بهِنَّ: «اللَّهُمَّ إنّي

6374. Narrated Sa'd: Seek refuge with Allāh by saying the words which the Prophet ﷺ used to say while seeking refuge with Allāh: "O Allāh! I seek refuge with You from cowardice, and I seek refuge with You from miserliness, and I seek refuge with You from being sent back to (reaching a

(1) (H. 6373) The Prophet ﷺ wished that none of the Emigrants should die somewhere other than Al-Madīna, the place of their emigration.

degraded) senile old age, and seek refuge with You from the *Fitnah* (trial and affliction) of this world, and from the punishment in the grave."

أعوذُ بكَ مِنَ الجُبنِ، وأعوذُ بكَ مِنَ البُخْلِ، وأعوذُ بكَ مِنْ أن أُرَدَّ إلى أرذَلِ العُمُرِ، وأعوذ بكَ مِنْ فِتْنَهِ الدّنيا وَعَذابِ القَبرِ». [راجع: ٢٨٢٢]

6375. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to say, "O Allāh! I seek refuge with You from laziness, from senile old age, from being in debt, and from committing sins. O Allāh! I seek refuge with You from the punishment of the Fire, the *Fitnah* (trial and affliction) of the Fire, and the *Fitnah* (trial and affliction) of the grave, the punishment in the grave, and the evil of the *Fitnah* of the wealth, the evil of the *Fitnah* of poverty and from the evil of the *Fitnah* caused by *Al-Masīḥ Ad-Dajjāl*. O Allāh! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a far away distance between me and my sins as You have set far away the east and the west from each other."

٦٣٧٥ - حدَّثنا يَحيَى بنُ مُوسَى: حدَّثنا وَكيعٌ: حدَّثنا هِشامُ بنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ: أنَّ النَّبيَّ ﷺ كانَ يَقُولُ: «اللَّهُمَّ إنّي أعوذُ بكَ مِنَ الكَسَلِ وَالهَرَمِ، والمَغرَمِ وَالمأثَمِ. اللَّهُمَّ إنّي أعوذُ بكَ مِن عَذابِ النّارِ، وَفِتْنَةِ النَّارِ، وَفِتْنَةِ الْقَبْرِ وَعَذابِ القَبرِ، وَشَرِّ فِتْنَةِ الغِنَا، وَشَرِّ فِتْنَةِ الفَقْرِ، وَمِنْ شَرِّ فِتْنَةِ المَسِيحِ الدَّجّالِ. اللَّهُمَّ اغسِلْ خَطايايَ بِماءِ الثَّلجِ وَالبَرَدِ، وَنَقِّ قَلبي مِنَ الخَطايا كما يُنَقَّى الثَّوْبُ الأبيضُ مِنَ الدَّنَسِ، وَباعِدْ بَيني وبَينَ خَطايايَ كما باعَدْتَ بَينَ المَشرِقِ وَالمَغرِبِ». [راجع: ٨٣٢]

(45) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction etc.) of wealth.

(٤٥) بابُ الاستِعاذَةِ مِنْ فِتْنَةِ الغِنَا

6376. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to seek refuge with Allāh (by saying), "O Allāh! I seek refuge with You from the *Fitnah* (trial and affliction) of the Fire and from the punishment in the Fire, and I seek refuge with You from the *Fitnah* of the grave, and I seek refage with you from the punishment in the grave, and I seek refuge with You from the *Fitnah* of wealth, and I seek refuge with You from the *Fitnah* of poverty, and I seek refuge with You from the *Fitnah* of *Al-Masīḥ Ad-Dajjāl*."

٦٣٧٦ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا سَلَّامُ بنُ أبي مُطيعٍ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ خالَتِهِ: أنَّ النَّبيَّ ﷺ كانَ يَتَعَوَّذُ: «اللَّهُمَّ إنّي أعوذُ بكَ مِنْ فِتْنَةِ النّارِ وَمِنْ عَذابِ النّارِ، وَأعوذُ بكَ مِنْ فِتْنَةِ القَبرِ، وأعوذُ بكَ مِنْ عَذابِ القَبرِ، وَأعوذُ بكَ مِنْ فِتْنَةِ الغِنا، وَأعوذُ بكَ

مِنْ فِتْنَةِ الفَقْرِ، وأعوذُ بكَ مِنْ فِتْنَةِ المسيحِ الدَّجّالِ». [راجع: ٨٣٢]

(46) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction) of poverty.

(٤٦) بابُ التعوُّذِ مِنْ فِتْنَةِ الفقرِ

6377. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to say, "O Allāh! I seek refuge with You from the *Fitnah* (trial and affliction, etc.) of the Fire, the punishment of the Fire, the *Fitnah* of the grave, punishment of the grave, and the evil of the *Fitnah* of wealth, and the evil of the *Fitnah* of poverty. O Allāh! I seek refuge with You from the evil of the *Fitnah* of *Al-Masīḥ Ad-Dajjāl*. O Allāh! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the east and west far away from each other. O Allāh! I seek refuge with You from laziness, sins, and from being in debt."

٦٣٧٧ - حدَّثَنا مُحَمَّدٌ: أخبَرَنا أبو مُعاوِيَةَ: حَدَّثَنا هِشامٌ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إنِّي أعوذُ بكَ مِنْ فِتْنَةِ النَّارِ وَعَذابِ النَّارِ، وَفِتْنَةِ القَبرِ وَعَذابِ القَبرِ، وشَرِّ فِتْنَةِ الغِنَا وَشَرِّ فِتْنَةِ الفَقرِ. اللَّهُمَّ إنِّي أعوذُ بكَ مِن شَرِّ فِتْنَةِ المَسيحِ الدَّجّالِ. اللهُمَّ اغسِلْ قَلبِي بِماءِ الثَّلجِ وَالبرَدِ، وَنَقِّ قَلبِي مِنَ الخَطايا كما نَقَّيْتَ الثَّوْبَ الأبيَضَ مِنَ الدَّنَسِ. وَباعِدْ بَيني وَبينَ خَطايايَ كما باعَدتَ بَينَ المَشرِقِ وَالمَغرِبِ. اللَّهُمَّ إنِّي أعوذُ بكَ مِنَ الكَسَلِ وَالمأثَمِ وَالمَغْرَمِ». [راجع: ٨٣٢]

(47) CHAPTER. The invocation (to invoke Allāh) for an increase in wealth and offspring, and for Allāh's Blessing.

(٤٧) بابُ الدُّعاءِ بِكَثرَةِ المالِ وَالوَلَدِ مَعَ البرَكَةِ

6378, 6379. Narrated Umm Sulaim that she said, "O Allāh's Messenger! Anas is your servant; so please invoke for Allāh's Blessing for him." The Prophet ﷺ said, "O Allāh! Increase his wealth and offspring and bless (for him) whatever You give him."

٦٣٧٨، ٦٣٧٩ - حدَّثَني مُحَمَّدُ بنُ بَشّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أنَسٍ، عَنْ أمِّ سُلَيمٍ أنَّها قالَتْ: يا رَسُولَ اللهِ، أنَسٌ خادِمُكَ ادْعُ اللهَ له، قالَ: «اللَّهُمَّ أكثِرْ مالَهُ وَولَدَهُ، وَبارِكْ لهُ فِيما أعطيتَهُ». وَعَنْ هِشامِ بنِ زَيدٍ:

سَمِعتُ أَنَسَ بنَ مالكٍ مِثلَهُ.

[راجع: ١٩٨٢]

CHAPTER. To invoke Allāh for an increase of offspring, along with His Blessings.

بابُ الدُّعاءِ بِكثرَةِ الوَلَدِ مَعَ البرَكَةِ

6380, 6381. Narrated Anas رَضِيَ اللهُ عَنْهُ: Umm Sulaim said (to the Prophet ﷺ), "Anas is your servant; so please invoke for Allāh's Blessings for him." He ﷺ said "O Allāh! Increase his wealth and offspring, and bless (for him) whatever You give him."

٦٣٨٠، ٦٣٨١ – حدَّثَنا أبو زَيْدٍ سَعيدُ بن الرَّبيعِ: حدَّثَنا شُعبَة، عَنْ قَتادَةَ قالَ: سَمِعتُ أنساً رَضِيَ اللهُ عَنْهُ قالَ: قالَتْ أمُّ سُلَيم: أنَسٌ خادِمُكَ ادْعُ اللهَ لَهُ، قالَ: «اللَّهُمَّ أكثِرْ مالَهُ ووَلَدَهُ، وَبارِكْ لَهُ فيما أعطَيتَهُ». [راجع: ١٩٨٢]

(48) CHAPTER. The invocation on making *Istikhārah* (an appeal to Allāh to guide you on the right path as regards a certain matter).

(٤٨) بابُ الدُّعاءِ عِندَ الاستِخارَةِ

6382. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to teach us the *Istikhārah* for every matter as he used to teach us the *Sūrah* from the Qur'ān. (He used to say), "If anyone of you intends to do something, he should offer a two *Rak'a* prayer other than the obligatory *Ṣalāt* (prayer), and then say: *'Allāhumma innī astakhiruka bi'ilmika, wa astaqdiruka biqudratika, wa as'aluka min faḍlikal-'aẓīm, fainnaka taqdiru wa lā aqdiru, wa talamu wa lā a'lamu, wa Anta 'Allāmul-Ghuyūb. Allāhumma in kunta ta'lamu anna hādhal-amra khairun lī fī dīnī wa ma'āshī wa 'āqibati amrī* (or said: *fī 'ājili amrī wa ājilihī) faqdurhu lī. Wa in kunta ta'lamu anna hādhal-amra sharrun lī fī dīnī wa ma'āshī wa 'āqibati amrī* (or said: *fī'ājili amrī wa ājilihī) faṣrifhu 'annī waṣ-rifnī 'anhu, waqdur lī al-khaira ḥaithu kāna, thumma raḍḍinī bihi.*[1] Then he should mention his matter (need)."

٦٣٨٢ – حدَّثَنا مُطَرِّفُ بْنُ عَبدِ اللهِ أبو مُصْعَبٍ: حدَّثَنا عَبدُ الرَّحْمٰنِ بنُ أبي المَوالِ، عَنْ مُحَمَّدِ بنِ المُنكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبيُّ ﷺ يُعَلِّمُنا الاستِخارَةَ في الأُمورِ كُلِّها كالسُّورَةِ مِنَ القُرْآنِ: «إذا هَمَّ أحدُكم بالأمْرِ فَلْيَرْكَعْ رَكْعَتَينِ مِنْ غَيرِ الفريضةِ ثُمَّ يَقُولُ: اللَّهُمَّ إنّي أستَخيرُكَ بِعلمِكَ، وَأستَقْدِرُكَ بِقُدْرَتِكَ، وَأسأَلُكَ مِنْ فَضْلِكَ العَظيمِ، فإنَّكَ تَقدِرُ وَلا أقدِرُ، وَتعلَمُ وَلا أعلَمُ، وَأنتَ علَّامُ الغُيوبِ. اللَّهُمَّ إنْ كُنتَ تَعلَمُ أنَّ هٰذا

(1) (H. 6382) 'O Allāh! I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You for Your great favour, for You have power, but I don't, and You have knowledge, but I don't have, and You know all=

الأمْرَ خَيرٌ لي في دِيني وَمَعاشِي وعاقِبَةِ أمْرِي - أو قالَ: في عاجِلِ أمْرِي وَآجِلِهِ - فاقْدُرْهُ لي. وَإنْ كُنتَ تَعلَمُ أنَّ هٰذا الأمْرَ شَرٌّ لي في دِيني وَمَعاشِي وَعاقِبَةِ أمْرِي - أوْ قالَ: في عاجِلِ أمْرِي وَآجِلِهِ - فاصرِفْهُ عَنِّي وَاصرِفْنِي عَنْهُ، واقْدُرْ لي الخَيرَ حَيْثُ كانَ، ثُمَّ رَضِّنِي بِهِ. وَيُسَمِّي حاجَتَهُ». [راجع: ١١٦٢]

(49) CHAPTER. Invoking Allāh while performing ablution.

(٤٩) بابُ الدُّعاءِ عِندَ الوُضُوءِ

6383. Narrated Abū Mūsa: The Prophet ﷺ asked for some water and performed the ablution, and then raised his hands (towards the sky) and said, "O Allāh! Forgive 'Ubaid Abī 'Āmir." I saw the whiteness of his armpits (while he was raising his hands) and he (ﷺ) added, "O Allāh! Upgrade him over many of your human creatures on the Day of Resurrection."

٦٣٨٣ - حدَّثَنِي مُحَمَّدُ بْنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ، عَنْ بُرَيْدِ بْنِ عَبدِ اللهِ، عَنْ أبي بُرْدَةَ، عَنْ أبي موسَى قالَ: دَعا النَّبِيُّ ﷺ بِماءٍ فَتَوَضَّأَ بِهِ، ثُمَّ رفَعَ يَدَيْهِ فَقالَ: «اللَّهُمَّ اغْفِرْ لِعُبيدٍ أبي عامِرٍ، ورَأيتُ بَياضَ إبْطَيهِ. فَقالَ: «اللَّهُمَّ اجعَلْهُ يَوْمَ القِيامَةِ فَوْقَ كَثيرٍ مِنْ خَلقِكَ مِنَ النَّاسِ». [راجع: ٢٨٨٤]

(50) CHAPTER. Invoking Allāh while ascending a high place.

(٥٠) بابُ الدُّعاءِ إذا عَلا عَقَبَةً

6384. Narrated Abū Mūsa: We were in the company of the Prophet ﷺ on a journey, and whenever we ascended a high place, we

٦٣٨٤ - حدَّثَنا سُلَيمانُ بْنُ حَرْبٍ: حدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ

=hidden matters. O Allāh, if You know that this matter is good for me in my religion my livelihood, and for my life in the Hereafter (or said: for my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life in the Hereafter (or said: for my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.'

أيُّوبَ، عَنْ أبي عُثمانَ، عَنْ أبي موسَى قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ في سَفَرٍ فَكُنَّا إذا عَلَوْنا كبَّرْنا، فَقالَ النَّبِيُّ ﷺ: «أيُّها النَّاسُ، ارْبَعوا عَلى أنْفُسِكُمْ فإنَّكُمْ لا تَدْعُونَ أصَمَّ وَلا غائِباً، وَلٰكِنْ تَدْعُونَ سَميعاً بَصِيراً»، ثُمَّ أتَى عَلَيَّ وَأنا أقولُ في نَفْسِي: لا حَوْلَ وَلا قُوَّةَ إلاَّ باللهِ، فَقالَ: «يا عَبدَ اللهِ بْنَ قَيْسٍ، قُلْ: لا حَوْلَ وَلا قُوَّةَ إلَّا باللهِ، فإنَّها كَنْزٌ مِنْ كُنوزِ الجَنةِ، أوْ قالَ: ألا أدُلُّكَ عَلى كَلِمَةٍ هيَ كَنْزٌ مِنْ كُنوزِ الجَنَّةِ؟ لا حَوْلَ وَلا قُوَّةَ إلَّا باللهِ». [راجع: ٢٩٩٢]

used to say *Takbīr*[1] (in a loud voice). The Prophet ﷺ said, "O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but you are calling an All-Hearer, and an All-Seer." Then he came to me as I was reciting silently, "*Lā ḥaula wa lā quwwata illā billāh*." He said, "O 'Abdullāh bin Qais! Say: '*Lā ḥaula wa lā quwwata illā billāh*,' for it is one of the treasures of Paradise." Or he said, "Shall I tell you a word which is one of the treasures of Paradise? It is: *Lā ḥaula wa lā quwwata illā billāh*."[2]

(٥١) بابُ الدُّعَاءِ إذا هَبَطَ وَادِياً،

فيهِ حَديثُ جابِرٍ رَضِيَ اللهُ عَنْهُ.

(51) CHAPTER. Invoking Allāh while going down a valley.

In this respect there is a narration from Jābir رَضِيَ اللهُ عَنْهُ.

(٥٢) بابُ الدُّعاءِ إذا أرادَ سَفَراً أوْ رَجَعَ،

فيهِ يَحْيَى بْنُ أبي إسحاقَ عَنْ أنَسٍ.

(52) CHAPTER. The invocation while going on a journey or returning from a journey.

In this respect there is a narration from Anas.

٦٣٨٥ - حدَّثَنا إسْماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنْ نافِعٍ، عَنْ عبدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ كانَ إذا قَفَلَ مِنْ غَزْوٍ أوْ حَجٍّ أوْ عُمْرَةٍ يُكَبِّرُ عَلى كُلِّ شَرَفٍ مِنَ الأرْضِ ثَلاثَ تَكبيراتٍ، ثُمَّ

6385. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Whenever Allāh's Messenger ﷺ returned from a *Ghazwa* or *Ḥajj* or *'Umra*, he used to say, "*Allāhu-Akbar*", three times whenever he went up a high place and then he used to say, "*Lā ilāha illallāhu Waḥdahu lā sharīka lahū, lahūl-mulku wa lahul-ḥamdu, wa Huwa 'alā kulli shai'in Qadīr. Āyibūna tā'ibūna, 'ābidūna lirabbinā ḥāmidūn. Ṣadaqallāhu*

(1) (H. 6384) *'Allāhu Akbar'* (Allāh is the Most Great).
(2) (H.6384) There is neither might nor power except with Allāh.

يَقُولُ: «لا إلٰهَ إلَّا اللهُ وَحدَهُ لا شَرِيكَ لَهُ، لَهُ المُلكُ وَلَهُ الحَمدُ، وَهُوَ عَلى كُلِّ شَيءٍ قَدِيرٌ. آيبونَ تائِبونَ، عابِدونَ لِرَبِّنا حامِدونَ، صَدقَ اللهُ وَعدَهُ، ونَصرَ عَبدَهُ، وهَزَمَ الأحزابَ وَحدَهُ». [راجع: ١٧٩٧]

wa'dahū, wa naṣara 'abdahū, wa hazamal-aḥzāba Waḥdahū."[1]

(٥٣) باب الدُّعاءِ لِلمُتَزَوِّجِ

(53) CHAPTER. Invocation for a bridegroom.

٦٣٨٦ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: رَأى النَّبِيُّ ﷺ عَلى عَبدِ الرَّحْمٰنِ بنِ عَوْفٍ أثَرَ صُفرَةٍ فَقالَ: «مَهْيَمْ، أوْ مَهْ؟»، قالَ: تَزَوَّجتُ امرأةً على وَزْنِ نَواةٍ مِنْ ذَهَبٍ، فَقالَ: «بارَكَ اللهُ لَكَ، أوْلِمْ وَلَوْ بِشاةٍ». [راجع: ٢٠٤٩]

6386. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ, seeing a yellow mark (of perfume) on the clothes of 'Abdur-Raḥmān bin 'Auf, said, "What about you?" 'Abdur-Raḥmān replied, "I have married a woman with a *Mahr* of gold equal to a date-stone." The Prophet ﷺ said, "May Allāh bestow His Blessing on you (in your marriage). Give a *Walīma* (wedding banquet) even with one sheep."

٦٣٨٧ - حدَّثَنا أبو النُّعمانِ: حَدَّثَنا حَمَّادُ بْنُ زَيدٍ، عَنْ عَمْرٍو، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: هَلَكَ أبي وتَرَكَ سَبعَ أوْ تِسعَ بَناتٍ فَتزَوَّجتُ امرَأةً فَقالَ النَّبِيُّ ﷺ: «تزَوَّجتَ يا جابِرُ؟» قُلْتُ: نعم، قالَ: «بِكْراً أَمْ ثَيِّباً؟» قُلْتُ: ثَيِّبٌ، قالَ: «هَلَّا جارِيَةً تُلاعِبُها وتُلاعِبُكَ؟ أوْ تُضاحِكُها وتُضاحِكُكَ؟» قُلْتُ: هَلَكَ أبي فتَرَكَ

6387. Narrated Jābir رَضِيَ اللهُ عَنْهُ: My father died and left behind seven or nine daughters, and I married a matron. The Prophet ﷺ said, "Did you get married, O Jābir?" I replied, "Yes." He asked, "Is she a virgin or a matron?" I replied, "She is a matron." He said, "Why didn't you marry a virgin girl so that you might play with her and she with you (or, you might make her laugh and she make you laugh)?" I said, "My father died, leaving seven or nine girls (orphans) and I did not like to bring a young girl like them, so I married a woman who can look after them."

(1) (H. 6385) None has the right to be worshipped but Allāh, the One and has no partner. To Him belongs the kingdom, and all praise be to Him, and He is Omnipotent. We are returning from our journeys with repentance and worshipping and praising our Lord. He (Allāh) has fulfilled His Promise and helped His slave, and He Alone defeated all the Confederates (of disbelievers).

سَبعَ أوْ تِسعَ بَناتٍ، فَكَرِهتُ أنْ أجَيئَهُنَّ بِمِثلِهِنَّ فَتزَوَّجتُ امرَأَةً تَقومُ عَليهِنَّ، قالَ: «فَبارَكَ الله عَلَيْكَ».

لَمْ يَقُلِ ابْنُ عُيَيْنَةَ ومُحَمَّدُ بْنُ مُسلمٍ عَنْ عَمْرٍو: «بارَكَ الله عَلَيْكَ». [راجع: ٤٤٣]

He said, "May Allāh bestow His Blessing on you."

(٥٤) باب ما يَقولُ إذا أتَى أهْلَهُ

(54) CHAPTER. What one should say before having sexual intercourse with his wife.

٦٣٨٨ - حدَّثَني عُثمانُ بنُ أبي شَيبَةَ: حدَّثَنا جَريرٌ، عَنْ مَنْصُورٍ، عَنْ سالِمٍ، عَنْ كُرَيبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قالَ: قالَ النَّبيُّ ﷺ: «لو أنَّ أحَدَهُمْ إذا أرادَ أنْ يأتِيَ أهْلَهُ قالَ: باسمِ اللهِ، اللهُمَّ جَنِّبْنا الشَّيْطانَ، وجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا، فإنَّهُ إنْ يُقَدَّرْ بَينهُما وَلَدٌ في ذلكَ لَمْ يَضُرَّهُ شَيْطانٌ أبَداً». [راجع: ١٤١]

6388. Narrated Ibn 'Abbās رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "If anyone of you, when intending to have a sexual intercourse with his wife, says: *'Bismillāh, Allāhumma jannibnash-shaiṭāna, wa jannibish-shaiṭāna mā razaqtanā,'*(1) and if the couple are destined to have a child (out of that very sexual relation), then Satan will never be able to harm that child."

(٥٥) باب قَوْلِ النَّبيِّ ﷺ: «رَبَّنا آتِنا في الدُّنْيا حَسَنَةً»

(55) CHAPTER. The statement of the Prophet ﷺ: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from this torment of the Fire!" (V.2:201)

٦٣٨٩ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوارِثِ، عَنْ عَبدِ العَزيزِ، عَنْ أنَسٍ قالَ: كانَ أكثرُ دُعاءِ النَّبيِّ ﷺ: «اللَّهُمَّ آتِنا في الدُّنْيا حَسَنَةً وفي الآخِرَةِ حَسَنَةً وَقِنا عَذابَ النَّارِ». [راجع: ٤٥٢٢]

6389. Narrated Anas رَضِيَ الله عَنْهُ: The most frequent invocation of the Prophet ﷺ was: "O Allāh! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire." (V.2:201)

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(1) (H. 6388) In the Name of Allāh; O Allāh! Protect us from Satan and prevent Satan from approaching the child You may bestow us with.

(56) CHAPTER. To seek refuge with Allāh from the *Fitnah* (trial and affliction) of the world.

(٥٦) بابُ التَّعوُّذِ مِنْ فِتْنَةِ الدُّنْيا

6390. Narrated Sa'd bin Abī Waqqās رَضِيَ الله عَنْهما: The Prophet ﷺ used to teach us these words as he used to teach us the Book (the Qur'ān):"O Allāh! I seek refuge with you from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from being sent back to senile old age, and I seek refuge with You from the *Fitnah* (trial and affliction) of the world and from the punishment in the grave."

٦٣٩٠ - حدَّثنا فَرْوَةُ بْنُ أبي المَغراءِ: حدَّثنا عَبِيدَةُ هو ابنُ حُمَيْدٍ، عَنْ عَبدِ الملكِ بْنِ عُمَيرٍ، عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أبي وَقّاصٍ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يُعَلِّمُنا هٰؤُلاءِ الكَلِماتِ كما تُعَلَّمُ الكِتابَةُ: «اللَّهُمَّ إنّي أعوذُ بكَ مِنَ البُخْلِ، وَأعُوذُ بِكَ مِنَ الجُبْنِ وَأَعُوذُ بِكَ مِنْ أنْ نُرَدَّ إلى أرْذَلِ العُمُرِ، وَأعوذُ بكَ مِنْ فِتْنَةِ الدُّنْيا، وَعَذابِ القَبرِ». [راجع: ٢٨٢٢]

(57) CHAPTER. To repeat the invocation.

(٥٧) بابُ تكريرِ الدُّعاءِ

6391. Narrated 'Āishah رَضِيَ الله عَنْها: Allāh's Messenger ﷺ was affected by magic, so much that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (Allāh) (for a remedy). Then (one day) he said, "O 'Āishah! Do you know that Allāh has advised me as to the problem I consulted Him about?" 'Āishah said, "O Allāh's Messenger! What's that?" He said, "Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, 'What is wrong with this man?' The latter replied, 'He is under the effect of magic.' The former asked, 'Who has worked magic on him?' The latter replied, 'Labīd bin Al-A'ṣam.' The former asked, 'With what did he work the magic?' The latter replied, 'With a comb and the hair, which are stuck to the comb, and the skin of pollen of a date-palm tree.' The

٦٣٩١ - حَدَّثني إبراهيمُ بْنُ المُنذِرِ: حدَّثنا أنَسُ بْنُ عِياضٍ، عنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ طُبَّ حَتَّى إنَّهُ لَيُخَيَّلُ إليهِ أنهُ قَدْ صَنَعَ الشَّيْءَ وَما صَنَعَهُ. وأنَّهُ دَعا رَبَّه، ثُمَّ قالَ: «أشَعَرْتِ أنَّ اللهَ قَدْ أفْتاني فيما استَفْتَيْتُهُ فِيهِ؟» فقالَتْ عائِشَةُ: وَمَا ذاكَ يا رَسُولَ اللهِ؟ قالَ: «جاءَني رَجُلانِ فَجَلَسَ أحَدُهُما عِنْدَ رَأسِي وَالآخَرُ عِنْدَ رِجْلَيَّ، فَقالَ أحَدُهُما لِصَاحِبِهِ: ما وَجَعُ الرَّجُلِ؟ قالَ: مَطبوبٌ. قالَ: مَنْ طَبَّهُ؟ قالَ: لَبيدُ بْنُ الأعصَمِ، قالَ: في ماذا؟ قالَ:

former asked, 'Where is that?' The latter replied, 'It is in Dharwān." Dharwān was a well in the dwelling place of the (tribe of) Banī Zuraiq. Allāh's Messenger ﷺ went to that well and returned to 'Āishah, saying, "By Allāh, the water (of the well) was as red as the infusion of *Hinnā*,(1) and the date-palm trees looked like the heads of devils." 'Āishah added, "Allāh's Messenger ﷺ came to me and informed me about the well. I asked the Prophet ﷺ, 'O Allāh's Messenger, why didn't you take it out?' He said, 'As for me, Allāh has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).' "

Narrated Hishām's father: 'Āishah said, "Allāh's Messenger ﷺ was bewitched, so he invoked Allāh repeatedly requesting Him to cure him (from that magic)." Hishām then narrated the above narration.

[See Vol. 7, *Hadīth* No. 5763, 5765]

فِي مُشْطٍ وَمُشَاطَةٍ وَجُفِّ طَلْعةٍ، قالَ: فَأينَ هُوَ؟ قالَ: في ذرْوانَ. وذَروانُ» بِئْرٌ في بَني زُرَيقٍ. قالَتْ: فَأتاها رَسُولُ اللهِ ﷺ ثُمَّ رَجَعَ إلى عائِشَةَ، فَقالَ: «وَاللهِ لَكأنَّ ماءَها نُقاعَةُ الْحِنَّاءِ، وَلَكأنَّ نَخْلَها رُؤُسُ الشَّياطِينِ»، قالَتْ: فأتَى رَسُولُ اللهِ ﷺ فَأخبرَها عَنِ البِئرِ، فَقُلْتُ: يا رَسُولَ اللهِ، فَهلَّا أخرَجْتَهُ؟ قالَ: «أمَّا أنا فَقَدْ شَفاني اللهُ وَكَرِهتُ أنْ أُثيرَ عَلى النَّاسِ شَرّاً». زادَ عيسَى بْنُ يُونُسَ وَاللَّيْثُ بنُ سَعْيد، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: سُحِرَ رسُولُ الله ﷺ فَدَعا وَدَعا، وَساقَ الحَديثَ. [راجع: ٣١٧٥]

(58) CHAPTER. To invoke Allāh against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)].

(٥٨) بابُ الدُّعاءِ عَلى المُشرِكِينَ،

And Ibn Mas'ūd said, "The Prophet ﷺ said, "O Allāh! Help me against them by sending seven years (of drought) upon them (the infidels), like the seven years (of drought) of the (days of Prophet) Yūsuf (Joseph)." He also said, "O Allāh! Destroy Abū Jahl."

And Ibn 'Umar said, "The Prophet ﷺ invoked Allāh in the *Salāt* (prayer), saying, 'O Allāh! Curse so-and-so and so-and-so, till Allāh revealed: "Not for you (O Muhammad ﷺ but for Allāh) is the decision." (V.3:128)

وقالَ ابْنُ مَسْعودٍ: قالَ النَّبِيُّ ﷺ: «اللَّهُمَّ أعِنِّي عَلَيهم بِسَبعٍ كَسَبعِ يُوسُفَ». وَقالَ: «اللَّهُمَّ عَلَيكَ بأبي جَهْلٍ»، وَقالَ ابْنُ عُمَرَ: دَعا النَّبِيُّ ﷺ في الصَّلاةِ وَقالَ: «اللَّهُمَّ الْعَنْ فُلاناً وَفُلاَنًا» حَتَّى أنزَلَ اللهُ عَزَّ وَجَلَّ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨].

6392. Narrated Ibn Abī Aufā رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ asked for Allāh's

٦٣٩٢ - حدَّثَنا ابْنُ سَلامٍ: أخبرَنا

(1) (H. 6391) *Al-Hinnā*: (Henna) a kind of plant used for dyeing hair.

وَكِيعٌ، عَنِ ابْنِ أَبِي خالِدٍ قالَ: سَمِعتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُما قالَ: دَعا رَسُولُ اللهِ ﷺ عَلى الأَحْزابِ، فقالَ: «اللَّهُمَّ مُنزِلَ الكِتابِ، سَرِيعَ الحِسابِ، اهْزِمِ الأَحْزابَ، اهْزِمْهُمْ وزَلزِلْهُمْ». [راجع: ٢٩٣٣]

Wrath upon the *Ahzāb* (Confederates), saying, "O Allāh, the Revealer of the Holy Book, and the One Swift at reckoning! Defeat the Confederates. Defeat them and shake them."

٦٣٩٣ - حدَّثَنا مُعاذُ بْنُ فَضالَةَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كانَ إذا قالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» في الرَّكعَةِ الآخِرَةِ مِنْ صَلاةِ العِشاءِ قَنتَ: «اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبي رَبِيعَةَ، اللَّهُمَّ أَنْجِ الوَلِيدَ بْنَ الوَلِيدِ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشامٍ، اللَّهُمَّ أَنْجِ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطأَتَكَ عَلى مُضَرَ، اللهُمَّ اجعَلْها عَلَيهِمْ سِنِينَ كَسِني يُوسُفَ». [راجع: ٧٩٧]

6393. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ said, "*Sami'allāhu liman hamidah* (Allāh heard him who sent his praises to Him)" in the last *Rak'a* of the *'Ishā'* prayer, he used to invoke Allāh, saying, "O Allāh! Save 'Aiyyāsh bin Abī Rabī'a. O Allāh! Save Al-Walīd bin Al-Walīd. O Allāh! Save the weak people among the believers. O Allāh! Be hard on the tribe of Mudar. O Allāh! Inflict years of drought upon them like the years (of drought) of (the Prophet) Yūsuf (Joseph)."

٦٣٩٤ - حدَّثَنا الحَسَنُ بْنُ الرَّبِيعِ: حدَّثَنا أبو الأَحْوَصِ، عَنْ عاصِمٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً يُقالُ لهُمُ: القُرَّاءُ، فأُصِيبوا فَما رَأَيتُ النَّبِيَّ ﷺ وَجَدَ عَلى شَيْءٍ ما وَجَدَ عَلَيهِمْ، فَقَنَتَ شَهْراً في صَلاةِ الفَجْرِ، ويَقولُ: «إنَّ عُصَيَّةَ عَصَتِ اللهَ وَرَسُولَهُ». [راجع: ١٠٠١]

6394. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent a *Sarīya*[1] consisting of men called *Al-Qurrā'*, and all of them were martyred. I had never seen the Prophet ﷺ so sad over anything as he was over them. So he said *Qunūt* [invocation in the *Salāt* (prayer)] for one month in the *Fajr* prayer, invoking for Allāh's Wrath upon the tribe of 'Usaiyya and he used to say, "The people of Usaiyya have disobeyed Allāh and His Messenger."

(1) (H. 6394) *Sarīya*: Army unit.

٦٣٩٥ - حدَّثنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثنا هِشامٌ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهريِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كَانَتِ اليَهُودُ يُسَلِّمُونَ عَلى النَّبِيِّ ﷺ تَقُولُ: السَّامُ عَلَيكَ. فَفَطِنَتْ عائِشَةُ رَضِيَ اللهُ عَنْها إلَى قَولِهِمْ، فَقالَتْ: عَلَيكُمُ السَّامُ وَاللَّعْنَةُ، فَقالَ النَّبِيُّ ﷺ: «مَهْلاً يا عائِشَةُ، إنَّ اللهَ تَعالَى يُحِبُّ الرِّفْقَ في الأمْرِ كُلِّهِ»، فَقالَتْ: يا نَبِيَّ اللهِ، أوَ لَمْ تَسْمَعْ ما يَقُولُونَ؟ قالَ: «أوَ لَمْ تَسْمَعي أنِّي أرُدُّ ذٰلكَ عَلَيهِمْ فأقولُ: عَلَيكُمْ». [راجع: ٢٩٣٥]

6395. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Jews used to greet the Prophet ﷺ by saying, "*As-Sāmu 'alaika* (i.e., death be upon you)," so I understood what they said, and I said to them, '*Alaikumus-sāmu wal-la'natu* (i.e., death and Allāh's Curse be upon you)." The Prophet ﷺ said, "Be gentle and calm, O 'Āishah, as Allāh likes gentleness in all affairs."

I said, "O Allāh's Prophet! Didn't you hear what they said?" He said, "Didn't you hear me answering them back by saying, '*Alaikum*, (i.e., the same be upon you)?"

٦٣٩٦ - حدَّثنا مُحَمَّدُ بْنُ المُثَنَّى قالَ: حدَّثَنا الأنصارِيُّ: حدَّثنا هِشامُ بْنُ حَسَّانَ: حدَّثنا مُحَمَّدُ بْنُ سيرينَ: حدَّثَنا عَبيدَةُ: حدَّثنا عَلِيُّ بْنُ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الخَندقِ فَقالَ: «مَلأ اللهُ قُبورَهُمْ وبُيوتَهُمْ ناراً كما شَغَلونا عَنِ الصَّلاةِ الوُسْطَى حَتَّى غابَتِ الشَّمْسُ»، وَهيَ صَلاةُ العَصْرِ. [راجع: ٢٩٣١]

6396. Narrated 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ on the day (of the battle) of Al-Khandaq (the Trench). The Prophet ﷺ said, "May Allāh fill their (the infidels') graves and houses with fire, as they have kept us so busy that we could not offer the middle *Ṣalāt* (prayer) till the sun had set; and that *Ṣalāt* was the '*Aṣr* prayer".

(٥٩) بابُ الدُّعاءِ للمُشْرِكينَ

(59) CHAPTER. Invocation in favour of *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)].

٦٣٩٧ - حدَّثَنا عَلِيٌّ: حدَّثنا سُفْيانُ: حدَّثنا أبو الزِّنادِ، عَنِ

6397. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Aṭ-Ṭufail bin 'Amr came to Allāh's Messenger ﷺ and said, "O Allāh's

Messenger! The tribe of Daus has disobeyed (Allāh and His Messenger) and refused (to embrace Islām), therefore, invoke Allāh's Wrath upon them." The people thought that the Prophet ﷺ would invoke Allāh's Wrath for them, but he said, "O Allāh! Guide the tribe of Daus and let them come to us."

الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَدِمَ الطُّفَيْلُ بْنُ عَمْرٍو عَلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّ دَوْساً قَدْ عَصَتْ وَأَبَتْ فادْعُ اللهَ عَلَيها، فَظَنَّ النَّاسُ أَنَّهُ يَدْعُو عَلَيهِمْ، فَقالَ: «اللَّهُمَّ اهْدِ دَوْساً وَائْتِ بِهِمْ».

[راجع: ٢٩٣٧]

(60) CHAPTER. The statement of the Prophet ﷺ: "O Allāh! Forgive my past and future sins."

(٦٠) بابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ اغْفِرْ لي ما قَدَّمتُ وَما أَخَّرْتُ»

6398. Narrated Abū Mūsa: The Prophet ﷺ used to invoke Allāh with the following invocation: *"Rabbighfirlī khaṭī'atī wa jahlī wa isrāfī fī amrī kullihī, wa mā Anta a'lamu bihī minnī. Allāhummaghfirlī khaṭāyāya wa 'amdī, wa jahlī wa jiddī, wa kullu dhalika 'indī. Allāhummaghrifīī mā qaddamtu wa mā akh-khartu, wa mā asrartu wa mā a'lantu. Antal-muqaddimu wa Antal-mu'akh-khiru, wa Anta 'alā kulli shai'in Qadīr."*[1]

٦٣٩٨ - حَدَّثَني مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا عَبدُ المَلِكِ بْنُ الصَّبَّاحِ: حدَّثَنا شُعْبَةُ، عَنْ أَبي إسحاقَ، عَنِ ابْنِ أَبي مُوسَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كانَ يَدْعو بِهذا الدُّعاءِ: «رَبِّ اغْفِرْ لي خَطِيئَتِي وَجَهْلي وَإِسْرَافي في أَمْرِي كُلِّهِ، وَما أَنْتَ أَعلمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لي خَطايايَ وعَمْدِي وجَهْلي وَجِدِّي، وكُلُّ ذلكَ عِندي. اللهُمَّ اغْفِرْ لي ما قَدَّمْتُ وَما أَخَّرْتُ، وَما أَسْرَرْتُ وَما أَعْلَنتُ، أَنْتَ المُقَدِّمُ وَأَنْتَ المؤخِّرُ، وَأَنْتَ عَلى كُلِّ شَيْءٍ قَديرٌ». وَقالَ عُبَيْدُ اللهِ بْنُ مُعاذٍ: حدَّثَنا أَبي: حدَّثَنا شُعْبَةُ، عَنْ أَبي إسحاقَ، عَنْ أَبي

(1) (H. 6398) 'O my Lord! Forgive my sins and my ignorance and my exceeding the limits (i.e., all my great sins), and what You know better than I. O Allāh! Forgive my mistakes, those done intentionally or out of my ignorance or (without) or with seriousness, and I confess that all such mistakes are done by me. O Allāh! Forgive my sins of the past which I did openly or secretly, and also of the future. You are the One Who makes the things go ahead and You are the One Who delays them, and You are the Omnipotent.'

بُرْدَةَ بْنِ أبي مُوسَى، عَنْ أبيهِ عَنِ النَّبِيِّ ﷺ... بنحوه [انظر: ٦٣٩٩]

٦٣٩٩ - حدَّثَنا مُحَمَّدُ بْنُ المُثَنَّى: حدَّثَنا عُبَيْدُ اللهِ بْنُ عَبْدِ المجيدِ: حدَّثَنا إسرَائِيلُ: حدَّثَنا أبو إسحاقَ، عَنْ أبي بَكْرِ بْنِ أبي مُوسَى وأبي بُرْدَةَ، أحْسِبُه عَنْ أبي مُوسَى الأشْعَرِيِّ عَنِ النَّبِيِّ ﷺ أنَّهُ كانَ يَدْعو: «اللَّهُمَّ اغْفِرْ لي خَطيئَتي وَجَهْلي، وإسْرَافي في أمْري، وَما أنْتَ أعْلَمُ بِهِ مِنّي، اللَّهُمَّ اغْفِرْ لي هَزْلي وَجِدِّي، وَخطَئي وَعَمْدِي، وكُلُّ ذلكَ عِنْدِي». [راجع: ٦٣٩٨]

6399. Narrated Abū Mūsa Al-Ash'arī: The Prophet ﷺ used to invoke Allāh, saying, *"Allāhummaghfirlī khatī'atī wa jahlī, wa isrāfī fī amrī, wa mā Anta a'lamu bihī minnī. Allāhummaghfirlī hazlī wa jiddī, wa khata'ī wa 'amdī, wa kullu-dhālika 'indī."*(1)

(٦١) بابُ الدُّعاءِ في السّاعَةِ الّتي في يَوْمِ الجُمُعَةِ

(61) CHAPTER. To invoke Allāh during a particular time on Friday (when the invocation is accepted).

٦٤٠٠ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا إسْماعيلُ بْنُ إبراهيمَ: أخبرَنا أيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ أبو القاسِمِ ﷺ: «في يَوْمِ الجُمُعَةِ ساعَةٌ لا يُوافِقُها مُسْلِمٌ وَهُوَ قائِمٌ يُصَلّي يَسألُ اللهَ خَيراً إلّا أعْطاهُ»، وَقالَ بيَدِهِ. قُلْنا: يُقَلِّلُها يُزَهِّدُها. [راجع: ٩٣٥]

6400. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Abūl-Qāsim (the Prophet ﷺ) said, "On Friday there is an hour (opportune — lucky time) and if a Muslim happens to be offering *Salāt* (prayer) and invoking Allāh for something good during that time, Allāh will surely fulfil his request." The Prophet ﷺ pointed out with his hand. We thought that he wanted to illustrate the shortness of that time.

(٦٢) بابُ قَوْلِ النَّبِيِّ ﷺ: «يُسْتَجابُ لنا في اليَهودِ، وَلا

(62) CHAPTER. The statement of the Prophet ﷺ: "Our invocation against the Jews will be accepted (by Allāh), but their

(1) (H. 6399) 'O Allāh! Forgive my mistakes and my ignorance and my exceeding the limits (i.e., my great sins) and forgive whatever You know better than I. O Allāh! Forgive the wrong I have done jokingly or seriously, and forgive my accidental and intentional errors, all that is present in me.'

invocations against us will not be accepted."

يُسْتَجابُ لَهُمْ فينا»

6401. Narrated Ibn Abī Mulaika: 'Āishah رَضِيَ اللهُ عَنْها said, "The Jews came to the Prophet ﷺ and said to him, "*As-Sāmu 'alaika* (i.e., death be upon you)." He replied, 'The same on you.'" 'Āishah said to them, "Death be upon you, and may Allāh curse you and shower His Wrath upon you!" Allāh's Messenger ﷺ said, "Be gentle and calm, O 'Āishah! Be gentle and beware of being harsh and of saying evil things." She said, "Didn't you hear what they said?" He said, "Didn't you hear what I replied (to them)? I have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted."

٦٤٠١ - حدَّثنا قُتَيْبَةُ: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثنا أيُّوبُ عَنِ ابْنِ أبي مُلَيْكَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ اليَهودَ أتَوُا النَّبيَّ ﷺ فَقالوا: السَّامُ عَلَيكَ، قالَ: «وَعَلَيكُمْ»، فَقالَتْ عائِشَةُ: السَّامُ عَلَيكُمْ، وَلَعَنَكُمُ اللهُ وغَضِبَ عَلَيكُمْ. فَقالَ رَسُولُ اللهِ ﷺ: «مَهْلاً يا عائِشَةُ عَلَيْكِ بالرِّفْقِ، وَإيَّاكِ والعُنْفَ وَالفُحْشَ». قالَتْ: أوَلَمْ تَسْمَعْ ما قالوا؟ قالَ: «أوَلَمْ تَسْمَعِي ما قُلْتُ؟ رَدَدْتُ عَلَيهِمْ فَيُستَجابُ لي فيهِمْ وَلا يُستَجابُ لَهُمْ فِيَّ». [راجع: ٢٩٣٥]

(63) CHAPTER. The saying of '*Āmīn*'.

(٦٣) بابُ التَّأمينِ

6402. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When the *Imām* says '*Āmīn*', then you should all say '*Āmīn*', for the angels say '*Āmīn*' at that time, and he whose '*Āmīn*' coincides with the '*Āmīn*' of the angels, all his past sins will be forgiven."

٦٤٠٢ - حدَّثنا عَليُّ بنُ عَبدِ اللهِ: حدَّثنا سُفيانُ قالَ: الزُّهْرِيُّ حدَّثَناهُ، عَنْ سَعيدِ ابْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إذا أمَّنَ القارِئُ فأمِّنوا فإنَّ المَلائِكَةَ تُؤَمِّنُ، فمَنْ وَافَقَ تأمينُهُ تأمينَ المَلائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٧٨٠]

(64) CHAPTER. The superiority of saying, "*Lāilāha illallāh*."(1)

(٦٤) بابُ فَضْلِ التَّهْليلِ

6403. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever says: *Lā ilāha illallāhu Wahdahū lā sharīka lahu,*

٦٤٠٣ - حدَّثَنا عَبدُ اللهِ بْنُ مَسلَمَةَ، عَنْ مالِكٍ، عَنْ سُمَيٍّ، عَنْ

(1) (Ch. 64) None has the right to be worshipped but Allāh.

lahul-mulku wa lahul-hamdu wa Huwa 'alā kulli shai'in Qadīr,(1) one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he."

أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قالَ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ ولهُ الحَمْدُ وهُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ، مائَةَ مَرَّةٍ كانَتْ لَهُ عَدْلَ عَشْرِ رِقابٍ، وكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، ومُحِيَتْ عَنْهُ مائَةُ سَيِّئَةٍ، وَكانَتْ لهُ حِرْزاً مِنَ الشَّيطانِ يَوْمَهُ ذلكَ حَتَّى يُمْسِيَ، ولمْ يأتِ أحَدٌ بأفْضَلَ ممَّا جاءَ إلَّا رَجُلٌ عَمِلَ أكثرَ مِنْهُ».

6404. Narrated 'Amr bin Maimūn: Whoever recites it (i.e., the invocation in the above *Hadīth* No. 6403) ten times will be as if he manumitted one of Ismāel's descendants.

Narrated Abū Ayyūb Al-Ansārī the same *Hadīth* from the Prophet ﷺ, saying, "(Whosoever recites it ten times) will be as if he had manumitted one of Ismāel's (Prophet Ishmael's) descendants."

٦٤٠٤ - حدَّثَنا عَبدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثنا عَبدُ الملكِ بْنُ عَمْرٍو: حدَّثَنا عُمَرُ بْنُ أبي زَائِدَةَ، عَنْ أبي إسحاقَ عَنْ عَمْرِو بْن مَيْمونٍ قالَ: «مَنْ قالَ عَشْراً كانَ كمَنْ أعْتَقَ رَقَبَةً مِنْ ولَدِ إسْماعيلَ». قالَ عَمْرٌو: حدَّثَنا عَبْدُ اللهِ بْنُ أبي السَّفَرِ، عَنِ الشَّعبيِّ، عَنِ الرَّبيعِ ابْن خُثَيْمٍ مِثلهُ. فَقُلْتُ للرَّبيع: مِمَّنْ سَمِعتَهُ؟ فَقالَ: مِنْ عَمْرِو بْنِ مَيْمونٍ فأتَيتُ عَمْرَو بْنَ مَيْمونٍ فَقُلْتُ: ممَّن سَمِعتَهُ؟ فقالَ: من ابْنِ أبي لَيْلَى، فأتَيْتُ ابْنَ أبي لَيْلَى فَقُلْتُ: مِمَّنْ سَمِعتَهُ؟ فَقالَ: مِنْ أبي أيُّوبَ الأنْصاريِّ يُحَدِّثُهُ عَنِ النَّبيِّ ﷺ.

(1) (H. 6403) None has the right to be worshipped but Allāh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the Power to do everything.

وَقالَ إبراهيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أبي إسحَاقَ: حدَّثِني عَمْرُو بْنُ مَيْمونٍ، عَنْ عَبدِ الرَّحْمٰنِ بْنِ أبي لَيْلَى، عَنْ أبي أيُوبَ قَوْلَهُ عَنِ النَّبيِّ ﷺ.

وَقالَ مُوسَى: حدَّثَنا وُهَيْبٌ، عَنْ داوُدَ، عَنْ عامِرٍ، عَنْ عَبدِ الرَّحْمٰن بْنِ أبي لَيْلَى، عَنْ أبي أيُّوبَ عَنِ النَّبيِّ ﷺ.

وَقالَ إسْماعِيلُ، عَنِ الشَّعبيِّ، عَنِ الرَّبيع بنِ خُثَيمٍ قَوْلَهُ.

وَقالَ آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَبدُ الملكِ بْنُ مَيسَرَةَ: سَمِعتُ هلالَ بنَ يَسافٍ عَنِ الرَّبيع بْنِ خُثَيْمٍ وعَمْرِو بْن مَيْمونٍ، عَن ابْن مَسْعودٍ قَوْلَهُ.

وَقالَ الأعْمَشُ وحُصَينٌ، عَنْ هِلالٍ، عَنِ الرَّبيع، عَنْ عَبدِ اللهِ قَوْلَهُ، ورَواهُ أبو مُحَمَّدٍ الحَضرَميُّ، عَنْ أبي أيُّوبَ عَنِ النَّبيِّ ﷺ: «كانَ كمَنْ أعْتَقَ رَقَبَةً مِنْ وَلِدِ إسْماعِيلَ». قالَ أبو عَبدِ اللهِ: والصَّحيحُ قَوْلُ عَمْرٍو. قالَ الحافِظُ أبو ذرٍّ الهَرَويُّ: صَوابُهُ عُمَرُ، وَهُوَ ابْنُ أبي زَائِدَةَ. قُلتُ: وَعَلى الصَّواب ذَكَرَهُ أبو عَبدِ اللهِ البُخاريُّ في الأصْل كما تَراهُ، لا عَمْرٌو.

(٦٥) بابُ فَضْلِ التَّسْبِيحِ

(65) CHAPTER. The superiority of *Tasbīḥ* [i.e., saying *'Subḥān Allāh'* (Glorified be Allāh)].(1)

٦٤٠٥ - حدَّثَنَا عَبدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ سُمَيٍّ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قالَ: سُبحانَ اللهِ وَبِحَمدِهِ في يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ عَنْهُ خَطاياهُ وَإنْ كانَتْ مِثْلَ زَبدِ البَحْرِ».

6405. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever says, *'Subḥān Allāhi wa biḥamdihī,'*(2) one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

٦٤٠٦ - حدَّثَنَا زُهَيرُ بْنُ حَرْبٍ: حدَّثَنا ابْنُ فُضَيْلٍ، عَنْ عُمارَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «كَلِمَتانِ خَفيفَتانِ عَلى اللِّسانِ ثَقيلَتانِ في الميزانِ، حَبيبَتانِ إلى الرَّحْمٰنِ: سُبْحانَ اللهِ العَظيمِ، سُبْحانَ اللهِ وَبِحَمْدِهِ». [انظر: ٦٦٨٢، ٧٥٦٣]

6406. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance, and are very dear to the Most Gracious (Allāh), and they are: *'Subḥān Allāhil-'Aẓīm'* and *'Subḥān Allāhi wa biḥamdihi.'* "

(٦٦) بابُ فَضْلِ ذِكْرِ اللهِ عَزَّ وجَلَّ

(66) CHAPTER. The superiority of *Dhikr* of Allāh عَزَّ وَجَلَّ (remembering Allāh i.e., glorifying and praising Him, etc.).

٦٤٠٧ - حدَّثَنَا مُحَمَّدُ بْنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ، عَنْ بُرَيْدِ بْنِ عَبدِ اللهِ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «مَثَلُ الذي يَذْكُرُ رَبَّهُ وَالذي لا يَذْكُرُ رَبَّهُ مَثَلُ الحَيِّ وَالمَيِّتِ».

6407. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of the one who remembers (glorify the Praises of) his Lord (Allāh) in comparison to the one who does not remembers (glorify the Praises of) his Lord, is that of a living creature compared to a dead one."

٦٤٠٨ - حدَّثَنَا قُتَيْبَةُ: حدَّثَنا

6408. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

(1) (Ch. 65) I deem Allāh above all those unsuitable things ascribed to Him and free Him resembling anything whatsoever in any respect, and I glorify His Praises. (Also see glossary for *Subḥān Allāh*.)

(2) (H. 6405) Glorified be Allāh, the Most Great! Glorified be Allāh and Praised be He.

Allāh's Messenger ﷺ said, "Allāh has some angels who look for those who remember (glorify the Praises of) Allāh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allāh, they call each other, saying, 'Come to the object of your pursuit.'" He added, "Then the angels encircle them with their wings up to the nearest heaven to us." He added, "[After those people remembered (glorified the Praises of) Allāh, and the angels go back to Allāh], their Lord عَزَّ وَجَلَّ asks them (those angels) — though He knows better than them — 'What do My slaves say?' The angels reply, 'They say: *Subḥān Allāh, Allāhu-Akbar*, and *Al-Ḥamdu-lillāh*'. Allāh then says, 'Did they see Me?' The angels reply, 'No! By Allāh, they didn't see You.' Allāh says, 'How it would have been if they saw me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to anything more often.' Allāh says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allāh says (to the angels), 'Did they see it?' The angels say, 'No! By Allāh, O Lord! They did not see it.' Allāh says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.' Allāh says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allāh says, 'Did they see it?' The angels say, 'No! By Allāh, O Lord! They did not see it.' Allāh says, 'How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allāh says, 'I make you

جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ للهِ مَلائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْماً يَذْكُرُونَ اللهَ تَنَادَوْا: هَلُمُّوا إِلَى حَاجَتِكُمْ، قَالَ: فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ مِنْهُمْ: مَا يَقُولُ عِبَادِي؟ قَالَ: تَقُولُ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ. قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لا، وَاللهِ مَا رَأَوْكَ، قَالَ: فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيداً، وَأَكْثَرَ لَكَ تَسْبِيحاً. قَالَ: يَقُولُ: فَمَا يَسْأَلُونِي؟ قَالَ: يَسْأَلُونَكَ الجَنَّةَ، قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لا، وَاللهِ يَا رَبِّ مَا رَأَوْهَا، قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصاً وَأَشَدَّ لَهَا طَلَباً وَأَعْظَمَ فِيهَا رَغْبَةً، قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ، قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لا، وَاللهِ يَا رَبِّ مَا رَأَوْهَا، قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا

witnesses that I have forgiven them.'" (Allāh's Messenger ﷺ added:) "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allāh would say, 'These are those people whose companions will not be reduced to misery.'"

فِرَاراً وأشَدَّ لَهَا مَخافَةً، قالَ: فَيَقُولُ: فأُشْهِدُكُمْ أنّي قَدْ غفَرْتُ لَهُمْ. قالَ: يَقُولُ مَلَكٌ مِنَ المَلائكَةِ: فِيهِمْ فُلانٌ لَيْسَ مِنْهُمْ إنَّمَا جاءَ لحاجَةٍ، قالَ: هُمُ الجُلَساءُ لا يَشْقَى جَلِيسُهُمْ».

رَوَاهُ شُعْبَةُ عَنِ الأعمَشِ ولَمْ يَرْفَعْهُ، ورواهُ سُهَيْلٌ عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ.

(67) CHAPTER. What is said regarding the statement: *'Lā ḥaula wa lā quwwata illā billāh'* (i.e., There is neither might nor power except with Allāh).

(٦٧) بابُ قَوْلِ: لا حَوْلَ وَلَا قُوَّةَ إلَّا باللهِ،

6409. Narrated Abū Mūsa Al-Ash'arī: The Prophet ﷺ started ascending a high place or hill. A man (amongst his companions) ascended it and shouted in a loud voice, "*Lā ilāha illallāhu wa-Allāhu Akbar* (none has the right to be washipped but Allāh; and Allāh is the Most Great)." (At that time) Allāh's Messenger ﷺ was riding his mule. Allāh's Messenger ﷺ said, "You are not calling upon a deaf or an absent one." And added, "O Abū Mūsa (or, O 'Abdullāh)! Shall I tell you a sentence from the treasures of Paradise?" I said, "Yes." He said, "*Lā ḥaula wa lā quwwata illā billāh*."

٦٤٠٩ - **حدَّثنا** مُحَمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ، أخْبرَنا عَبدُ اللهِ، أخْبرَنا سُلَيْمانُ التَّيْمِيُّ، عَنْ أبي عُثْمانَ، عَنْ أبي مُوسَى الأشْعَرِيِّ قالَ: أخَذَ النَّبِيُّ ﷺ في عَقَبَةٍ، أوْ قالَ: ثَنِيَّةٍ، قالَ: فَلَمَّا عَلا عَلَيْهَا رَجُلٌ نادَى فَرَفَعَ صَوْتَهُ: لَا إلٰهَ إلَّا اللهُ وَاللهُ أكْبَرُ، قالَ: ورَسُولُ اللهِ ﷺ عَلى بَغْلَتِهِ، قالَ: «فإنَّكُمْ لا تَدْعُونَ أصَمَّ وَلا غائِباً»، ثُمَّ قالَ: «يا أبا مُوسَى، أوْ يا عَبْدَ اللهِ، ألا أدُلُّكَ عَلى كَلِمَةٍ مِنْ كَنْزِ الجَنَّةِ؟» قُلْتُ: بَلى، قالَ: «لا حَوْلَ وَلا قُوَّةَ إلَّا باللهِ».

[راجع: ٢٩٩٢]

(68) CHAPTER. Allāh has one hundred Names less one (i.e., 99).

(٦٨) بابٌ: للهِ مائَةُ اسْمٍ غَيرَ وَاحِدَةٍ

6410. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh has ninety-nine Names, i.e., one hundred less one, and whoever complies with (believes in) their meanings and acts accordingly, will enter Paradise; and Allāh is *Witr* (one) and loves *Al-Witr*.

٦٤١٠ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: حَفِظْنَاهُ مِنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ، رِوَايَةً قَالَ: «للهِ تِسْعَةٌ وَتِسْعُونَ اسْماً مائَةٌ إلَّا وَاحِداً مَنْ حَفِظَهَا دَخَلَ الجَنَّةَ وَهُوَ وِتْرٌ يُحِبُّ الوِتْرَ». [راجع: ٢٧٣٦]

(69) CHAPTER. Preaching at intervals.

(٦٩) بابُ المَوْعِظَةِ ساعَةً بَعْدَ ساعَةٍ

6411. Narrated Shaqīq: While we were waiting for 'Abdullāh (bin Mas'ūd), Yazīd bin Mu'āwiya came. I said (to him), "Will you sit down?" He said, "No, but I will go into the house (of Ibn Mas'ūd) and let your companion (Ibn Mas'ūd) come out to you; and if he should not (come out), I will come out and sit (with you)." Then 'Abdullāh came out, holding the hand of Yazīd, addressed us saying, "I know that you are assembled here, but the reason that prevents me from coming out to you is that Allāh's Messenger ﷺ used to preach us at intervals during the days, lest we should become bored."

٦٤١١ - حَدَّثَنَا عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعمَشُ: حدَّثني شَقِيقٌ قالَ: كُنَّا نَنْتَظِرُ عَبْدَ اللهِ إذْ جاءَ يَزِيدُ بنُ مُعاوِيَةَ، قُلْتُ: ألا تَجْلِسُ؟ قالَ: لا، وَلٰكِنْ أدْخُلُ فأُخرِجُ إلَيْكُمْ صَاحِبَكُمْ، وَإلَّا جِئْتُ أنا فجَلَسْتُ. فخَرَجَ عَبْدُ اللهِ وَهُوَ آخِذٌ بِيَدِهِ، فَقامَ عَلَيْنا فَقالَ: أما إنِّي أُخْبَرُ بمَكانِكُمْ، وَلٰكِنَّهُ يَمْنَعُنِي مِنَ الخُرُوجِ إلَيْكُمْ أنَّ رَسُولَ اللهِ ﷺ كانَ يَتَخَوَّلُنا بالمَوْعِظَةِ في الأيَّامِ كَرَاهِيَةَ السَّآمَةِ عَلَيْنا. [راجع: ٦٨]

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٨١ - كتاب الرّقاق

(i.e., the *Ḥadīth* that makes the heart soft and tender by affecting the emotions and feelings of the one who hears it.)

(1) CHAPTER. Health and leisure (free time for doing good deeds). There is no life worth living except the life in the Hereafter.

(١) بابُ الصِّحةِ والفراغِ، ولَا عَيْشَ إلَّا عَيْشُ الآخِرَةِ

6412. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "There are two blessings which many people lose: (They are) Health and free time for doing good."[1]

٦٤١٢ - أَخْبَرَنا المَكِّيُّ بنُ إبْراهيمَ: أخبرَنا عَبْدُ اللهِ بنُ سَعيد هُوَ ابنُ أبي هِنْدٍ، عَنْ أبيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبيُّ ﷺ: «نِعْمَتانِ مَغبونٌ فِيهِما كَثيرٌ مِنَ النَّاسِ: الصِّحَّةُ والفَراغُ». وَقالَ عَبَّاسٌ العَنْبرِيُّ: حدَّثَنا صَفْوانُ بْنُ عيسَى، عَنْ عَبْدِ اللهِ بنِ سَعيدِ بنِ أبي هِنْدٍ، عَنْ أبيهِ: سَمِعْتُ ابنَ عَبَّاسٍ عَنِ النَّبيِّ ﷺ مِثْلَهُ.

6413. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "O Allāh! There is no life worth living except the life of the Hereafter, so (please) make righteous the *Anṣār* and the emigrants."

٦٤١٣ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مُعاوِيَةَ بنِ قُرَّةَ، عَنْ أنَسٍ عَنِ النَّبيِّ ﷺ قالَ: «اللَّهُمَّ لا عَيْشَ إلَّا عَيْشُ الآخِرَةِ فأَصْلِحِ الأنْصارَ والمُهاجِرَةَ» [راجع: ٢٨٣٤].

6414. Narrated Sahl bin Sa'd As-Sā'idī: We were in the company of Allāh's Messenger ﷺ in (the battle of) Al-Khandaq, and he was digging the trench while we were carrying the earth away. He

٦٤١٤ - حدَّثَني أحْمَدُ بنُ المِقدامِ: حدَّثَنا الفُضَيْلُ بْنُ سُلَيمانَ: حدَّثَنا أبو حازِمٍ: حدَّثَنا سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ قالَ: كُنَّا مَعَ رَسولِ

(1) (H. 6412) This means that many people do not use their health and free time, in gaining more and more of good deeds.

اللهِ ﷺ بالخَنْدَقِ وَهُوَ يَحْفِرُ وَنَحْنُ نَنْقُلُ التُّرابَ، وَبَصُرَ بِنا فَقالَ: «اللَّهُمَّ لا عَيْشَ إلَّا عَيْشُ الآخِرَة فاغْفِرْ للأنْصارِ وَالمُهاجِرَةِ».

تابَعَهُ سَهْلُ بنُ سَعْدٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

looked at us and said, "O Allāh! There is no life worth living except the life of the Hereafter, so (please) forgive the *Anṣār* and the emigrants."

(٢) بابُ مَثَلُ الدُّنْيا في الآخِرَةِ،

وقَوْلِهِ تَعالى: ﴿أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ﴾ إلى قَوْلِهِ ﴿مَتَٰعُ ٱلْغُرُورِ﴾ [الحديد: ٢٠].

(2) CHAPTER. The example of this world in contrast with the Hereafter.

And the Statement of Allāh تَعالى:

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evil-doers), and (there is) Forgiveness from Allāh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment." (V.57:20)

٦٤١٥ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أبي حازِمٍ، عَنْ أبِيهِ، عَنْ سَهْلٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَوضِعُ سَوْطٍ في الجَنَّةِ خَيرٌ مِنَ الدُّنْيا وَما فيها، ولَغَدْوَةٌ في سَبيلِ اللهِ أوْ رَوْحَةٌ خَيرٌ مِنَ الدُّنْيا وَما فيها». [راجع: ٢٧٩٤]

6415. Narrated Sahl: I heard the Prophet ﷺ saying, "A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the forenoon or in the afternoon for Allāh's Cause, is better than the (whole) world and whatever is in it."

(٣) بابُ قَوْلِ النَّبِيِّ ﷺ: «كُنْ في الدُّنْيا كَأنَّكَ غَريبٌ أو عابرُ سبيلٍ»

(3) CHAPTER. The statement of the Prophet ﷺ: "Be in this world as if you were a stranger."

٦٤١٦ - حدَّثَنا عَليُّ بْنُ عَبْدِ

6416. Narrated Mujāhid: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger

ﷺ took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveller.'"

The subnarrator added: Ibn 'Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."(1)

اللهِ: حدَّثَنا مُحمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ أبو المُنْذِرِ الطُّفاوِيُّ، عَنِ الأعْمَشِ: حدَّثَني مُجاهِدٌ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أخَذَ رَسُولُ اللهِ ﷺ بِمَنْكِبي فَقالَ: «كُنْ في الدُّنْيا كَأنكَ غَريبٌ أوْ عابِرُ سَبيلٍ».

وَكانَ ابنُ عُمَرَ يَقولُ: إذَا أمْسَيتَ فَلا تَنْتَظِرِ الصَّباحَ، وَإذا أصْبَحتَ فَلا تَنتَظِرِ المَساءَ. وخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَياتِكَ لِمَوْتِكَ.

(4) CHAPTER. About hope and hoping too much (for long life and worldly pleasures). And the Statement of Allāh تَعالى:

"...And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful..." (V.3:185)

And also the Statement of Allāh تَعالى: "(O Muḥammad!) Leave them to eat and enjoy and let them be preoccupied with (false) hope. They will come to know!" (V.15:3)

And 'Alī bin Abī Ṭālib said, "The world is going backward and the Hereafter is coming forwards, and each of the two has its own children; so you should be the children of the Hereafter, and do not be the children of this world, for today there is action (good or bad deeds) but no accounts, and tomorrow there will be accounts, but (there will be) no deeds to be done."

(٤) بابٌ: في الأمَلِ وطولِهِ،

وقَوْلِهِ تَعالى: ﴿فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ﴾ الآيَة [آل عمران: ١٨٥]. [البقرة: ٩٦] ﴿بِمُزَحْزِحِهِۦ﴾ بِمُباعِدِهِ وقَوْلِهِ: ﴿ذَرْهُمْ يَأْكُلُوا۟ وَيَتَمَتَّعُوا۟﴾ الآيَةَ [الحجر: ٣].

وقالَ عَلِيُّ بْنُ أبي طالِبٍ: ارْتَحَلَتِ الدُّنْيا مُدْبِرَةً، وارْتَحَلَتِ الآخِرَةُ مُقْبِلَةً، ولِكُلٍّ واحِدَةٍ مِنهُما بَنون فَكونوا مِنْ أبْناءِ الآخِرَةِ وَلا تَكونوا مِنْ أبْناءِ الدُّنْيا، فإنَّ اليَوْمَ عَمَلٌ وَلا حِسابَ، وغَداً حِسابٌ وَلا عَمَلَ.

6417. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ drew a square and then drew a line in the middle of it and extended it outside the square and then drew several

٦٤١٧ - حدَّثَنا صَدَقَةُ بْنُ الفَضْلِ: أخْبَرَنا يَحْيَى بْنُ سَعيدٍ، عَنْ سُفْيانَ قالَ: حدَّثَني أبي، عَنْ مُنْذِرٍ،

(1) (H. 6416) This means, 'Do good deeds when you are healthy and alive before you become sick and die.'

عَنْ رَبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: خَطَّ النَّبِيُّ ﷺ خَطّاً مُرَبَّعاً، وخَطَّ خَطّاً في الوَسَطِ خارِجاً مِنْهُ، وخَطَّ خُطُطاً صِغاراً إلى هٰذَا الذي في الوَسَطِ مِنْ جانِبِهِ الذي في الوَسَطِ، فَقالَ: «هٰذا الإنْسانُ، وهٰذا أجَلُهُ مُحِيطٌ بِهِ أوْ قَدْ أحاطَ بِهِ، وهٰذا الذي هُوَ خارِجٌ أمَلُهُ، وهٰذِهِ الخُطَطُ الصِّغارُ الأعْراضُ، فإنْ أخْطَأهُ هٰذا نَهَشَهُ هٰذا، وإنْ أخْطَأهُ هٰذا نَهَشَهُ هٰذا».

small lines attached to that central line, and said, "This is the human being, and this (the square) is his lease of life (his or her day of death) encircles him from all sides (or has encircled him), and this (line) which is outside (the square) is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (i.e., overtake) him, and if the other misses him, a third will snap him."

٦٤١٨ - حدَّثَنا مُسْلِمٌ: حدَّثَنا هَمَّامٌ، عَنْ إسحاقَ بْنِ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مَالِكٍ قالَ: خَطَّ النَّبِيُّ ﷺ خُطوطاً، فَقالَ: «هٰذا الأمَلُ وهٰذا أجَلُهُ، فَبَيْنَما هُوَ كذلكَ إذْ جاءَهُ الخطُّ الأقْرَبُ».

6418. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ drew a few lines and said, "This is (man's) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to him."

(٥) بابٌ مَنْ بَلَغَ سِتِّينَ سَنَةً فَقَدْ أعْذَرَ اللهُ إلَيْهِ في العُمُرِ لِقَوْلِهِ تعالى: ﴿أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ﴾ [فاطر: ٣٧]

(5) CHAPTER. If somebody reaches sixty years of age, he has no right to ask Allāh for a new lease of life (to make up for his past shortcomings), for Allāh تعالى says:
"...Did We not give you lives long enough, so that whoever would receive admonition — could receive it? And the warner (of Allāh) came to you..." (V.35:37)

٦٤١٩ - حَدَّثَنا عَبْدُ السَّلامِ بْنُ مُطَهَّرٍ: حدَّثَنا عُمَرُ بْنُ عَلِيٍّ، عَنْ مَعْنِ بْنِ مُحَمَّدٍ الغِفارِيِّ، عَنْ سَعيدِ

6419. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age."[1]

(1) (H. 6419) Such a person will not have the right to say, "If Allāh had given me another lease of life, I would have done good deeds," for he has been given a life long enough for him to do good deeds.

بْنِ أبي سَعيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «أعْذَرَ اللهُ إلَى امْرِئٍ أخَّرَ أجَلَهُ حتَّى بَلَّغَهُ سِتِّينَ سَنَةً». تابَعَهُ أبو حازِمٍ وابْنُ عَجْلانَ عن المَقْبُرِيِّ.

6420. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope."

٦٤٢٠ - **حدَّثَنا** عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا أبو صَفْوانَ عَبْدُ اللهِ بْنُ سَعيدٍ: أخْبَرَنا يُونُسُ، عَنِ ابْنِ شِهابٍ قالَ: أخْبرَني سَعيدُ بْنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «لا يَزالُ قَلْبُ الكَبيرِ شابّاً في اثْنَتَيْنِ: في حُبِّ الدُّنْيا، وطولِ الأمَلِ». قالَ لَيْثٌ: عَنْ يونُسَ. وابْنُ وَهْبٍ، عَنْ يونُسَ، عَنِ ابْنِ شِهابٍ قالَ: أخْبرَني سَعيدٌ وأبو سَلَمَةَ.

6421. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The son of Ādam (i.e., man) grows old and so also two (desires) grow with him, i.e., his love for wealth and (a wish for) a long life."

٦٤٢١ - **حدَّثَنا** مُسْلِمٌ: حدَّثَنا هِشامٌ: حدَّثَنا قَتادَةُ، عَنْ أنَسِ بنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَكْبَرُ ابْنُ آدَمَ، ويَكْبَرُ مَعَهُ اثْنَتانِ: حُبُّ المالِ، وَطُولُ العُمُرِ». رَواهُ شُعْبَةُ عَنْ قَتادَةَ.

(6) CHAPTER. The deed which is done seeking Allāh's Countenance (i.e., for the sake of Allāh تعالى).

A narration related by Sa'd deals with this topic.

(٦) بابُ العَمَلِ الذي يُبْتَغَى بهِ وَجْهُ اللهِ تَعالى، فيهِ سَعْدٌ

6422. Narrated Mahmūd bin Ar-Rabī'a: I remember that Allah's Messenger ﷺ took water from a bucket (which was in our home

٦٤٢٢ - **حدَّثَنا** مُعاذُ بْنُ أسَدٍ: أخْبَرَنا عبدُ اللهِ: أخبرَنا مَعْمَرٌ، عَنِ

الزُّهْرِيِّ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، وزَعَمَ مَحْمُودٌ أَنَّهُ عَقَلَ رَسُولَ اللهِ ﷺ وقالَ: وعَقَلَ مَجَّةً مَجَّها مِنْ دَلْوٍ كانَتْ في دَارِهِمْ [راجع: ٧٧]

used for getting water out of a well) with his mouth (and threw it on my face). (See H. 77)

٦٤٢٣ - قالَ: سَمِعْتُ عِتْبانَ بْنَ مالِكٍ الأَنْصَارِيَّ ثُمَّ أَحَدَ بَنِي سالِمٍ قالَ: غَدا عَلَيَّ رَسُولُ اللهِ ﷺ فَقالَ: «لَنْ يُوافِيَ عَبْدٌ يَوْمَ القِيامَةِ يَقُولُ: لا إِلٰهَ إِلَّا اللهُ، يَبْتَغي بِها وَجْهَ اللهِ إِلَّا حَرَّمَ اللهُ عَلَيْهِ النَّارَ». [راجع: ٤٢٤]

6423. Narrated 'Itbān bin Mālik Al-Anṣārī who was one of the men of the tribe of Banī Sālim: Allāh's Messenger ﷺ came to me and said, "None will come on the Day of Resurrection who has said: *'Lā ilāha illallāh'* (none has the right to be worshipped but Allāh) sincerely, seeking Allāh's Counetnance (i.e., for Allāh's sake only) but will be saved from Hell-fire by Allāh."

٦٤٢٤ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا يَعْقوبُ بْنُ عَبدِ الرَّحْمٰنِ، عَنْ عَمْرٍو، عَنْ سَعيدٍ المَقْبُرِيِّ، عَنْ أَبي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «يَقولُ اللهُ تَعالى: ما لِعَبْدِي المُؤْمِنِ عِنْدِي جَزاءٌ إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيا، ثُمَّ احْتَسَبَهُ إِلَّا الجَنَّةُ».

6424. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh says, 'I have nothing to give but Paradise as a reward to my slave, a true believer of Islāmic Monotheism, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allāh's Reward).'"

(٧) بابُ ما يُحْذَرُ مِنْ زَهْرَةِ الدُّنْيا والتَّنافُسِ فيها

(7) CHAPTER. The warning regarding worldly pleasures, amusements and competing against each other for the enjoyment thereof.

٦٤٢٥ - حدَّثَنا إِسْماعِيلُ بْنُ عَبْدِ اللهِ قالَ: حدَّثَني إِسْماعِيلُ بْنُ إِبْراهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ قالَ: قالَ ابْنُ شِهابٍ: حدَّثَني عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ المِسْوَرَ بْنَ مَخرَمَةَ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ وهُوَ حَلِيفٌ لِبَني عامِرِ بْنِ لُؤَيٍّ كانَ شَهِدَ بَدْراً مَعَ

6425. Narrated 'Amr bin 'Auf, an ally of the tribe of Banī 'Āmir bin Lu'aī and one of those who had witnessed the battle of Badr with Allāh's Messenger ﷺ: Allāh's Messenger ﷺ sent Abū 'Ubaida bin Al-Jarrāḥ to Baḥrain to collect the *Jizya* (tax). Allāh's Messenger ﷺ had concluded a peace treaty with the people of Baḥrain and appointed Al-'Ala' bin Al-Ḥaḍramī as their chief; Abū 'Ubaida arrived from Baḥrain with the money. The *Anṣār* heard of Abū

رَسُولِ اللهِ ﷺ، أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَبا عُبَيدَةَ بْنَ الجرَّاحِ إلى الْبَحْرَينِ يَأْتِي بِجِزْيَتِها، وكانَ رَسُولُ اللهِ ﷺ هُوَ صالَحَ أَهْلَ البَحْرَيْنِ وأَمَّرَ عَلَيهِمُ العَلاءَ بْنَ الحَضْرَمِيِّ، فَقَدِمَ أبو عُبَيدَةَ بِمالٍ مِنَ البَحْرَيْنِ فَسَمِعَتِ الأَنْصارُ بِقُدومِهِ فَوافَقَتْ صَلاةَ الصُّبْحِ مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا انْصَرَفَ تَعَرَّضوا لَهُ فَتَبَسَّمَ رَسولُ اللهِ حِينَ رَآهُمْ وقالَ: «أَظُنُّكُمْ سَمِعْتُمْ بِقُدومِ أَبي عُبَيْدَةَ وأَنَّهُ جاءَ بِشَيْءٍ؟» قالُوا: أَجَلْ يا رَسُولَ اللهِ، قالَ: «فَأَبْشِروا وأَمِّلُوا ما يَسُرُّكُمْ، فَوَاللهِ ما الفَقرَ أَخْشَى عَلَيْكُمْ، ولٰكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيا كما بُسِطَتْ عَلى مَنْ كانَ قَبْلَكُمْ، فَتَنافَسوها كَما تَنافَسُوها وتُلْهِيَكُمْ كما أَلهَتْهُمْ».

'Ubaida's arrival which coincided with the *Fajr Ṣalāt* (prayer) led by Allāh's Messenger ﷺ. When the Prophet ﷺ finished the *Ṣalāt*, (prayer) they came to him. Allāh's Messenger ﷺ smiled when he saw them and said, "I think you have heard of the arrival of Abū 'Ubaida and that he has brought something." They replied, "Yes, O Allāh's Messenger!" He said, "Have the good news, and hope for what will please you. By Allāh, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them."

٦٤٢٦ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أبي حَبِيبٍ، عَنْ أَبي الخَيرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْماً فَصَلَّى عَلى أَهْلِ أُحُدٍ صَلاتَهُ عَلى المَيِّتِ ثُمَّ انْصَرَفَ إلى المِنْبَرِ فَقالَ: «إنِّي فَرَطٌ لَكُمْ وأَنا شَهِيدٌ عَلَيْكُمْ، وإنِّي واللهِ لأَنْظُرُ إلى حَوْضِي الآنَ، وإنِّي قَدْ أُعْطِيتُ مَفاتيحَ خَزائِنِ الأَرْضِ أَوْ مَفاتيحَ الأَرْضِ، وإنِّي واللهِ ما أَخافُ عَلَيْكُمْ

6426. Narrated 'Uqba bin 'Āmir: The Prophet ﷺ went out and offered the funeral *Ṣalāt* (prayer) for the martyrs of the (battle of) Uḥud and then ascended the pulpit and said, "I am your predecessor and I am a witness against you. By Allāh, I am now looking at my *Ḥauḍ (Al-Kauthar)* and I have been given the keys of the treasures of the earth (or he said, "the keys of the earth"). By Allāh! I am not afraid that after me you will worship others besides Allāh, but I am afraid that you will start competing for (the pleasures of) this world."

أَنْ تُشْرِكُوا بَعْدِي وَلٰكِنِي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا».

[راجع: ١٣٤٤]

٦٤٢٧ - حدَّثنا إسماعيلُ: حدَّثني مالكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أَبي سَعيدٍ الخُدْريِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَكْثَرَ ما أَخافُ عَلَيْكُمْ ما يُخْرِجُ اللهُ لَكُمْ مِنْ بَرَكاتِ الأَرْضِ»، قيلَ: وما بَرَكاتُ الأَرْضِ؟ قالَ: «زَهْرَةُ الدُّنْيا». فَقالَ رَجُلٌ: هَلْ يَأْتي الخَيْرُ بالشَّرِّ؟ فَصَمَتَ النَّبِيُّ ﷺ حَتَّى ظَنَنْتُ أَنَّهُ يُنزَلُ عَلَيْهِ، ثُمَّ جَعَلَ يَمسَحُ عَنْ جَبينِهِ فَقالَ: «أَيْنَ السَّائِلُ؟» قالَ: أَنا، قالَ أَبو سعيدٍ: لَقَدْ حَمِدْناهُ حينَ طَلَعَ لِذٰلِكَ، قال: «لا يَأْتي الخَيْرُ إِلَّا بالخَيْرِ، إِنَّ هٰذا المالَ خَضِرَةٌ حُلْوَةٌ، وإِنَّ كُلَّ ما أَنْبَتَ الرَّبيعُ يَقْتُلُ حَبَطاً أَوْ يُلِمُّ إِلَّا آكِلَةَ الخَضِرَةِ، أَكَلَتْ حَتَّى إِذا امتَدَّتْ خاصِرَتاها اسْتَقْبَلَتِ الشَّمْسَ اجْتَرَّتْ وثَلَطَتْ وبالَتْ، ثُمَّ عادَتْ فَأَكَلَتْ. وإِنَّ هٰذا المالَ حُلْوَةٌ، مَنْ أَخَذَهُ بِحَقِّهِ ووَضَعَهُ في حَقِّهِ فَنِعْمَ المَعونَةُ هُوَ، وَمَنْ أَخَذَهُ بِغَيرِ حَقِّهِ كانَ كالذي يَأْكُلُ ولا يَشْبَعُ».

[راجع: ٩٢١]

6427. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنهُ: Allāh's Messenger ﷺ said, "The thing I am afraid of most for your sake is the worldly blessings which Allāh will bring forth to you." It was said, "What are the blessings of this world?" The Prophet ﷺ said, "The pleasures of the world." A man said, "Can the good bring forth evil?" The Prophet ﷺ kept quiet for a while till we thought that he was being inspired Divinely. Then he started removing the sweat from his forehead and said, "Where is the questioner?" That man said, "I (am present)." Abū Sa'īd added: We thanked the man when the result (of his question) was such. The Prophet ﷺ said, "Good never brings forth but good. This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats the *Khadira* (a kind of vegetation). Such an animal eats till its stomach is full and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again. This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly, then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but is never satisfied."[1]

(1) (H. 6427) One should not be greedy, for greed brings about destruction. Good itself does not produce evil; what produces evil is the wrong way we adopt in managing what is originally good.

6428. Narrated Zahdam bin Muḍarrib: 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُما said: The Prophet ﷺ said, "The best amongst you people are my contemporaries [i.e., the present (my) century (generation)] and then those who come after them [i.e., the next century (generation)]." 'Imrān added: I am not sure whether the Prophet ﷺ mentioned two or three centuries generations after your present century (generation). The Prophet ﷺ added, "And after them there will come people who will bear witness, though they will not be asked to give their witness; and they will be dishonest and will not be trustworthy, and they will make vows, but will not fulfil them, and fatness will appear among them."

[See Vol. 3, *Hadith* No. 2651]

٦٤٢٨ - حدَّثني مُحَمَّدُ بْنُ بَشّارٍ: حدَّثنا مُحَمَّدُ بْنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ قالَ: سَمِعْتُ أبا جَمْرَةَ قالَ: حدَّثَني زَهْدَمُ بْنُ مُضَرِّبٍ قالَ: سَمِعْتُ عِمْرانَ بْنَ حُصَينٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُكُم قَرْنِي، ثُمَّ الذينَ يَلُونَهُم - قالَ عِمْرانُ: فَمَا أدْرِي قالَ النَّبِيُّ ﷺ بَعْدَ قَوْلِهِ مَرَّتَينِ أو ثلاثاً - ثُمَّ يَكونُ بَعْدَهُمْ قَوْمٌ يَشْهَدونَ وَلا يُسْتَشْهَدونَ، وَيَخونونَ ولا يُؤْتَمَنونَ، ويَنْذِرُونَ ولا يُوفُونَ، ويَظْهَرُ فيهمُ السِّمَنُ».

[راجع: ٢٦٥١]

6429. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The best people are those of my century (generation), and then those who will come after them [the next century (generation)], and then those who will come after them [i.e., the next century (generation)], and then after them there will come people whose witness will precede their oaths, and whose oaths will precede their witness."

[See Vol. 3, *Hadith* No. 2652]

٦٤٢٩ - حدَّثَنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعمَشِ، عَنْ إبراهيمَ، عَنْ عَبيدَةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قالَ: «خَيرُ النَّاسِ قَرْنِي، ثُمَّ الذينَ يَلُونَهُمْ ثُمَّ الَّذينَ يَلُونَهُم، ثُمَّ يَجيءُ مِنْ بَعْدِهِمْ قَوْمٌ تَسْبِقُ شَهادَتُهُمْ أيمانَهُمْ، وأيمانُهُمْ شَهادَتَهُمْ».

[راجع: ٢٦٥٢]

6430. Narrated Qais: I heard Khabbāb, who had branded his abdomen with seven brands,(1) saying, "Had Allāh's Messenger ﷺ not forbidden us to invoke Allāh for death, I would have invoked Allāh for death. The Companions of Muḥammad ﷺ have left this world without taking anything of their reward in it (i.e., they will have perfect

٦٤٣٠ - حدَّثَنا يَحيَى بْنُ مُوسَى: حدَّثَنا وَكِيعٌ: حدَّثَنا إسْماعيلُ، عَنْ قَيْسٍ قالَ: سَمِعْتُ خَبّاباً وقَدِ اكْتَوى يَوْمَئِذٍ سَبْعاً في بَطْنِهِ وقالَ: لَوْلا أنَّ رَسُولَ اللهِ ﷺ نَهانا أنْ نَدْعُوَ بِالمَوْتِ لَدَعَوْتُ بالمَوْتِ،

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(1) (H. 6430) Khabbāb was sick and therefore he branded his abdomen as a kind of treatment.

reward in the Hereafter), but we have collected of the worldly wealth that we cannot spend but on earth (i.e., on building houses)."

إنَّ أصحابَ مُحَمَّدٍ ﷺ مَضَوْا ولَمْ تَنْقُصْهُمُ الدُّنْيا بِشَيْءٍ، وإنّا أصَبْنا مِنَ الدُّنْيا ما لا نَجِدُ لَهُ مَوضِعاً إلَّا التُّرابَ. [راجع: ٥٦٧٢]

6431. Narrated Qais: I came to Khabbāb while he was building a wall; and he (Khabbāb) said, "Our companions who have left this world did not enjoy anything of their reward therein; while we have collected after them much wealth that we cannot spend but on earth (i.e., on building)."

٦٤٣١ - **حدَّثني** مُحَمَّدُ بْنُ المُثَنَّى: حدَّثنا يَحْيَى، عَنْ إسْماعيلَ قالَ: حدَّثَني قَيْسٌ قالَ: أتَيْتُ خَبَّاباً وهُوَ يَبْني حائِطاً لَهُ فَقالَ: إنَّ أصحابَنا الذينَ مَضَوْا لَمْ تَنْقُصْهُمُ الدُّنْيا شَيْئاً، وإنّا أصَبْنا مِنْ بَعْدِهِمْ شَيْئاً لا نَجِدُ لَهُ مَوْضِعاً إلَّا في التُّراب. [راجع: ٥٦٧٢]

6432. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: We emigrated with the Prophet ﷺ ... (This narration is related in connection with emigration). (See H. 1276)

٦٤٣٢ - **حدَّثنا** مُحَمَّدُ بْنُ كَثيرٍ، عَنْ سُفْيانَ، عَنِ الأعْمَشِ، عَنْ شَقيقٍ أبي وائِلٍ، عَنْ خَبَّابٍ رَضِيَ اللهُ عَنْهُ قالَ: هاجَرْنا مَعَ النَّبِيِّ ﷺ قَصَّهُ. [راجع: ١٢٧٦]

(8) CHAPTER. The Statement of Allāh تعالى: "O mankind! Verily the Promise of Allāh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allāh. Surely, Satan is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the Blazing Fire." (V.35:5,6)

(٨) **بابُ قَوْلِ اللهِ تَعالى**: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ﴾ الآية إلَى قَوْلِهِ ﴿مِنْ أَصْحَٰبِ ٱلسَّعِيرِ﴾ [فاطر: ٥-٦] جَمْعُهُ سُعُرٌ، وقالَ مُجاهِدٌ: الغَرُورُ: الشَّيْطانُ.

6433. Narrated Ibn Abān رَضِيَ اللهُ عَنْهُ: I brought water to 'Uthmān bin 'Affān to perform the ablution while he was sitting on his seat. He performed ablution in a perfect way and said, "I saw the Prophet ﷺ performing ablution in this place and he performed it in a perfect way and said, 'Whoever performs ablution as I have

٦٤٣٣ - **حدَّثنا** سَعْدُ بْنُ حَفْصٍ: حدَّثنا شَيْبانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إبراهيمَ القُرَشِيِّ: أخْبَرَني مُعاذُ بْنُ عَبْدِ الرَّحْمٰنِ: أنَّ ابْنَ أبانَ أخْبَرَهُ قالَ: أتَيْتُ عُثْمانَ بْنَ عفَّانَ بِطَهورٍ

performed this time and then proceeds to the mosque and offers a two *Rak'a* prayer and then sits there [waiting for the compulsory congregational *Ṣalāt* (prayers)], then all his past sins will be forgiven.'"

The Prophet ﷺ further added, "Do not be conceited [thinking that your sins will be forgiven because of your *Ṣalāt* (prayer)]."(1)

وهُوَ جالِسٌ عَلى المَقاعِدِ فَتَوَضَّأَ فأحْسنَ الوُضُوءَ، ثُمَّ قالَ: رَأيْتُ النَّبيَّ ﷺ يتوَضَّأُ وهُوَ في هٰذا المجْلِسِ فأحْسنَ الوُضُوءَ ثُمَّ قالَ: «مَنْ تَوَضَّأَ مِثْلَ هٰذا الوُضُوءِ ثُمَّ أتى المَسْجِدَ فَرَكَعَ رَكْعَتَين، ثُمَّ جَلَسَ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ». قالَ: وقالَ النَّبيُّ ﷺ: «لا تَغْتَرُّوا».

(9) CHAPTER. The righteous people will depart (die).

(٩) بابُ ذَهابِ الصَّالِحِينَ، ويُقالُ: الذِّهابُ المَطَرُ

6434. Narrated Mirdās Al-Aslamī: The Prophet ﷺ said, "The righteous (pious) people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates, and Allāh will not care the least for them."

٦٤٣٤ - حدَّثَني يَحْيَى بْنُ حَمَّادٍ: حدَّثَنا أبو عَوانَةَ، عَنْ بَيانٍ، عَنْ قَيْسِ بْنِ أبي حازِمٍ، عَنْ مِرْداسٍ الأسْلَمِيِّ قالَ: قالَ النَّبيُّ ﷺ: «يَذْهَبُ الصَّالِحونَ الأوَّلُ فالأوَّلُ وَيَبْقى حُفالَةٌ كَحُفالَةِ الشَّعيرِ أوِ التمْرِ، لا يُباليهِمُ اللهُ بَالَةً». قالَ أبو عَبْدِ اللهِ: يُقالُ: حُفالَةٌ وحُثالَةٌ. [راجع: ٤١٥٦]

(10) CHAPTER. The *Fitnah* (trial and affliction) of wealth should be warded off.

And the Statement of Allāh تعالى:

"Your wealth and your children are only a trial..." (V.64:15)

(١٠) بابُ ما يُتَّقى مِنْ فِتْنَةِ المالِ، وقَوْلِ اللهِ تَعالى: ﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ﴾ [التغابن: ١٥].

6435. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Perish the slave of *Dīnār, Dirham, Qaṭīfa* (thick soft cloth), and *Khamīṣa* (a garment),(2) for if he is given, he

٦٤٣٥ - حدَّثَني يَحْيَى بْنُ يوسُفَ: أخْبَرَني أبو بَكْرِ بن عياش، عَنْ أبي حَصينٍ، عَنْ أبي صَالحٍ،

(1) (H. 6433) One should not indulge in evil deeds thinking that one's sins will be forgiven by just doing what is mentioned in this *Ḥadīth*, for Allāh accepts the *Ṣalāt* (prayer) and good deeds of righteous people only.

(2) (H. 6435) This invocation is against the one whose concern is just to amass money and enjoy the pleasures of the world.

is pleased; otherwise he is dissatisfied."

عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «تَعِسَ عَبْدُ الدِّينارِ والدِّرْهَمِ والقَطِيفَةِ والخَمِيصَةِ إنْ أُعْطِيَ رَضِيَ، وإنْ لَمْ يُعْطَ لَمْ يَرْضَ». [راجع: ٢٨٨٦]

6436. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "If the son of Ādam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Ādam's son except dust,(1) and Allāh forgives him who (repents to Him and) begs for His pardon."

٦٤٣٦ - حدَّثَنا أبو عاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطاءٍ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَوْ كانَ لابْنِ آدَمَ وَادِيانِ مِنْ مالٍ لابْتَغى ثالثاً، ولا يَمْلأُ جَوْفَ ابْنِ آدَمَ إلَّا التُّرابُ، ويَتوبُ اللهُ عَلى مَنْ تابَ». [انظر: ٦٤٣٧]

6437. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "If the son of Ādam had money equal to a valley, then he will wish for another similar to it, for nothing can fill (satisfy) the eye of Ādam's son except dust.(1) And Allāh forgives him who (repents to Him and) begs for His pardon."

Ibn 'Abbās said: I do not know whether this saying was quoted from the Qur'ān or not. 'Aṭā' said, "I heard Ibn Az-Zubair saying this narration while he was on the pulpit."

٦٤٣٧ - حدَّثَني مُحَمَّدٌ قَالَ: أَخْبرَنا مَخْلَدٌ: أَخْبرَنا ابْنُ جُرَيْجٍ، قالَ: سَمِعْتُ عَطاءً يَقولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «لَوْ أنَّ لابْنِ آدَمَ مِثْلَ وادٍ مالاً لأحَبَّ أنَّ لَهُ إلَيْهِ مِثْلَهُ ولا يَمْلأُ عَيْنَ ابْنِ آدَمَ إلَّا التُّرابُ، ويَتوبُ اللهُ عَلى مَنْ تابَ».

قالَ ابْنُ عَبَّاسٍ: فَلا أدْرِي مِنَ القُرْآنِ هُوَ أمْ لا. قالَ: وسَمِعْتُ ابْنَ الزُّبَيرِ يَقولُ ذٰلكَ عَلى المِنْبرِ. [راجع: ٦٤٣٦]

6438. Narrated Sahl bin Sa'd: I heard Ibn Az-Zubair رَضِيَ اللهُ عَنْهُما who was on the pulpit

٦٤٣٨ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا عَبْدُ الرَّحمٰنِ بْنُ سُلَيمانَ بْنِ الغَسيلِ،

(1) (H. 6436) (H. 6437): This expression is a metonymy meaning, man continues to love wealth till he dies, for then he will no longer think of collecting wealth.

at Makkah, delivering a *Khuṭba*, saying, "O men! The Prophet ﷺ used to say, 'If the son of Ādam were given a valley of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Ādam's son except dust. And Allāh forgives him who (repents to Him and) begs for His pardon.'"

عَنْ عَبَّاسِ ابْنِ سَهْلِ بْنِ سَعْدٍ قالَ: سَمِعْتُ ابْنَ الزُّبَيرِ عَلى المِنْبَرِ بِمَكَّةَ في خُطبَتِهِ يَقُولُ: يا أيُّها النَّاسُ، إنَّ النَّبِيَّ ﷺ كانَ يَقولُ: «لَوْ أنَّ ابْنَ آدَمَ أُعْطِيَ وادِياً مَلأً مِنْ ذَهَبٍ أحَبَّ إلَيهِ ثانياً، ولَوْ أُعْطِيَ ثانِياً أحَبَّ إلَيْهِ ثالثاً، ولا يَسُدُّ جَوْفَ ابْنِ آدَمَ إلَّا التُّرابُ، ويَتوبُ اللهُ عَلى مَنْ تابَ».

6439. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If Ādam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust.[1] And Allāh forgives him who (repents to Him and) begs for His pardon."

٦٤٣٩ - **حدَّثَنا** عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا إبراهيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهابٍ: أخْبرَني أنَسُ بْنُ مالِكٍ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَو أنَّ لابْنِ آدَمَ وادِياً مِنْ ذَهَبٍ أحَبَّ أنْ يَكونَ لهُ وادِيانِ، ولَنْ يَمْلأَ فاهُ إلَّا التُّرابُ، ويَتوبُ اللهُ عَلى مَنْ تابَ».

6440. Ubayy said, "We considered this as a saying from the Qur'ān till the *Sūrah* (beginning with):

'The mutual rivalry (for piling up of worldly things) diverts you' (V.102:1) was revealed."

٦٤٤٠ - وقالَ لنا أبو الوَليدِ: حدَّثَنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثابِتٍ، عَنْ أنَسٍ، عَنْ أُبَيٍّ قالَ: كُنَّا نُرَى هٰذا مِنَ القُرْآنِ حَتَّى نَزَلَتْ ﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ۝١﴾ [التكاثر: ١].

(11) CHAPTER. The statement of the Prophet ﷺ: "Wealth is (like) green sweet (fruit)."

And the Statement of Allāh تعالى: "Beautified for men is the love of things they covet: women, children..." (V.3:14)

And 'Umar said, "O Allāh! We cannot but be happy with those things which You

(١١) **بابُ قَوْلِ النَّبِيِّ ﷺ: «هذا المالُ خَضِرَةٌ حُلْوَةٌ»**، وَقَوْلِهِ تَعالى: ﴿زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ﴾ الآية [آل عمران: ١٤].

قالَ عُمَرُ: اللَّهمَّ إنَّا لا نَسْتَطيعُ إلَّا أنْ نَفرَحَ بِما زَيَّنْتَهُ لنا، اللَّهُمَّ إنِّي

(1) (H. 6439) The idea of death in this *Ḥadīth* and the few preceding ones is expressed figuratively by the idea of filling one of the parts of the human body with dust.

أسألُكَ أنْ أُنفِقَهُ في حَقِّهِ.

have made fair in our eyes. O Allāh! I request You to give me power to spend all those things in the right way."

٦٤٤١ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ يَقُولُ: أخْبَرَني عُرْوَةُ وسَعيدُ بْنُ المُسَيَّبِ، عَنْ حَكيمِ بْنِ حِزامٍ قالَ: سألتُ النَّبِيَّ ﷺ فَأعطاني، ثُمَّ سَألْتُهُ فَأعطاني، ثُمَّ سَألْتُهُ فَأعطاني، ثُمَّ قالَ: «إنَّ هٰذَا المالَ - ورُبَّما قالَ سُفيانُ: قالَ لي: حَكيمُ، إنَّ هَذا المالَ - خَضِرَةٌ حُلْوَةٌ، فمَنْ أخَذَهُ بِطيبِ نَفْسٍ بُورِكَ لهُ فيه، ومَنْ أخَذَهُ بإشْرافِ نَفْسٍ لَمْ يُبارَكْ لهُ فيهِ، وكانَ كالَّذي يَأكُلُ ولا يَشْبَعُ، واليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفلى». [راجع: ١٤٧٢]

6441. Narrated Ḥakīm bin Ḥizām: I asked the Prophet ﷺ (for some money) and he gave me, and then again I asked him and he gave me, and then again I asked him and he gave me and he then said, "This wealth is (like) green and sweet (fruit), and whoever takes it without greed, Allāh will bless it for him, but whoever takes it with greed, Allāh will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper (giving) hand is better than the lower (taking) hand."

(١٢) بابٌ ما قَدَّمَ مِنْ مالِهِ فَهُوَ لَهُ

(12) CHAPTER. Whatever one spends from his money (on good deeds) will be better for him (in the Hereafter).

٦٤٤٢ - حدَّثَني عُمَرُ بْنُ حَفصٍ: حدَّثَني أبي: حدَّثَنا الأعمَشُ قالَ: حدَّثَني إبراهيمُ التَّيْمِيُّ، عَنِ الحارِثِ بْنِ سُوَيْدٍ قَالَ: قالَ عَبْدُ اللهِ: قالَ النَّبِيُّ ﷺ: «أيُّكُمْ مالُ وارِثِهِ أحَبُّ إلَيْهِ مِنْ مالِهِ؟» قالوا: يا رَسُولَ اللهِ، ما مِنَّا أحدٌ إلَّا مالُهُ أحَبُّ إلَيْهِ. قالَ: «فإنَّ مالَهُ ما قَدَّمَ، ومالَ وارِثِهِ ما أخَّرَ».

6442. Narrated 'Abdullāh: The Prophet ﷺ said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They (the Companions) replied, "O Allāh's Messenger! There is none among us but loves his own wealth more." The Prophet ﷺ said, "So, his wealth is whatever he spends (in Allāh's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."[1]

(1) (H. 6442) What one spends during one's lifetime for Allāh's sake is what one really owns, because one will get permanent reward for that in the Hereafter.

(13) CHAPTER. The rich (who do not spend their wealth on good deeds) are in fact the poor (i.e., little rewarded).

(١٣) **بابٌ**: المُكْثِرونَ هُمُ المُقِلُّونَ،

And the Statement of Allāh تعالى: "Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do" (V.11:15,16)

وقَوْلُهُ تَعالى: ﴿مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا﴾ الآيتين [هود: ١٥-١٦].

6443. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: Once I went out at night and found Allāh's Messenger ﷺ walking all alone accompanied by no human being, and I thought that perhaps he disliked that someone should accompany him. So I walked in the shade, away from the moonlight but the Prophet ﷺ looked behind and saw me and said, "Who is that?" I replied, "Abū Dhar, let Allāh get me sacrificed for you!" He said, "O Abū Dhar, come here!" So I accompanied him for a while and then he said, "The rich are in fact the poor (i.e., little rewarded) on the Day of Resurrection except him whom Allāh gives wealth which he spends (in charity) to his right, left, front and back, and performs good deeds with it." I walked with him a little longer. Then he said to me, "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me,"Sit here till I come back to you." He went towards Al-Ḥarra till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming. "Even if he had committed theft, and even if he had committed illegal sexual intercourse?" When he came, I could not remain patient and asked him, "O Allāh's Prophet! Let Allāh get me sacrificed for you! Whom were you speaking to by the side of

٦٤٤٣ - حدَّثنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثنا جَريرٌ، عَنْ عَبدِ العَزيزِ بْنِ رُفَيعٍ، عَنْ زَيْدِ ابْنِ وَهْبٍ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْتُ لَيْلَةً مِنَ اللَّيالي فإذا رَسُولُ اللهِ ﷺ يَمْشي وَحْدَهُ ولَيسَ مَعَهُ إنْسانٌ، قالَ: فَظَنَنْتُ أنَّهُ يَكْرَهُ أنْ يَمْشِيَ مَعَهُ أحَدٌ. قالَ: فَجَعَلْتُ أمشِي في ظِلِّ القَمَرِ فالتَفَتَ فَرآني، فَقالَ: «مَنْ هٰذا؟» قُلْتُ: أبو ذَرٍّ جَعَلَني اللهُ فِداءَكَ، قالَ: «يا أبا ذَرٍّ تَعالَ»، قالَ: فَمَشَيْتُ مَعَهُ ساعَةً، فَقالَ: «إنَّ المُكْثِرينَ هُمُ المُقِلُّونَ يَوْمَ القِيامَةِ إلَّا مَنْ أعطاهُ اللهُ خَيراً فَنَفَحَ فيهِ يَمينَهُ وشِمالَهُ وبَينَ يَدَيْهِ ووَراءَهُ، وعَمِلَ فيهِ خَيراً». قالَ: فَمَشَيْتُ مَعَهُ ساعَةً فَقالَ لي: «اجْلِسْ هاهُنا»، قالَ: فَأجْلَسَني في قاعٍ حَوْلَهُ حِجارَةٌ فَقالَ لي: «اجْلِسْ هاهُنا حَتَّى أرْجِعَ إلَيْكَ»، قالَ: فانْطَلَقَ في الحَرَّةِ حَتَّى لا أراهُ

فَلَبِثَ عَنِّي فأطالَ اللُّبْثَ، ثُمَّ إنِّي سَمِعْتُهُ وهُوَ مُقْبِلٌ وهُوَ يَقولُ: «وَإِنْ سَرَقَ وإنْ زنى؟» قالَ: فَلَمَّا جاءَ لَمْ أَصْبِرْ حَتَّى قُلْتُ: يا نَبِيَّ اللهِ، جَعَلَنِي اللهُ فِدَاءَكَ، مَنْ تُكَلِّمُ في جانِبِ الحَرَّةِ؟ ما سَمِعْتُ أحَداً يَرْجِعُ إلَيْكَ شَيئاً. قالَ: «ذلكَ جبريلُ عَرَضَ لي في جانِبِ الحَرَّةِ، قالَ: بَشِّرْ أُمَّتَكَ أنَّهُ مَنْ ماتَ لا يُشْرِكُ باللهِ شَيْئاً دَخَلَ الجَنَّةَ، قلْتُ: يا جِبريلُ، وإنْ سَرَقَ وإنْ زنى؟ قالَ: نَعَمْ، قالَ: قُلْتُ: وإنْ سَرَقَ وإنْ زنى؟ قالَ: نَعَمْ، قُلْتُ: وإنْ سَرَقَ وَإنْ زَنى؟ قالَ: نَعَمْ». قالَ النَّضْرُ: أخْبرَنا شُعْبَةُ وحدَّثنا حَبيبُ بْنُ أبي ثابِتٍ والأعمَشُ وعَبدُ العَزيزِ بْنُ رُفَيْعٍ: حدَّثَنا زَيْدُ بْنُ وهْبٍ بِهٰذا. قالَ أبو عَبْدِ اللهِ: حَديثُ أبي صَالحٍ عَنْ أبي الدَّرْداءِ مُرْسَلٌ لا يَصِحُّ إنَّما أرَدْنا للمَعْرِفَةِ والصَّحيحُ حَديثُ أبي ذَرٍّ. قيلَ لأبي عَبْدِ اللهِ: حَديثُ عَطاءِ بْنِ يَسارٍ عَنْ أبي الدَّرْدَاءِ؟ قالَ: مُرْسَلٌ أيضاً لا يَصِحُّ، والصَّحيحُ حَديثُ أبي ذَرٍّ، وقالَ: اضْرِبوا عَلى حَديثِ أبي الدَّرْداءِ، هٰذا «إذا ماتَ قالَ: لا إلٰهَ إلَّا اللهُ، عِنْدَ المَوْتِ».

[راجع: ١٢٣٧]

Al-Ḥarra? I did not hear anybody responding to your talk." He said, "It was Jibrīl (Gabriel) who appeared to me beside Al-Ḥarra and said, 'Give the good news to your followers that whoever dies without joining others in worship with Allāh, will enter Paradise.' I said, 'O Jibrīl! Even if he had committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.'"

(In some copies of *Sahih Al-Bukhari* it is also mentioned: "Even if he has drunk alcoholic liquors.")

(١٤) بابُ قَوْلِ النَّبِيِّ ﷺ: «ما

(14) CHAPTER. The statement of the Prophet ﷺ: "It would not please me to

have gold equal to this moutain of Uḥud."

6444. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: While I was walking with the Prophet ﷺ in the Ḥarra of Al-Madīna, Uḥud came in sight. The Prophet ﷺ said, "O Abū Dhar!" I said, "*Labbaik*, O Allāh's Messenger!" He said, "I would not like to have gold equal to this moutain of Uḥud, unless nothing of it, not even a single Dīnār of it remains with me for more than three days, except something which I will keep for repaying debts. I would have spent all of it (distributed it) amongst Allāh's slaves like this and like this, and like this." The Prophet ﷺ pointed out with his hand towards his right, his left and his back (while illustrating it). He proceeded with his walk and said, "The rich are in fact the poor (i.e., little rewarded) on the Day of Resurrection except those who spend their wealth like this, and like this, and like this; to their right, left and back, but such people are few in number." Then he said to me, "Stay at your place and do not leave it till I come back." Then he proceeded in the darkness of the night till he went out of sight, and then I heard a loud voice, and was afraid that something might have happened to the Prophet ﷺ. I intended to go to him, but I remembered what he had said to me, i.e., 'Don't leave your place till I come back to you,' so I remained at my place till he came back to me. I said, "O Allāh's Messenger! I heard a voice and I was afraid." So I mentioned the whole story to him. He said, "Did you hear it?" I replied, "Yes." He said, "It was Jibrīl (Gabriel) who came to me and said, 'Whoever died without joining others in worship with Allāh, will enter Paradise.' I asked (Jibrīl), 'Even if he had committed theft or committed illegal sexual intercourse?' Gabriel said, 'Yes, even if he had committed theft or committed

يَسُرُّني أنَّ عِنْدي مِثْلَ أُحُدٍ هٰذا ذَهَباً»

٦٤٤٤ - حدَّثَنا الحَسَنُ بْنُ الرَّبيعِ: حدَّثَنا أبو الأحْوصِ، عَنِ الأعْمَشِ، عَنْ زَيْدِ ابْنِ وَهْبٍ قالَ: قالَ أبو ذَرٍّ: كُنْتُ أمْشِي مَعَ النَّبِيِّ ﷺ في حَرَّةِ المَدِينَةِ فاسْتَقْبَلَنا أُحُدٌ فَقالَ: «يا أبا ذَرٍّ»، قلْتُ: لَبَّيْكَ يا رَسُولَ اللهِ، قالَ: «ما يَسُرُّني أنَّ عِنْدي مِثْلَ أُحُدٍ هٰذا ذَهَباً تَمضِي عليَّ ثالِثَةٌ وعِنْدي مِنْهُ دينارٌ إلَّا شَيْئاً أَرْصُدُهُ لِدَيْنٍ، إلَّا أنْ أقولَ بِهِ في عِبادِ اللهِ هٰكذا وهٰكذا وَهٰكذا عَنْ يَمِينِهِ وعَنْ شِمالِهِ، ومِنْ خَلْفِهِ». ثُمَّ مَشَى ثُمَّ قالَ: «إنَّ الأكْثَرِينَ هُمُ المُقِلُّونَ يَوْمَ القِيامَةِ إلَّا مَنْ قالَ هٰكذا وهٰكذا وهٰكذا - عَنْ يَمِينِهِ وعَنْ شِمالِهِ ومِنْ خَلْفِهِ - وقَليلٌ ما هُمْ». ثُمَّ قالَ لي: «مَكانَكَ لا تَبرَحْ حَتَّى آتِيَكَ»، ثُمَّ انْطَلَقَ في سوادِ اللَّيلِ حَتَّى تَوارَى فَسَمِعْتُ صَوْتاً قَدِ ارْتَفَعَ، فَتَخَوَّفْتُ أنْ يَكونَ أَحَدٌ عَرَضَ للنَّبِيِّ ﷺ فَأرَدْتُ أنْ آتِيَهُ فَذَكَرْتُ قَوْلَهُ لي: «لا تَبرَحْ حَتَّى آتِيَكَ». فَلَمْ أبْرَحْ حَتَّى أتاني، قُلْتُ: يا رَسُولَ اللهِ، لَقَدْ سَمِعْتُ صَوتاً تَخَوَّفْتُ، فَذَكَرْتُ لهُ. فَقالَ: «وهَل سَمِعْتَهُ؟» قُلْتُ: نَعَمْ، قالَ: «ذاكَ جِبْريلُ أتاني، فَقالَ: مَنْ ماتَ لا

illegal sexual intercourse.'"

يُشْرِكُ باللهِ شَيْئاً دَخلَ الجَنَّةَ، قُلْتُ: وإنْ زَنى وإنْ سَرَقَ؟ قالَ: وإنْ زَنى، وإنْ سَرَقَ». [راجع: ١٢٣٧]

6445. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allāh's Cause) except what I would keep for repaying debts."

٦٤٤٥ - حدَّثنا أحمدُ بْنُ شَبيبٍ: حدَّثنا أبي، عَنْ يُونُسَ. وقالَ اللَّيْثُ: حدَّثني يُونُسُ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ كانَ لي مِثْلُ أُحُدٍ ذَهَباً ما يَسُرُّني أنْ لا تَمُرَّ عليَّ ثَلاثُ ليالٍ وعِندي مِنْهُ شَيْءٌ إلَّا شَيْئاً أرْصُدُهُ لِدَيْنٍ». [راجع: ٢٣٨٩]

(15) CHAPTER. True riches is self-contentment.

(١٥) بابٌ الغِنَى غِنَى النَّفْسِ،

And the Statement of Allāh تعالى:

"Do they think that We enlarge them in wealth and children... (up to) ...and they have other (evil) deeds, besides, which they are doing." (V.23:55-63)

Ibn 'Uyaina said, "They have not done it, but they will surely do it."

وَقَالَ اللهُ تعالى: ﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾﴾ إلى قَوله: ﴿هُمْ لَهَا عَٰمِلُونَ﴾ [المؤمنون: ٥٥-٦٣]. قالَ ابْنُ عُيَيْنَةَ: لَمْ يَعْمَلوها: لا بُدَّ مِنْ أنْ يَعْملوها.

6446. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Riches does not mean having a great amount of property, but riches is self-contentment."

٦٤٤٦ - حدَّثنا أحمدُ بْنُ يُونُسَ: حدَّثنا أبو بَكْرٍ: حدَّثنا أبو حَصِينٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لَيْسَ الغِنى عَنْ كَثْرَةِ العَرَضِ، ولكِنَّ الغِنى غِنَى النَّفْسِ».

(16) CHAPTER. The superiority of being poor.

(١٦) بابُ فَضْلِ الفَقْرِ

6447. Narrated Sahl bin Sa'd As-Sā'idī: A man passed by Allāh's Messenger ﷺ, and the Prophet ﷺ asked a man sitting beside him, "What is your opinion about this (passer-by)?" He replied, "This (passer-by) is from

٦٤٤٧ - حدَّثنا إسماعيلُ: حدَّثني عَبْدُ العَزيزِ بْنُ أبي حازِمٍ، عَنْ أبيهِ، عَنْ سَهْلِ ابْنِ سَعْدٍ السَّاعِدِيِّ

the noble class of people. By Allāh, if he should ask for a lady's hand in marriage, he ought to be given her in marriage, and if he intercedes for somebody, his intercession will be accepted." Allāh's Messenger ﷺ kept quiet, and then another man passed by and Allāh's Messenger ﷺ asked the same man (his companion) again, "What is your opinion about this (second) one?" He said, "O Allāh's Messenger! This person is one of the poor Muslims. If he should ask a lady's hand in marriage, no one will accept him, and if he intercedes for somebody, no one will accept his intercession, and if he talks, no one will listen to his talk." Then Allāh's Messenger ﷺ said, "This (poor man) is better than such a large number of the first type (i.e., rich men) as to fill the earth."

أَنَّهُ قالَ: مَرَّ رَجلٌ عَلى رَسُولِ اللهِ ﷺ فَقالَ لِرَجُلٍ عِنْدَهُ جالِسٍ: «ما رَأْيُكَ في هٰذا؟» فَقالَ: رَجُلٌ مِنْ أَشْرافِ النَّاسِ، هٰذا واللهِ حَرِيٌّ إنْ خَطَبَ أنْ يُنْكَحَ، وإنْ شَفَعَ أنْ يُشَفَّعَ، قالَ: فَسكَتَ رَسُولُ اللهِ ﷺ ثُمَّ مَرَّ رَجُلٌ فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «ما رَأْيُكَ في هٰذا؟» فَقالَ: يا رَسُولَ اللهِ، هٰذا رَجُلٌ مِنْ فُقَراءِ المُسْلمِينَ، هٰذا حَرِيٌّ إنْ خَطَبَ أَنْ لا يُنْكَحَ، وإنْ شَفعَ أنْ لا يُشَفَّعَ، وإنْ قالَ أنْ لا يُسْمَعَ لِقَولِهِ. فَقالَ رَسُولُ اللهِ ﷺ: «هٰذا خَيرٌ مِنْ مِلءِ الأرْضِ مِثْلَ هٰذا». [راجع: ٥٠٩١]

6448. Narrated Abū Wā'il: We paid a visit to Khabbāb who was sick, and he said, "We emigrated with the Prophet ﷺ for Allāh's sake and our wages became due on Allāh تعالى. Some of us died without having received anything of the wages, and one of them was Muṣ'ab bin 'Umair, who was martyred on the day (of the battle) of Uḥud, leaving only one sheet (to shroud him in). If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So the Prophet ﷺ ordered us to cover his head with it and to put some *Idhkhir* (a kind of grass) over his feet. On the other hand, some of us have had the fruits (of our good deed) and are plucking them (in this world)."

٦٤٤٨ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ قالَ: سَمِعْتُ أبا وائِلٍ قالَ: عُدْنا خَبَّاباً فَقالَ: هاجَرْنا مَعَ النَّبِيِّ ﷺ نُرِيدُ وَجْهَ اللهِ فَوَقَعَ أجْرُنا عَلى اللهِ تعالى فمِنَّا مَنْ مَضىٰ لَمْ يأخُذْ مِنْ أجْرِهِ شيئاً، مِنْهُمْ: مُصْعَبُ بْنُ عُمَيرٍ قُتِلَ يَوْمَ أُحُدٍ وتَرَكَ نَمِرَةً فإذا غَطَّيْنا رَأسَهَ بَدَتْ رِجْلاهُ، وإذا غَطَّيْنا رِجلَيْهِ بَدا رَأسُهُ، فَأمَرَنا النَّبِيُّ ﷺ أنْ نُغطِّيَ رَأسَهُ ونَجْعَلَ عَلى رِجْلَيْهِ مِنَ الإذْخِرِ. ومِنَّا مَنْ أيْنَعَتْ لَهُ ثَمرَتُهُ فَهُوَ يَهْدِبُها. [راجع: ١٢٧٦]

6449. Narrated 'Imrān bin Ḥuṣain: The Prophet ﷺ said, "I looked into Paradise and

٦٤٤٩ - حدَّثَنا أبو الوَلِيدِ:

حدَّثَنا سَلْمُ بْنُ زَرير: حدَّثَنا أبو رَجاءٍ عَنْ عِمْرانَ بْنِ حُصَين عَنِ النَّبيِّ ﷺ قالَ: «اطَّلَعْتُ في الجَنَّةِ فَرَأَيْتُ أكثَرَ أهْلِها الفُقَراءَ، واطَّلَعْتُ في النَّارِ فَرَأَيْتُ أكْثَرَ أهْلِها النِّساءَ». [راجع: ٣٢٤١]

تابَعهُ أيُّوبُ وعَوْفٌ. وقالَ صَخْرٌ وحَمَّادُ بْنُ نَجيحٍ، عَنْ أبي رَجاءٍ عَن ابْنِ عَبَّاس.

found that the majority of its dwellers were the poor people, and I looked into the (Hell) Fire and found that the majority of its dwellers were women."

٦٤٥٠ - **حدَّثَنا** أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوارِثِ: حدَّثَنا سَعيدُ بْنُ أبي عَرُوبَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمْ يَأكُلِ النَّبيُّ ﷺ على خِوانٍ حَتَّى ماتَ، وما أكَلَ خُبزاً مُرقَّقاً حَتى ماتَ. [راجع: ٥٣٨٦]

6450. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ did not eat at a table till he died, and he did not eat a thin, nicely baked wheat bread till he died.

٦٤٥١ - **حدَّثَنا** عَبْدُ اللهِ بْنُ أبي شَيْبَةَ: حدَّثَنا أبو أُسامَةَ: حدَّثَنا هِشامٌ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَقَدْ تُوُفِّيَ النَّبيُّ ﷺ وما في رَفِّي مِنْ شَيْءٍ يَأكُلُهُ ذو كَبِدٍ، إلَّا شَطْرُ شَعيرٍ في رَفٍّ لي، فَأكَلْتُ مِنْهُ حَتَّى طالَ عَلَيَّ فَكِلْتُهُ فَفَنِيَ. [راجع: ٣٠٩٧]

6451. Narrated 'Āishah رَضِيَ اللهُ عَنْها: When the Prophet ﷺ died, nothing which can be eaten by a living creature was left on my shelf except some barley grain. I ate of it for a period and when I measured it, it finished.

(١٧) **بابٌ**: كَيْفَ كانَ عَيْشُ النَّبيِّ ﷺ وأصحابِهِ، وتَخَلِّيهِمْ مِنَ الدُّنْيا؟

(17) CHAPTER. How the Prophet ﷺ and his Companions used to live, and how they gave up their interest in the world.

٦٤٥٢ - **حدَّثَني** أبو نُعَيمٍ بِنَحْوٍ مِنْ نِصْفِ هٰذا الحَديث: حدَّثَنا عُمَرُ بْنُ ذَرٍّ: حدَّثَنا مُجاهِدٌ: أن أبا هُرَيْرَةَ

6452. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: By Allāh except Whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to

كانَ يَقولُ: آللهِ الذي لا إلهَ إلا هُوَ إنْ كُنْتُ لَأَعْتَمِدُ بِكَبِدي عَلى الأَرْضِ مِنَ الجُوعِ، وإنْ كُنْتُ لَأَشُدُّ الحَجَرَ عَلى بَطْني مِنَ الجُوعِ، ولَقَدْ قَعَدْتُ يَوْماً عَلى طَريقِهِمِ الذي يَخْرُجونَ مِنْهُ، فَمَرَّ أبو بَكْرٍ، فَسألْتُهُ عَنْ آيةٍ مِنْ كِتابِ اللهِ، ما سَألْتُهُ إلَّا لِيُشْبِعَني، فَمَرَّ وَلَمْ يَفْعَلْ. ثُمَّ مَرَّ بي عُمَرُ فَسألْتُهُ عَنْ آيةٍ مِنْ كِتابِ اللهِ، ما سَألْتُهُ إلَّا لِيُشْبِعَني، فَمَرَّ ولَمْ يَفْعَلْ. ثُمَّ مَرَّ بي أبو القاسِمِ ﷺ فَتَبَسَّمَ حينَ رَآني وعَرَفَ ما في نَفْسي وما في وَجْهي ثُمَّ قالَ: «يَا أبا هِرٍّ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ، قالَ: «الْحَقْ»، ومَضى فاتَّبعتُه فَدَخَلَ فَأَسْتَأْذِنُ فَأَذِنَ لي فَدَخَلَ فَوَجَدَ لَبناً في قَدَحٍ، فَقالَ: «مِنْ أيْنَ هٰذا اللَبَنُ؟» قالوا: أهْداهُ لكَ فُلانٌ أو فُلانَةٌ، قالَ: «أبا هِرٍّ»، قُلْتُ: لَبَّيْكَ يا رَسُولَ اللهِ، قالَ: «الْحَقْ إلى أهْلِ الصُّفَّةِ فادْعُهُمْ لي»، قالَ: وأهْلُ الصُّفَّةِ أضْيافُ الإسلامِ لا يَأْوُونَ عَلَى أهْلٍ ولا مَالٍ ولا عَلى أحَدٍ، إذَا أتَتْهُ صَدقَةٌ بَعَثَ بِها إلَيهِمْ ولَمْ يَتَناوَلْ مِنها شَيْئاً، وإذا أتَتْهُ هَدِيَّةٌ أرْسَلَ إلَيهِمْ وأصابَ مِنها وأشْرَكَهُمْ فيها، فَساءَني ذلكَ فَقُلْتُ:

bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet ﷺ and his Companions) used to come out. When Abū Bakr passed by, I asked him about a Verse from Allāh's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then 'Umar passed by me and I asked him about a Verse from Allāh's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abūl-Qāsim (the Prophet ﷺ) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O *Abā Hirr* (Abū Hurairah)!" I replied, "*Labbaik*, O Allāh's Messenger!" He said to me, "Follow me." He proceeded and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been presented to you by such and such man (or by such and such woman)." He said, "O *Abā Hirr*!" I said, "*Labbaik*, O Allāh's Messenger!" He said, "Go and call the people of *Ṣuffa* to me". These people of *Ṣuffa* were the guests of Islām who had neither families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet ﷺ he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet ﷺ upset me, and I said to myself, "How will this little milk be enough for the people of *Aṣ-Ṣuffa*?"[1] I thought I was more entitled to drink from

(1) (H. 6452) They were about eighty men or more and it is a miracle (*) from Allāh to the Prophet ﷺ that a small bowl of milk (hardly one kilogram) could be sufficient for over eighty men to drink to their fill.

(*) See the Miracles from Allāh to the Prophet ﷺ in Vol. I.

that milk in order to strengthen myself, but behold! The Prophet ﷺ came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allāh and His Messenger ﷺ, so I went to the people of *Aṣ-Ṣuffa* and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet ﷺ said, "O *Abā-Hirr*!" I said, "*Labbaik*, O Allāh's Messenger!" He said, "Take it and give it to them." So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet ﷺ who took the bowl and put it on his hand, looked at me and smiled and said, "O *Aba Hirr*!" I replied, "*Labbaik*, O Allāh's Messenger!" He said, "There remain you and I." I said, "You have said the truth, O Allāh's Messenger!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I drank. He kept on telling me repeatedly to drink, till I said, "No, by Allāh Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allāh and pronounced Allāh's Name on it and drank the remaining milk.

وما هٰذا اللَّبنُ في أهْلِ الصُّفّةِ؟ كُنْتُ أحَقَّ أنْ أُصيبَ مِنْ هٰذا اللَّبنِ شَرْبَةً أتقوَّى بها، فإذا جاءَ أمَرَني فَكُنْتُ أنا أُعْطيهِمْ، وَما عَسى أنْ يَبْلُغَني مِنْ هٰذا اللَّبنِ؟ ولَمْ يَكُنْ مِنْ طاعةِ اللهِ وطاعةِ رَسُولِهِ ﷺ بُدٌّ، فأتَيْتهُمْ فَدَعوتُهمْ فأقْبَلوا، فاسْتَأذنوا فأذِنَ لهُمْ، وأخذوا مَجالِسَهُمْ مِنَ البَيْتِ. قالَ: «يا أبا هِرٍّ»، قلْتُ: لَبَّيْكَ يا رَسُولَ اللهِ، قالَ: «خُذْ فَأعْطِهِمْ»، فأخَذْتُ القَدَحَ فَجَعَلْتُ أُعْطيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ القَدَحَ فأُعْطيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ القَدَحَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ القَدَحَ حَتَّى انْتَهيْتُ إلى النَّبِيِّ ﷺ وقَدْ رَوِيَ القَوْمُ كُلُّهُمْ. فَأخَذَ القَدَحَ فَوضَعَهُ عَلى يَدِهِ فَنَظَرَ إليَّ فَتَبَسَّمَ فَقالَ: «أبا هِرٍّ»، قلْتُ: لَبَّيْكَ يا رَسُولَ اللهِ، قالَ: «بَقيتُ أنا وَأنْتَ». قلْتُ: صَدقْتَ يا رَسُولَ اللهِ، قالَ: «اقْعُدْ فاشْرَبْ»، فَقَعَدْتُ فَشَرِبْتُ. فَقالَ: «اشْرَبْ فَشَرِبْتُ»، فما زَالَ يَقُولُ: «اشْرَبْ»، حَتَّى قلْتُ: لا والذي بَعَثَكَ بالحَقِّ، ما أجِدُ لهُ مَسْلَكاً، قالَ: «فَأرِني»، فأعْطَيْتُهُ القَدَحَ فَحَمِدَ اللهَ وسَمَّى وشَرِبَ الفَضْلَةَ. [راجع: ٥٣٧٥]

6453. Narrated Sa'd: I was the first man among the Arabs to shoot an arrow for

٦٤٥٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا

Allāh's Cause. We used to fight in Allāh's Cause while we had nothing to eat except the leaves of *Al-Ḥubla* and the *Samur* trees (desert trees) so that we discharged excrement like that of sheep (i.e., unmixed droppings). Today the (people of the) tribe of Banī Asad teach me the laws of Islām. If so, then I am lost, and all my efforts of that hard time had gone in vain.

يَحْيَى، عَنْ إسماعيلَ: حدَّثَنا قَيْسٌ قال: سَمِعْتُ سَعْداً يَقولُ: إنِّي لأوَّلُ العَرَبِ رَمى بِسَهْمٍ في سَبيلِ اللهِ، ورَأَيْتُنا نَغْزو وما لَنا طَعامٌ إلَّا وَرَقُ الحُبْلَةِ وهٰذا السَّمُرُ، وإنَّ أحَدَنا لَيَضَعُ كما تَضَعُ الشَّاةُ ما لَهُ خِلْطٌ، ثُمَّ أصْبَحَتْ بَنو أسَدٍ تُعَزِّرُني عَلى الإسلام. خِبْتُ إذاً وضَلَّ سَعْيِي.

6454. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The family of Muḥammad ﷺ had never eaten wheat bread to their satisfaction for three successive days since their arrival in Al-Madīna till the death of the Prophet ﷺ.

٦٤٥٤ - **حدَّثَني** عثمان: حدَّثَنا جَريرٌ، عَنْ مَنْصورٍ، عَنْ إبراهيمَ، عَنِ الأسوَدِ عَنْ عائِشَةَ قالَتْ: ما شَبِعَ آلُ مُحَمَّدٍ ﷺ مُنْذُ قَدِمَ المَدينَةَ مِنْ طَعامِ بُرٍّ ثَلاثَ لَيالٍ تِباعاً حَتَّى قُبِضَ. [راجع: ٥٤١٦]

6455. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The family of Muḥammad ﷺ did not eat two meals on one day, but one of the two was of dates.

٦٤٥٥ - **حدَّثَني** إسحاقُ بْنُ إبراهيمَ بْنِ عَبْدِ الرَّحْمٰنِ: حدَّثَنا إسحاقُ هُوَ الأزْرَقُ عَنْ مِسْعَرِ بْنِ كِدامٍ، عَنْ هِلالٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما أكَلَ آلُ مُحَمَّدٍ ﷺ أكْلَتَيْنِ في يَوْمٍ إلَّا إحْداهُمَا تَمرٌ.

6456. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The bed mattress of the Prophet ﷺ was made of a leather case stuffed with palm fibres.

٦٤٥٦ - **حدَّثَني** أحْمَدُ بْنُ رَجاءٍ: حدَّثَنا النَّضْرُ، عَنْ هِشامٍ: أخْبرَني أبي عَنْ عائِشَةَ قالَتْ: كانَ فِراشُ رَسُولِ اللهِ ﷺ مِنْ أدَمٍ وحَشْوُهُ لِيفٌ.

6457. Narrated Qatāda : We used to go to Anas bin Mālik and see his baker standing (preparing the bread). Anas said, "Eat. I have not known that the Prophet ﷺ ever saw a thin well-baked loaf of bread till he died,

٦٤٥٧ - **حدَّثَنا** هُدْبَةُ بْنُ خالِدٍ: حدَّثَنا هَمَّامُ بْنُ يَحْيَى: حدَّثَنا قَتادَةُ قالَ: كُنَّا نَأتِي أنَسَ بْنَ مالِكٍ وخَبَّازُهُ

قائِمٌ وقالَ: كُلُوا، فمَا أعْلَمُ النَّبِيَّ ﷺ رَأى رَغيفاً مُرَقَّقاً حَتَّى لَحِقَ بِاللهِ، ولا رَأى شاةً سَمِيطاً بِعَيْنِهِ قَطُّ. [راجع: ٥٣٨٥]

and he never saw a roasted sheep with his eyes."

٦٤٥٨ - حدَّثَنا مُحَمَّدُ بْنُ المُثَنَّى: حدَّثَنا يَحْيَى: حدَّثَنا هِشامٌ: أخْبرَني أبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالتْ: كانَ يَأتي عَلَيْنا الشَّهْرُ ما نوقِدُ فيهِ ناراً، إنَّما هُوَ التمْرُ والماءُ إلَّا أنْ نُؤتَى بِاللُّحَيْمِ. [راجع: ٢٥٦٧]

6458. Narrated 'Āishah رَضِيَ اللهُ عَنها: A complete month would pass by during which we would not make a fire (for cooking), and our food used to be only dates and water unless we were given a present of some meat.

٦٤٥٩ - حدَّثَنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ الأُوَيْسِيُّ: حدَّثَني ابْنُ أبي حازِمٍ، عَنْ أبيهِ، عَنْ يَزيدَ بْنِ رُومانَ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّها قالَتْ لِعُرْوة: ابْنَ أُخْتِي إنْ كُنَّا لَنَنْظُرُ إلى الهِلالِ ثَلاثَةَ أهِلَّةٍ في شَهْرَينِ وما أُوقِدَتْ في أبْياتِ رَسُولِ اللهِ ﷺ نارٌ فَقُلْتُ: ما كانَ يُعيشُكُمْ؟ قالت: الأسْوَدانِ: التمْرُ والماءُ، إلَّا أنَّهُ قَدْ كانَ لِرَسُولِ اللهِ ﷺ جيرانٌ مِنَ الأنْصارِ كانَ لَهُمْ مَنائحُ، وكانوا يَمْنَحونَ رَسُولَ اللهِ ﷺ مِنْ أبياتِهِمْ فَيَسْقيناهُ. [راجع: ٢٥٦٧]

6459. Narrated 'Āishah that she said to 'Urwa: "O the son of my sister! We used to see three crescents in two months, and no fire used to be made in the houses of Allāh's Messenger ﷺ (i.e., nothing used to be cooked)." 'Urwa said, "What used to sustain you?" 'Āishah said, "The two black things, i.e., dates and water, except that Allāh's Messenger ﷺ had neighbours from the *Anṣār* who had some milch she-camels, and they used to give the Prophet ﷺ some milk from their house, and he used to make us drink it."

٦٤٦٠ - حدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أبيهِ، عَنْ عُمارَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ:

6460. Narrated Abū Hurairah: Allāh's Messenger ﷺ said, "O Allāh! Give *Qūtan* (provision that is sufficient to live with contentment) to the family of Muḥammad (ﷺ)."

قالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ ارْزُقْ آلَ مُحَمَّدٍ قوتاً».

(18) CHAPTER. The adoption of a middle course (not to go to extremes), and the regularity of one's deeds.

(١٨) بابُ القَصْدِ والمُداوَمَةِ عَلى العَمَلِ

6461. Narrated Masrūq رَضِيَ اللهُ عَنْهُ: I asked 'Āishah رَضِيَ اللهُ عَنْها, "What deed was the most beloved to the Prophet ﷺ?" She said, "The regular constant one." I said, "At what time he use to get up at night [for the *Tahajjud* night *Ṣalāt* (prayer)]?" She said, "He used to get up on hearing (the crowing of) the cock (in the last third of the night)."

٦٤٦١ - حدَّثَنا عَبْدانُ: أَخْبَرَنا أبي عَنْ شُعْبَةَ، عَنْ أَشْعَثَ قالَ: سَمِعْتُ أبي قالَ: سَمِعْتُ مَسروقاً قالَ: سَأَلْتُ عائِشَةَ رَضِيَ اللهُ عَنْها: أيُّ العَمَلِ كانَ أَحَبَّ إلى النَّبِيِّ ﷺ؟ قالت: الدَّائِمُ. قالَ: قُلْتُ: في أَيِّ حينٍ كان يَقومُ؟ قالتْ: كانَ يَقومُ إذا سَمِعَ الصَّارِخَ. [راجع: ١١٣٢]

6462. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The most beloved action to Allāh's Messenger ﷺ was that whose doer did it continuously and regularly.

٦٤٦٢ - حدَّثَنا قُتَيْبَةُ عَنْ مالِكٍ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ أنَّها قالتْ: كانَ أَحَبَّ العَمَلِ إلى رَسُولِ اللهِ ﷺ الذي يَدومُ عَلَيْهِ صاحِبُهُ. [راجع: ١١٣٢]

6463. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allāh's Messenger?" He said, "No, even I (will not be saved) unless and until Allāh protects or covers me with His Grace and His Mercy. Therefore, do good deeds properly, sincerely and moderately, and worship Allāh in the forenoon and in the afternoon and during a part of the night, and *Al Qaṣd* (always adopt a middle, moderate, regular course) whereby you will reach your *Al-Qaṣd* (target i.e., Paradise)."[1]

٦٤٦٣ - حدَّثَنا آدَمُ: حدَّثَنا ابْنُ أبي ذِئبٍ، عَنْ سَعيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَنْ يُنَجِّيَ أَحَداً مِنْكُمْ عَمَلُهُ»، قالوا: ولا أَنْتَ يا رَسُولَ اللهِ؟ قالَ: «ولا أنا إلَّا أنْ يَتَغَمَّدَني اللهُ بِرَحْمَةٍ. سَدِّدوا وَقارِبوا، واغْدوا وروحوا، وَشيئًا مِنَ الدُّلْجةِ والقَصْدَ القَصْدَ تَبْلُغوا. [راجع: ٣٩]

(1) (H. 6463) The Prophet ﷺ compares the Muslim to a traveller who should not exert=

6464. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter Paradise, and that the most beloved deeds to Allāh are the most regular and constant even though it were few."

٦٤٦٤ - حدَّثَنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا سُلَيْمانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «سَدِّدوا وَقاربوا، وَاعْلَموا أنْ لَنْ يُدْخِلَ أحَدَكُمْ عَمَلُهُ الجنَّةَ. وأنَّ أحَبَّ الأعْمالِ أدْوَمُها إلى اللهِ وإنْ قلَّ». [انظر: ٦٤٦٧]

6465. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ was asked, "What deeds are loved most by Allāh?" He said, "The most regular constant deeds even though they may be few." He added, "Take upon yourselves only those deeds which are within your ability."

٦٤٦٥ - حدَّثَني مُحَمَّدُ بْنُ عَرْعَرَةَ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بْنِ إبْراهيم، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها أنَّها قالَتْ: سُئِلَ النَّبيُّ ﷺ: أيُّ الأعْمالِ أحَبُّ إلى اللهِ؟ قالَ: «أدْوَمُها وإنْ قلَّ». وقالَ: «اكْلَفوا مِنَ الأعْمال ما تُطيقُونَ».

6466. Narrated 'Alqama: I asked 'Āishah, Mother of the believers, "O Mother of the believers! How were the deeds of the Prophet ﷺ? Did he use to do extra deeds of worship on special days?" She said, "No, but his deeds were regular and constant, and who among you is able to do what the Prophet ﷺ was able to do (i.e., in worshipping Allāh)?"

٦٤٦٦ - حدَّثَني عُثمانُ بْنُ أبي شَيْبَةَ: حدَّثَنا جَريرٌ، عَنْ مَنْصورٍ، عَنْ إبْراهيمَ، عَنْ عَلْقَمَةَ قالَ: سَألْتُ أمَّ المُؤْمِنينَ عائِشَةَ قُلْتُ: يا أمَّ المُؤْمِنينَ، كَيفَ كانَ عَمَلُ النَّبيِّ ﷺ؟ هَلْ كانَ يَخُصُّ شَيْئاً مِنَ الأيّامِ؟ قالَتْ: لا، كان عَمَلُه ديمَةً، وأيُّكُمْ يَسْتَطيعُ ما كانَ النَّبيُّ ﷺ يَسْتَطيع. [راجع: ١٩٨٧]

6467. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Do good deeds properly, sincerely and moderately, and receive good

٦٤٦٧ - حدَّثَنا عَليُّ بْنُ عَبْدِ اللهِ: حدَّثَنا مُحَمَّدُ بْنُ الزِّبْرِقانِ:

=himself at the beginning of the journey for he would become too tired to reach his destination. So one should adopt a moderate way of regular and constant worshipping of Allāh whereby one should reach his destination (i.e., Paradise).

حدَّثَنا مُوسَى بْنُ عُقْبَةَ، عَنْ أبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ قالَ: «سَدِّدوا وقارِبوا وأبْشِروا، فإنَّهُ لا يُدْخِلُ أحداً الجَنَّةَ عَملُهُ». قالوا: ولا أنْتَ يا رَسُولَ اللهِ؟ قالَ: «ولا أنا إلّا أنْ يَتَغَمَّدَنِي اللهُ بِمَغفِرةٍ ورَحْمَةٍ». قالَ: أظُنُّهُ عَنْ أبي النَّضرِ، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ. وقالَ عَفّانُ: حدَّثَنا وُهَيْبٌ، عَنْ مُوسَى بْنِ عُقْبَةَ قالَ: سَمِعْتُ أبا سَلَمَةَ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ: «سَدِّدوا وأبْشِروا». وقالَ مُجاهِدٌ: سَديداً سداداً: صِدقاً. [راجع: ٦٤٦٤]

news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allāh's Messenger?" He said, "Even I, unless and until Allāh protects or covers me with His Pardon and His Mercy."

٦٤٦٨ - **حدَّثَنا** إبْراهيم بْنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بْنُ فُلَيْحٍ: حدَّثَنِي أبي، عَنْ هِلالِ بْنِ عَليٍّ، عَنْ أنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُهُ يقولُ: إنَّ رَسُولَ اللهِ ﷺ صلّى لَنا يَوماً الصَّلاةَ ثُمَّ رَقِيَ المِنْبَرَ فأشارَ بِيَدِهِ مِنْ قِبَلِ قِبْلَةِ المَسْجِدِ فقالَ: «قَدْ أُرِيتُ الآنَ مُنْذُ صَلَّيْتُ لَكُمُ الصَّلاةَ الجنَّةَ والنّارَ مُمَثَّلَتَينِ في قُبُلِ هٰذا الجِدارِ فَلَمْ أرَ كاليَوْمِ في الخَيرِ والشَّرِّ، فَلَمْ أرَ كاليَوْمِ في الخيرِ والشَّرِّ». [راجع: ٩٧]

6468. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once Allāh's Messenger ﷺ led us in *Ṣalāt* (prayer) and then (after finishing it) ascended the pulpit and pointed with his hand towards the *Qiblah* of the mosque and said, "While I was leading you in *Ṣalāt* (prayer), both Paradise and Hell were displayed in front of me in the direction of this wall, I had never seen a better thing (than Paradise) and a worse thing (than Hell) as I have seen today; I had never seen a better thing and a worse thing as I have seen today."

(١٩) بابُ الرَّجاءِ مَعَ الخَوْفِ،

(19) CHAPTER. Hope (that Allāh will forgive one's sins and will accept one's good deeds) with fear (of Allāh).

وقالَ سُفْيانُ: ما في القُرْآنِ آيَةٌ

And Sufyān said, "There is no Verse in Qur'ān more hard on me than this one:

أَشَدُّ عَلَيَّ مِنْ ﴿لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾ [المائدة: ٦٨].

"O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to *At-Taurat* (the Torah) and *Al-Injīl* (the Gospel), and what has (now) been sent down to you from your Lord (the Qur'ān)..." (V.5:68)

٦٤٦٩ - حدَّثنا قُتَيْبَةُ: حدَّثنا يَعْقوبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرِو بْنِ أبي عَمْرٍو، عَنْ سَعيد بنِ أبي سَعيد المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ اللهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَها مِائَةَ رَحْمَةٍ. فأمْسكَ عِنْدَهُ تِسْعاً وتِسْعينَ رَحْمَةً، وأرْسَلَ في خَلْقِهِ كُلِّهِمْ رَحْمَةً واحِدَةً. فَلَوْ يَعْلَمُ الكافِرُ بِكلِّ الَّذي عِنْدَ اللهِ مِنَ الرَّحْمَةِ لَمْ يَيْأسْ مِنَ الجَنَّةِ. ولَوْ يَعْلَمُ المُؤْمِنُ بِكلِّ الذي عِنْدَ اللهِ مِنَ العَذابِ لَمْ يَأمَنْ مِنَ النَّارِ». [راجع: ٦٠٠٠]

6469. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Verily Allāh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had a disbeliever known of all the mercy which is in the Hands of Allāh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allāh, he would not have considered himself safe from the Hell-fire."

(٢٠) **بابُ** الصَّبرِ عَنْ مَحارِمِ اللهِ، ﴿إِنَّمَا يُوَفَّى ٱلصَّـٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾ [الزمر: ١٠]

وقالَ عُمَرُ: وَجدْنا خَيرَ عَيشِنا بالصَّبرِ.

(20) CHAPTER. Refraining patiently from doing those things which Allāh has made illegal.

And the Statement of Allāh تعالى:

"...Only those who are patient shall receive their rewards in full, without reckoning." (V.39:10)

And 'Umar said, "We have found that our best period of life was while we were patient."

٦٤٧٠ - حدَّثنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَني عَطاءُ بْنُ يَزيدَ: أنَّ أبا سَعيدٍ أخْبَرَهُ:

6470. Narrated Abū Sa'īd: Some people from the *Anṣār* asked Allāh's Messenger ﷺ (to give them something) and he gave to everyone of them who asked him until all that he had was finished. When everything was

finished and he had spent all that was in his hand, he said to them,"(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody else); and (know) that he who refrains from begging others (or doing prohibited deeds), Allāh will make him contented and not in need of others; and he who remains patient, Allāh will bestow patience upon him, and he who is satisfied with what he has, Allāh will make him self-sufficient. And there is no gift better and vast (you may be given) than patience."

6471. Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ used to offer *Salāt* (prayer) so much that his feet used to become oedematous or swollen, and when he was asked as to why he prays (offers *Salāt*) so much, he would say, "Shall I not be a thankful slave (to Allāh)?"

(21) CHAPTER. "...And whosoever puts his trust in Allāh, then He (Allāh) will suffice him..." (V.65:3)

And Ar-Rabi' bin Khuthaim said, "...of all sorts of difficulties that might befall the people."(1)

6472. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهما: Allāh's Messenger ﷺ said, "Seventy thousand people from among my followers will enter Paradise without accounts, and they are those who do not practise *Ar-Ruqya*(2) and do not see as evil omen in things, and put their trust in their Lord."

أَنَّ ناساً مِنَ الأنْصارِ سَأَلوا رَسُولَ اللهِ ﷺ فَلَمْ يَسألْه أحَدٌ مِنْهم إلَّا أعْطاهُ حَتَّى نَفِدَ ما عِنْدَهُ. فقالَ لَهُمْ حينَ نَفِدَ كُلُّ شَيْءٍ أنْفَقَ بِيَدَيْهِ: «ما يَكُونُ عِندي مِنْ خَيرٍ لا أدَّخِرُهُ عَنْكُمْ، وإنَّهُ مَنْ يَسْتَعِفَّ يُعِفَّهُ اللهُ، ومَنْ يَتَصبَّرْ يُصَبِّرْهُ اللهُ، ومنْ يَسْتغْنِ يُغْنِهِ اللهُ، ولَنْ تُعْطَوْا عَطاءً خَيْراً وأوْسَعَ مِنَ الصَّبْرِ». [راجع: ١٤٦٩]

٦٤٧١ - حدَّثَنا خَلَّادُ بْنُ يَحْيَى: حدَّثَنا مِسْعَرٌ: حدَّثَنا زِيادُ بْنُ عِلاقَةَ قالَ: سَمِعْتُ المُغِيرَةَ بْنَ شُعْبَةَ يَقولُ: كانَ النَّبِيُّ ﷺ يُصَلِّي حَتَّى تَرِمَ أو تَنْتَفِخَ قَدَماهُ. فَيُقالُ لَهُ، فَيقولُ: «أفَلا أكونُ عَبْداً شَكوراً؟». [راجع: ١١٣٠]

(٢١) بابٌ ﴿وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ﴾ [الطلاق: ٣]

قالَ الرَّبيعُ بْنُ خُثَيمٍ: مِنْ كُلِّ ما ضاقَ عَلى النَّاسِ.

٦٤٧٢ - حدَّثَني إسحاقُ: حدَّثَنا رَوْحُ بْنُ عُبادَةَ: حدَّثَنا شُعْبَةُ: سَمِعْتُ حُصَيْنَ بْنَ عَبدِ الرَّحمٰنِ قالَ: كُنْتُ قاعِداً عِنْدَ سَعيدِ بْنِ جُبَيْرٍ فَقالَ: عَنِ ابْنِ عَبَّاسٍ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَدْخُلُ الجنَّة مِنْ أُمَّتي سَبْعونَ ألفاً بِغَيرِ حِسابٍ، هُمُ الذينَ لا يَسْتَرْقُونَ

(1) (Ch. 21) Ar-Rabī' said this commenting on the Qur'ānic Verse: "...And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty)."

(2) (H. 6472) *Ar-Ruqya*: See the glossary.

ولا يَتَطَيَّرُونَ وعَلى رَبِّهِمْ يَتَوَكَّلونَ».

[راجع: ٣٤١٠]

(22) CHAPTER. What is disliked about *Qīl* and *Qāl* (i.e., sinful and useless talk).

(٢٢) بابٌ ما يُكْرَهُ مِنْ قيلَ وقالَ

6473. Narrated Warrād, the clerk of Al-Mughīra bin Shu'ba: Mu'āwiya wrote to Al-Mughīra: "Write to me a narration you have heard from Allāh's Messenger ﷺ." So Al-Mughīra wrote to him: "I heard him saying the following after each *Ṣalāt* (prayer): *'Lā ilāha illallāhu Waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu, wa Huwa 'alā kulli shai'in Qadīr.'*(1) He used to forbid: (1) *Qīl* and *Qāl* (sinful and useless talk like backbiting, etc. or that you talk too much about others), (2) asking too many questions (in disputed religious matters), (3) wasting one's wealth (by extravagance), (4) preventing what should be given (e.g. charity, etc.), (5) to beg of men (i.e., begging), (6) being undutiful to mothers, and (7) burying one's daughters (alive)." (See H. 844)

٦٤٧٣ - حدَّثَنا عَليُّ بْنُ مُسْلِم: حدَّثَنا هُشَيمٌ: أَنْبَأنا غيْرُ واحِدٍ مِنْهُمْ مُغيرَةُ وفُلانٌ ورَجُلٌ ثالِثٌ أيْضاً، عَنِ الشَّعْبِيِّ، عَنْ وَرَّادٍ كاتِبِ المُغيرَةِ بْنِ شُعْبَةَ: أنَّ مُعاوِيَةَ كَتَبَ إلى المُغيرَةِ: أن اكْتُبْ إليَّ بِحَديثٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ. قالَ: فَكَتَبَ إلَيْهِ المُغيرَةُ: إنِّي سَمِعْتُهُ يَقولُ عِنْدَ انْصِرافِهِ مِنَ الصَّلاةِ: «لا إلٰه إلَّا اللهُ وَحْدَهُ لا شَريكَ لَهُ، لَهُ المُلْكُ ولَهُ الحَمْدُ، وهُوَ عَلى كُلِّ شَيْءٍ قَديرٌ». قالَ: وكانَ يَنْهى عَنْ قيلَ وقالَ، وكَثْرَةِ السُّؤالِ، وإضاعَةِ المالِ، ومَنْعٍ وهاتِ، وعُقوقِ الأُمَّهاتِ، وَوَأْدِ البَناتِ. [راجع: ٨٤٤]

وعَنْ هُشَيمٍ: أَنْبَأنا عَبْدُ المَلكِ بْنُ عُمَيرٍ قالَ سَمِعْتُ وَرَّاداً يُحَدِّثُ هٰذا الحديثَ عَنِ المُغيرَةِ عَنِ النَّبِيِّ ﷺ.

(23) CHAPTER. To protect one's tongue (from illegal talk, e.g., lying, abusing or backbiting, etc.).

(٢٣) بابٌ حِفْظِ اللِّسانِ،

(And the Prophet's statement:) "He who

و«مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ

(1) (H. 6473) None has the right to be worshipped but Allāh Alone, Who has no partners. To Him belongs the kingdom (of the universe) and all praises be to Him and He is Omnipotent.

believes in Allāh and the Last Day should talk what is good (sensible talk) or keep quiet."

And the Statement of Allāh تعالى:

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (V.50:18)

الآخِرِ فَلْيَقُلْ خيراً أو لِيَصْمُتْ». وقَوْلِ اللهِ تَعالى: ﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾ [ق: ١٨].

6474. Narrated Sahl bin Sa'd: Allāh's Messenger ﷺ said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e., his mouth, his tongue and his private parts)[1], I guarantee Paradise for him."

٦٤٧٤ - حدَّثني مُحَمَّدُ بنُ أَبي بَكْرٍ المُقَدَّميُّ: حدَّثَنا عُمَرُ بنُ عَليٍّ: سَمِعَ أبا حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ رَسُولِ اللهِ ﷺ قالَ: «مَنْ يَضْمَنْ لي ما بَينَ لَحْيَيْهِ وما بَينَ رِجْلَيْهِ أَضْمَنْ لَهُ الجنَّةَ». [انظر: ٦٨٠٧]

6475. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever believes in Allāh and the Last Day should talk what is good (sensible talk) or keep quiet: and whoever believes in Allāh and the Last Day should not harm his neighbour; and whoever believes in Allāh and the Last Day should entertain his guest generously."

[See *Ḥadīth* No. 6018.]

٦٤٧٥ - حَدَّثَنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا إبْراهيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهابٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيراً أو لِيَصْمُتْ، ومَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلا يُؤْذِ جارَهُ، ومَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ». [راجع: ٥١٨٥]

6476. Narrated Abū Shuraiḥ Al-Khuzā'ī: My ears heard and my heart grasped (the statement which) the Prophet ﷺ said, "The period for keeping one's guest is three days (and don't forget) his reward." It was asked, "What is his reward?" He said, "In the first night and the day he should be given a high

٦٤٧٦ - حدَّثَنا أبو الوَليدِ: حدَّثَنا لَيْثٌ: حدَّثَنا سَعيدٌ المَقْبُرِيُّ، عَنْ أبي شُرَيْحٍ الخُزاعِيِّ قالَ: سَمِعَ أُذُنايَ ووَعاهُ قَلْبي النَّبِيَّ ﷺ يَقولُ: «الضِّيافَةُ ثَلاثَةُ أيامٍ. جائِزَتُهُ»، قيلَ:

(1) (H. 6474) i.e., whoever protects his tongue from illegal talk (e.g., to tell lies or abusing, backbiting, etc.) and his mouth from eating and drinking of the forbidden illegal things, etc. and his private parts from illegal sexual acts.

quality of meals; and whoever believes in Allāh and the Last Day, should entertain his guest generously; and whoever believes in Allāh and the Last Day should talk what is good (sensible talk) or keep quiet."

وما جائِزَتُهُ؟ قالَ: «يَوْمٌ ولَيْلَةٌ»، قالَ: «ومَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، ومَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيراً أو لِيَسْكُتْ». [راجع: ٦٠١٩]

6477. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that he heard Allāh's Messenger ﷺ saying, "A slave of Allāh may utter a word without thinking whether it is right or wrong, he may slip down in the Fire as far away a distance equal to that between the east."[1]

٦٤٧٧ - **حدَّثني** إبْراهيمُ بْنُ حَمْزَةَ: حدَّثني ابْنُ أبي حازِمٍ، عَنْ يَزيدَ، عَنْ مُحَمَّد ابْنِ إبراهيم، عَنْ عيسى بْنِ طَلْحَةَ بْنِ عَبْدِ اللهِ التَّيْمِيِّ، عَنْ أبي هُرَيْرَةَ: سَمِعَ رَسُولَ اللهِ ﷺ يَقولُ: «إنَّ العَبْدَ لَيَتَكَلَّمُ بالكَلِمَةِ ما يَتَبَيَّنُ فيها يَزِلُّ بها في النَّارِ أبْعَدَ مَا بَيْنَ المَشْرِقِ». [انظر: ٦٤٧٨]

6478. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A slave (of Allāh) may utter a word which pleases Allāh, without giving it much importance, and because of that Allāh will raise him to degrees (of reward): a slave (of Allāh) may utter a word (carelessly) which displeases Allāh, without thinking of its gravity, and because of that he will be thrown into the Hell-fire."

٦٤٧٨ - **حدَّثني** عَبْدُ اللهِ بنُ مُنيرٍ: سَمِعَ أبا النَّضْرِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ، يَعْني ابْنَ دينارٍ، عَنْ أبيهِ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ العَبْدَ لَيَتَكَلَّمُ بالكَلِمَةِ مِنْ رضْوان اللهِ لا يُلْقِي لها بالاً يَرْفَعُ اللهُ بها دَرَجاتٍ، وإنَّ العَبْدَ لَيَتَكَلَّمُ بالكَلِمَةِ مِنْ سَخَطِ اللهِ لا يُلْقِي لها بالاً يَهْوي بها في جَهنَّمَ». [راجع: ٦٤٧٧]

(24) CHAPTER. Weeping out of fear of Allāh.

(٢٤) بابُ البُكاءِ مِنْ خَشْيَةِ اللهِ عَزَّ وجَلَّ

6479. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will give shade to seven (types of people) under His Shade

٦٤٧٩ - **حدَّثنا** مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ: حدَّثَني

(1) (H. 6477) In some narrations it is said, "between the east and the west."

خُبَيْبُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ في ظِلِّهِ: رَجُلٌ ذَكَرَ اللهَ فَفاضَتْ عَيْناهُ». [راجع: ٦٦٠]

(on the Day of Resurrection).[1] (One of them will be) a person who remembers Allāh and his eyes are then flooded with tears."

(٢٥) بابُ الخَوْفِ مِنَ اللهِ عَزَّ وجَلَّ،

(25) CHAPTER. To be afraid of Allāh عَزَّ وجَلَّ:-

٦٤٨٠ - حدَّثَنا عُثمانُ بْنُ أبي شَيْبَةَ: حدَّثَنا جَريرٌ، عَنْ مَنْصورٍ، عَنْ رِبْعِيّ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «كانَ رَجُلٌ مِمَّنْ كانَ قَبْلَكُمْ يُسيءُ الظَّنَّ بِعَمَلِهِ فقال لأهْلِهِ: إذا أنا مُتُّ فَخُذوني فذَرُّوني في البَحْرِ في يَوْمٍ صائِفٍ. فَفَعَلوا بِهِ. فَجَمَعَهُ اللهُ ثُمَّ قالَ: ما حَمَلَكَ على الذي صَنَعْتَ؟ قالَ: ما حَمَلَني عَلَيهِ إلَّا مَخافَتُكَ، فَغَفَرَ لَهُ». [راجع: ٣٤٥٢]

6480. Narrated Ḥudhaifa: The Prophet ﷺ: said, "There was a man amongst the people who had suspicion as to the righteousness of his deeds. Therefore he said to his family, 'If I die, take me and burn my corpse and throw away my ashes into the sea on a hot (or windy) day.' They did so, but Allāh collected his ash particles and asked (him), 'What made you do what you did?' He replied, 'The only thing that made me do it was that I was afraid of You.' So Allāh forgave him."

٦٤٨١ - حدَّثَنا مُوسَى: حدَّثَنا مُعْتَمِرٌ: سَمِعْتُ أبي: حدَّثَنا قَتادَةُ، عَنْ عُقْبَةَ بْنِ عَبدِ الغافِرِ، عَنْ أبي سَعيدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ ذَكَرَ رَجُلاً «فِيمَنْ سَلَفَ أو فِيمَنْ كَانَ قَبْلَكُمْ آتاهُ اللهُ مالاً وولَداً يَعْني أعْطاهُ. قالَ: فَلَمَّا حُضِرَ قالَ لِبَنيهِ: أيَّ أبٍ كُنْتُ لكُم؟ قالوا: خَيْرَ أبٍ، قالَ: فإنَّهُ لَمْ يَبْتَئِرْ عِنْدَ اللهِ خَيراً - فَسَّرَها قَتادَةُ: لَمْ يَدَّخِرْ - وإنْ يَقْدَمْ

6481. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ mentioned a man from the previous generation, or from the people preceding your age, whom Allāh had given both wealth and children. The Prophet ﷺ said, "When the time of his death approached, he asked his children, 'What type of father have I been to you?' They replied, 'You have been a good father.' He said, 'But he (i.e., your father) has not stored any good deeds with Allāh (for the Hereafter), if he should face Allāh, Allāh will punish him. So listen, (O my children), when I die, burn my body till I become mere coal and then grind it into powder, and when

(1) (H. 6479) See Vol. 1, *Ḥadīth* No. 660 for the seven types.

عَلَى اللهِ يُعَذِّبُهُ. فانْظُروا فإذا مُتُّ فأحْرِقوني حَتَّى إذا صِرْتُ فَحْماً فاسحَقوني - أو قالَ: فاسْهَكوني - ثُمَّ إذا كانَ رِيحٌ عاصِفٌ فاذْروني فيها. فأخَذَ مَواثيقَهمْ عَلى ذلك وَرَبِّي فَفَعَلوا، فَقالَ اللهُ: كُنْ. فإذا رَجُلٌ قائِمٌ. ثُمَّ قالَ: أيْ عَبْدي، ما حَمَلَكَ على ما فَعَلْتَ؟ قالَ: مَخافَتُكَ أو فَرَقٌ مِنْكَ، فمَا تَلافاهُ أنْ رَحِمَهُ اللهُ». قَالَ: فَحَدَّثْتُ أبا عُثمانَ فَقالَ: سَمِعْتُ سَلْمانَ غَيْرَ أنَّهُ زادَ: فاذْروني في البَحْرِ، أو كما حَدَّثَ. وقالَ مُعاذٌ: حدَّثَنا شُعْبَةُ عَنْ قَتادَةَ: سَمِعْتُ عُقْبَةَ: سَمِعْتُ أبا سَعيدٍ عَنِ النَّبيِّ ﷺ. [راجع: ٣٤٧٨]

there is a stormy wind, throw me (my ashes) in it.' So he took a firm promise from his children (to follow his instructions). And by Allāh they (his sons) did accordingly (fulfilled their promise). Then Allāh said, 'Be' and behold! That man was standing there! Allāh then said, 'O my slave! What made you do what you did?' That man said, 'Fear of You.' So Allāh forgave him."

(٢٦) بابُ الانْتِهاءِ عَنِ المَعاصِي

(26) CHAPTER. To give up sinful deeds.

٦٤٨٢ - حدَّثَنا مُحَمَّدُ بْنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ بْنِ أبي بُرْدَةَ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَثَلي ومَثَلُ ما بَعَثَنِي اللهُ كمَثَلِ رَجُلٍ أتى قَوْماً فَقالَ: رَأيْتُ الجَيْشَ بِعَيْنَيَّ، وإنِّي أنَا النَّذيرُ العُرْيانُ، فالنَّجاءَ النَّجاءَ. فَأطاعَهُ طائِفَةٌ فَأدْلجوا عَلى مَهْلِهِمْ فَنَجَوا، وكَذَّبَتْهُ طائِفَةٌ فَصَبَّحَهُمُ الجَيْشُ فَاجْتاحَهُمْ». [انظر: ٧٢٨٣]

6482. Narrated Abū Mūsa: Allāh's Messenger ﷺ said, "My example and the example of the Message with which Allāh has sent me is like that of a man who came to some people and said, 'I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself!'[1] A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them."

(1) (H. 6482) It was an Arabian custom that a man, on seeing the forces of the enemy, would take off his clothes and use it as a signal of warning to his people.

6483. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them (from falling in the fire), but they overpowered him and rushed into the fire." The Prophet ﷺ added, "Now, similarly I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it."(1)

٦٤٨٣ - حدَّثنا أبو اليمانِ: أخبرَنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ: أنَّهُ حدَّثَهُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّما مَثَلي ومَثَلُ النَّاسِ: كمَثَلِ رَجُلٍ اسْتَوْقَدَ ناراً فَلَمَّا أضاءَتْ ما حَوْلَهُ جَعَلَ الفَراشُ وَهٰذِهِ الدَّوابُّ الَّتي تَقَعُ في النَّارِ يَقَعْنَ فِيها، فَجَعَلَ الرَّجُلُ يَزَعُهُنَّ وَيَغْلِبْنَهُ، فَيَقْتَحِمْنَ فيها. فأنا آخُذُ بِحُجَزِكُمْ عَنِ النَّارِ وأَنْتُمْ تَقْحَمُونَ فيها». [راجع:]

6484. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A Muslim is the one who avoids harming Muslims with his tongue and his hands. And a *Muhājir* (an Emigrant) is the one who gives up (abandons) all what Allāh has forbidden."(2)

٦٤٨٤ - حدَّثنا أبو نُعَيمٍ: حدَّثنا زَكَرِيَّا، عَنْ عامِرٍ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يقولُ: قالَ النَّبِيُّ ﷺ: «المُسْلِمُ مَنْ سَلِمَ المُسْلِمونَ مِنْ لِسانِهِ ويَدِهِ. والمُهاجِرُ مَنْ هَجَرَ ما نَهَى اللهُ عَنْهُ». [راجع: ١٠]

(27) CHAPTER. The saying of the Prophet ﷺ, "If you knew that which I know, you would laugh little and weep much."

(٢٧) بابٌ قَوْلِ النَّبِيِّ ﷺ: «لَو تَعْلَمونَ ما أعْلَمُ لَضَحِكْتُمْ قَليلاً ولَبَكَيْتُمْ كَثيراً»

6485. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If you knew that which I know, you would laugh little and weep much."

٦٤٨٥ - حدَّثنا يَحْيَى بْنُ بُكَيرٍ: حدَّثنا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، عَنْ سَعيدِ بْنِ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ كانَ يَقولُ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ تَعْلَمونَ ما

(1) (H. 6483) The fire symbolizes the unlawful deeds which the Prophet ﷺ warned the people.
(2) (H. 6484) The Prophet ﷺ regards the one who observes the orders of religion and the Emigrant (who left Makkah for Al-Madīna for the sake of his religion) as equal in reward.

أعْلَمُ لَضَحِكْتُمْ قَلِيلاً ولَبَكَيْتُمْ كَثيراً».

[انظر: ٦٦٣٧]

6486. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If you knew that which I know, you would laugh little and weep much."

٦٤٨٦ - حدَّثَنا سُلَيمانُ بْنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ مُوسَى بْنِ أنَسٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لَوْ تَعْلَمونَ ما أعْلَمُ لَضَحِكْتُمْ قَليلاً ولَبَكَيْتُمْ كَثيراً».

[راجع: ٩٣]

(28) CHAPTER. The (Hell) Fire is surrounded by all kinds of desires and passions.

(٢٨) بابٌ: حُجِبَتِ النَّارُ بِالشَّهواتِ

6487. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."(1)

٦٤٨٧ - حدَّثَنا إسماعيلُ قالَ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنِ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «حُجِبَتِ النَّارُ بِالشَّهواتِ، وحُجِبَتِ الجَنَّةُ بِالمَكارِهِ».

(29) CHAPTER. Paradise is nearer to anyone of you than the *Shirāk*(2) of his shoe, and so is the (Hell) Fire.

(٢٩) بابٌ: الجنَّةُ أقْرَبُ إلى أحَدِكُمْ مِنْ شِراكِ نَعْلِهِ، والنَّارُ مِثْلُ ذلكَ

6488. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Paradise is nearer to any of you than the *Shirāk* (leather strap) of his shoe, and so is the (Hell) Fire."

٦٤٨٨ - حدَّثَنا مُوسَى بْنُ مَسْعودٍ: حدَّثَنا سُفيانُ، عَنْ مَنْصورٍ والأعْمَشِ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «الجَنَّةُ أقْرَبُ إلى أحَدِكُمْ مِنْ شِراكِ نَعْلِهِ، والنَّارُ مِثْلُ ذلكَ».

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(1) (H. 6487) Inordinate desires and animalistic passions lead to the Fire, while self-control, perseverance, chastity and all other virtues, and the obedience to Allāh and His Messenger ﷺ lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

(2) (Ch. 29) A leather strap.

6489. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The truest poetic verse ever said by a poet is: Indeed! Except Allāh, everything is *Bātil* (i.e., perishable, etc.)."

[See *Fatḥ Al-Bārī* and See H. 3841]

٦٤٨٩ - حَدَّثَنِي مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيرٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَ عَنِ النَّبِيِّ ﷺ قالَ: «أَصدَقُ بَيتٍ قالَهُ الشَّاعِرُ:

أَلا كُلُّ شَيءٍ ما خَلا اللهَ باطِلُ».

[راجع: ٣٨٤١]

(30) CHAPTER. One should always look at the one who is inferior (in worldly rank) to him, and should not look at the one who is superior (in worldly rank) to him.

(٣٠) بابٌ: لِيَنْظُرْ إِلى مَنْ هُوَ أَسْفَلَ مِنْهُ، وَلا يَنْظُرْ إِلى مَنْ هُوَ فَوْقَهُ

6490. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If anyone of you looked at a person who was made superior to him in property and (in worldly rank and in good) appearance, then he should also look at the one who is inferior to him, and to whom he has been made superior."

٦٤٩٠ - حَدَّثَنا إِسماعيلُ قالَ: حدَّثَني مالكٌ، عَنْ أَبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قالَ: «إِذا نَظَرَ أَحَدُكُمْ إِلى مَنْ فُضِّلَ عَلَيْهِ في المالِ والخَلْقِ، فَلْيَنْظُرْ إِلى مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّنْ فُضِّلَ عَلَيْهِ».

(31) CHAPTER. Whoever intended to do a good deed or a bad deed.

(٣١) بابٌ: مَنْ هَمَّ بِحَسَنَةٍ أَو بِسَيِّئَةٍ

6491. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ narrating about his Lord عَزَّ وَجلَّ said, "Allāh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times; and if somebody intended to do a bad

٦٤٩١ - حَدَّثَنا أَبو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوارِثِ: حَدَّثَنا جَعْدٌ أَبو عُثمانَ: حَدَّثَنا أَبو رَجاءٍ العُطارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ فيما يَرْوي عَنْ رَبِّهِ عَزَّ وجَلَّ قالَ: قالَ: «إِنَّ اللهَ عَزَّ وجَلَّ كَتَبَ الحَسَناتِ والسَّيِّئاتِ ثُمَّ بَيَّنَ ذلكَ. فمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْها كَتَبَها اللهُ لَهُ عِنْدَهُ حَسَنَةً كامِلَةً، فإِنْ

deed and he does not do it, then Allāh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allāh will write one bad deed (in his account)."

هَمَّ بِها وعَمِلَها كَتَبها اللهُ لَهُ عِنْدَهُ عشْرَ حَسَناتٍ إلى سَبْعِمائَةِ ضِعْفٍ إلى أضْعافٍ كَثيرَةٍ. ومَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْها كَتَبها اللهُ لَهُ عِنْدَهُ حَسَنَةً كامِلَةً، فإنْ هُوَ هَمَّ بِها فَعَمِلَها كَتَبَها اللهُ لَهُ سَيِّئَةً واحِدَةً».

(32) CHAPTER. What minor sins should be warded off.

(٣٢) بابُ ما يُتَّقى مِنْ مُحَقَّراتِ الذُّنوب

6492. Narrated Ghailān: Anas رَضِيَ اللهُ عَنْهُ said, "You people do (bad) deeds (commit sins) which seem in your eyes as tiny (minute) than hair while we used to consider those (very deeds) during the life-time of the Prophet ﷺ as destructive sins."

٦٤٩٢ - **حدَّثَنَا** أبو الوَليدِ: حدَّثَنا مَهْدِيٌّ، عَنْ غَيْلانَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: إنَّكُمْ لَتَعْمَلونَ أعمالاً هيَ أدَقُّ في أعْيُنِكُمْ مِنَ الشَّعْرِ. إنْ كُنّا لَنَعُدُّها على عَهْدِ النَّبيِّ ﷺ المُوبِقاتِ». قالَ أبو عَبْدِ اللهِ: يَعني بِذلكَ المُهْلِكاتِ.

(33) CHAPTER. The (results of) deeds done depend upon the last actions. And that one should be afraid of it.

(٣٣) بابٌ: الأعمالُ بِالخَواتيمِ، وما يُخافُ مِنها.

6493. Narrated Sa'd bin Sahl As-Sā'idī: The Prophet ﷺ looked at a man fighting against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet ﷺ said, "Let him who wants to look at a man from the dwellers of the (Hell) Fire look at this (man)." Another man followed him and kept on following him till he (the fighter) was injured and, seeking to die quickly, he placed the tip of the blade of his sword between his breasts and leaned over it till it passed through his shoulders (i.e., committed suicide). The Prophet ﷺ added, "A person may do deeds that seem to

٦٤٩٣ - **حدَّثَنا** عَليُّ بنُ عَيّاشٍ الألهانِيُّ الحِمْصِيُّ: حدَّثَنا أبو غَسّانَ قالَ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السّاعِدِيِّ قالَ: نَظَرَ النَّبِيُّ ﷺ إلى رَجُلٍ يُقاتِلُ المُشْرِكينَ وكانَ مِنْ أعْظَمِ المُسْلِمينَ غَناءً عَنْهُمْ فَقالَ: «مَنْ أحَبَّ أنْ يَنْظُرَ إلى رَجُلٍ مِنْ أهْلِ النّارِ فَلْيَنْظُرْ إلىٰ هٰذا». فَتَبِعَهُ رَجُلٌ فَلَمْ يَزَلْ على ذلكَ حَتّى جُرِحَ فاسْتَعْجَلَ المَوْتَ فَقالَ بِذُبابَةِ سَيْفِهِ فَوَضَعَهُ بَيْنَ ثَدْيَيْهِ فَتَحامَلَ عَلَيْهِ حَتّى

خَرَجَ مِنْ بَينِ كَتِفَيْهِ. فَقالَ النَّبِيُّ ﷺ: «إنَّ العَبْدَ لَيَعْمَلُ فيما يَرَى النَّاسُ عَمَلَ أهْلِ الجَنَّةِ وإنَّهُ لَمِنْ أهْلِ النَّارِ، ويَعْمَلُ فيما يَرَى النَّاسُ عَمَلَ أهْلِ النَّارِ وهُوَ مِنْ أهْلِ الجَنَّةِ. وإنَّما الأعْمالَ بِخَواتِيمِها». [راجع: ٢٨٩٨]

the people as the deeds of the people of Paradise while in fact, he is from the dwellers of the (Hell) Fire; similarly a person may do deeds that seem to the people as the deeds of the people of the (Hell) Fire while in fact, he is from the dwellers of Paradise. Verily, the (results of) deeds done depend upon the last actions." (See H. 2898)

(٣٤) بابٌ: العُزْلَةُ راحَةٌ مِنْ خُلَّاطِ السُّوءِ

(34) CHAPTER. Seclusion is better for a believer than to have evil companions.

٦٤٩٤ - **حدَّثَنا** أبو اليَمانِ: حدَّثَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَني عَطاءُ بْنُ يَزِيدَ أنَّ أبا سَعيدٍ حدَّثَهُ قالَ: قيلَ: يا رَسُولَ اللهِ. وقالَ مُحَمَّدُ بْنُ يوسُفَ: حدَّثَنا الأَوزاعِيُّ: حدَّثَنا الزُّهْرِيُّ، عَنْ عَطاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أبي سَعيدٍ الخُدْرِيِّ: جاءَ أعْرابِيٌّ إلى النَّبِيِّ ﷺ فقالَ: يا رَسُولَ اللهِ، أيُّ النَّاسِ خَيْرٌ؟ قالَ: «رَجُلٌ جاهَدَ بِنَفْسِه ومالِهِ، ورَجُلٌ في شِعْبٍ مِنَ الشِّعابِ يَعْبُدُ رَبَّهُ، ويَدَعُ النَّاسَ مِنْ شَرِّهِ». تابَعَهُ الزُّبَيْدِيُّ وسُلَيمانُ بْنُ كَثيرٍ والنُّعْمانُ عَنِ الزُّهْرِيِّ. وقالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطاءٍ أو عُبَيْدِ اللهِ، عَنْ أبي سَعيدٍ عَنِ النَّبِيِّ ﷺ. وقالَ يُونُسُ وابْنُ مُسافِرٍ ويحيى بْنُ سَعيدٍ، عَنِ ابْنِ شِهابٍ، عَنْ عَطاءٍ، عَنْ بَعْضِ أصحابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٧٨٦]

6494. Narrated Abū Sa'īd Al-Khudrī: A bedouin came to the Prophet ﷺ and said, "O Allāh's Messenger! Who is the best of mankind!" The Prophet ﷺ said, "A man who strives for Allāh's Cause with his life and property, and (also) a man who lives (all alone) in a mountain path among the mountain paths to worship his Lord (Allāh) and save the people from his evil."

٦٤٩٥ - **حدَّثَنا** أبو نُعَيمٍ: حدَّثَنا

6495. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "There will

come a time upon the people when the best property of a Muslim will be sheep which he will take to the tops of mountains and to the places of rainfall; and he will run away with his religion (in order to save it) from *Al-Fitan* (afflictions, trials)."

الماجِشونُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أبي صَعْصَعَةَ، عَنْ أبيهِ، عَنْ أبي سَعيدٍ أنَّهُ سَمِعَهُ يَقولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «يأتي عَلى النَّاسِ زَمانٌ خَيْرُ مالِ المُسْلِمِ الغَنَمُ يَتْبَعُ بِها شَعَفَ الجبالِ ومواقِعَ القَطْرِ، يَفِرُّ بِدينِهِ مِنَ الفِتَنِ». [راجع: ١٩]

(35) CHAPTER. The disappearance of *Al-Amānah*.[1]

(٣٥) بابٌ رَفْعِ الأمانَةِ

6496. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When *Al-Amānah*[1] is lost, then wait for the Hour." It was asked, "How will *Al-Amānah* be lost, O Allāh's Messenger?" He said, "When authority is given to those who do not deserve it, then wait for the Hour."

٦٤٩٦ - حدَّثَنا مُحَمَّدُ بْنُ سِنانٍ: حدَّثَنا فُلَيْحُ بْنُ سُلَيمانَ: حدَّثَنا هِلالُ بْنُ عَلِيٍّ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسولُ اللهِ ﷺ: «إذا ضُيِّعَتِ الأمانَةُ فانْتَظِرِ السَّاعَةَ»، قالَ: كَيْفَ إضاعَتُها يا رَسولَ اللهِ؟ قالَ: «إذا أُسْنِدَ الأَمْرُ إلى غَيرِ أهْلِهِ فانْتَظِرِ السَّاعَةَ». [راجع: ٥٩]

6497. Narrated Hudhaifa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ narrated to us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that (in the beginning) *Al-Amānah*[1] was preserved in the roots of the hearts of men and then they learnt it (*Al-Amānah*) from the Qur'ān, and then they learnt it from the (Prophet's) *Sunna* (legal ways). He also told us about its disappearance, saying, "A man will go to sleep whereupon *Al-Amānah* will be taken away from his heart, and only its trace will

٦٤٩٧ - حدَّثَنا مُحَمَّدُ بْنُ كَثيرٍ: أخْبَرَنا سُفْيانُ، حدَّثَنا الأعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ: حدَّثَنا حُذَيْفَةُ قالَ: حدَّثَنا رَسولُ اللهِ ﷺ حَديثَينِ رَأيْتُ أحَدَهُما وأنا أنْتَظِرُ الآخَرَ. حدَّثَنا أنَّ الأمانَةَ نَزَلَتْ في جَذْرِ قُلوبِ الرِّجالِ. ثُمَّ عَلِموا مِنَ القُرْآنِ، ثُمَّ عَلِموا مِنَ السُّنَّةِ. وحدَّثَنا عَنْ رَفْعِها قالَ: «يَنامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ

(1) (Ch. 35) (H. 6496) (H. 6497) *Al-Amānah*: The trust or the moral responsibility or honesty, etc. and all the duties which Allāh has ordained.

remain, resembling the traces of fire. He then will sleep whereupon the remainder of the *Al-Amānah* will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin as an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such and such a tribe there is such and such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating, and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so.

[See Vol. 9, *Hadīth* No. 7086]

الأمانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أثَرُها مِثْلَ أثَرِ الوَكْتِ. ثُمَّ يَنامُ النَّوْمَةَ فَتُقْبَضُ فَيَبْقى أثَرُها مِثْلَ المَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلى رِجلِكَ فَنَفِطَ. فَتراهُ مُنْتَبِراً ولَيسَ فيهِ شَيءٌ، فَيُصْبِحُ النّاسُ يَتَبايَعونَ فَلا يَكادُ أحَدُهُم يُؤَدّي الأمانَةَ، فَيُقالُ: إنَّ في بَني فُلانٍ رَجُلاً أميناً، ويُقالُ لِلرَّجُلِ: ما أعْقَلَهُ وما أظْرَفَهُ وما أجْلَدَهُ، وما في قَلْبِهِ مِثْقالُ حَبَّةِ خَرْدَلٍ مِنْ إيمانٍ. ولَقَد أتى عَلَيَّ زَمانٌ وما أُبالي أيَّكُمْ بايَعْتُ، لَئِنْ كانَ مُسْلِماً رَدَّهُ عَلَيَّ الإسلامُ، وإنْ كانَ نَصْرانِيّاً رَدَّهُ عَلَيَّ ساعيهِ. فأمّا اليَوْمَ فَما كُنْتُ أُبايِعُ إلا فُلاناً وفُلاناً».

قالَ الفِرَبْرِيُّ: قالَ أبو جَعْفَرٍ: حَدَّثْتُ أبا عَبْدِ اللهِ فَقالَ: سَمِعْتُ أبا أحْمَدَ بْنَ عاصِمٍ يَقولُ: سَمِعْتُ أبا عُبَيْدٍ يَقولُ: قالَ الأصْمَعِيُّ وأبو عَمْرٍو وغَيْرُهُما: جَذرُ قُلوبِ الرِّجالِ. الجَذرُ: الأصْلُ مِنْ كُلِّ شَيءٍ. والوَكْتُ: أثَرُ الشيءِ اليَسيرُ مِنْهُ. والمَجْلُ: أثَرُ العَمَلِ في الكَفِّ إذا غَلُظَ. [انظر: ٧٠٨٦، ٧٢٧٦]

6498. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride."

٦٤٩٨ - **حدَّثنا** أبو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَني سالِمُ بْنُ عَبْدِ اللهِ أن عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ

اللهِ ﷺ يقولُ: «إنَّما النَّاسُ كالإبلِ المائَةِ لا تَكادُ تَجِدُ فيها راحِلَةً».

(٣٦) **باب الرِّياءِ والسُّمْعَةِ**

(36) CHAPTER. (Worshipping Allāh in public just for) showing off; (and talking or hinting about one's own deeds of worship, or letting the people) hear (of his good deeds to win their praise) for the same purpose.

٦٤٩٩ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يحيى، عَنْ سُفيانَ: حدَّثني سَلَمَةُ بْنُ كُهيلٍ.

وحدَّثنا أبو نُعَيمٍ: حدَّثنا سُفيانُ، عن سَلَمَةَ قالَ: سَمِعْتُ جُنْدَباً يقولُ: قالَ النَّبيُّ ﷺ، ولم أسمَعْ أحداً يقولُ: قالَ النَّبيُّ ﷺ غيْرَهُ، فَدَنَوْتُ مِنْهُ فَسَمِعْتُهُ يَقولُ: قالَ النَّبيُّ ﷺ: «مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ، ومَنْ يُرائي يُرائي اللهُ بِهِ». [انظر: ٧١٥٢]

6499. Narrated Jundub: The Prophet ﷺ said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allāh will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and to win the praise of the people, Allāh will disclose his real intention (and humiliate him)."

(٣٧) **بابٌ** مَنْ جاهَدَ نَفْسَهُ في طاعَةِ اللهِ

(37) CHAPTER. Whoever compelled himself to obey Allāh عَزَّ وجَلَّ.

٦٥٠٠ - **حدَّثنا** هُدْبَةُ بْنُ خالِدٍ: حدَّثنا هَمَّامٌ: حدَّثنا قَتادَةُ: حدَّثنا أَنَسُ بْنُ مالكٍ، عَنْ مُعاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا أنا رَديفُ النَّبيِّ ﷺ لَيْسَ بَيْني وبَيْنَهُ إلا آخِرَةُ الرَّحْلِ، فقالَ: «يا مُعاذُ»، قُلْتُ: لَبَّيْكَ يا رَسُولَ اللهِ وسَعْدَيْكَ. ثُمَّ سارَ ساعَةً فَقالَ: «يا مُعاذُ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وسَعْدَيْكَ. ثُمَّ سَارَ سَاعةً فَقَالَ: «يا معاذُ بنَ جَبَلٍ».

6500. Narrated Mu'ādh bin Jabal رَضِيَ اللهُ عَنْهُ: While I was riding behind the Prophet ﷺ as a companion rider and there was nothing between me and him except the back of the saddle, he ﷺ said, "O Mu'ādh!" I replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*!" He proceeded for a while and then said, "O Mu'adh!" I said, "*Labbaik* O Allāh's Messenger, and *Sa'daik*!" He again proceeded for a while and said, "O Mu'ādh bin Jabal!" I replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*!" He said, "Do you know what is Allāh's Right upon His slaves?" I replied, "Allāh and His Messenger know better." He said, "Allāh's Right on His

slaves is that they should worship Him and not worship anything else besides Him." He then proceeded for a while, and again said, "O Mu'ādh bin Jabal!" I replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*!" He said, "Do you know what is (Allāh's) slaves' right on Allāh if they did so?" I replied, "Allah and His Messenger know better." He said, "The right of the slaves upon Allāh is that He should not punish them (if they did so)."

قلت: لَبَّيْكَ رَسولَ اللهِ وَسَعْدَيْكَ قالَ: «هَلْ تَدْري ما حَقُّ اللهِ عَلى عِبادِهِ؟» قُلْتُ: اللهُ ورَسُولُهُ أعْلَمُ. قالَ: «حَقُّ اللهِ عَلى عِبادِهِ أنْ يَعْبُدُوهُ وَلا يُشْرِكوا بِهِ شَيْئاً». ثُمَّ سارَ ساعَةً ثُمَّ قالَ: «يا مُعاذُ بْنَ جَبَلٍ». قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وسَعْدَيْكَ. قالَ: «هَلْ تَدْري ما حَقُّ العِبادِ عَلى اللهِ إذا فَعَلوهُ؟» قُلْتُ: اللهُ ورَسُولُهُ أعْلَمُ. قالَ: «حَقُّ العِبادِ عَلى اللهِ أنْ لا يُعَذِّبَهُمْ». [راجع: ٢٨٥٦]

(38) CHAPTER. The humility or modesty or lowliness (to lower oneself).

(٣٨) بابُ التَّواضُعِ

6501. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had a she-camel called Al-'Aḍbā' and it was too fast to surpass in speed. There came a bedouin riding a camel of his, and that camel outstripped it (i.e., Al-'Aḍbā'). That result was hard on the Muslims who said sorrowfully, "Al-'Aḍbā' has been outstripped." Allāh's Messenger ﷺ said, "It is incumbent upon Allāh that nothing would be raised high in this world except that He lowers or puts it down."

[See Vol. 4, *Hadīth* No. 2872]

٦٥٠١ - حدَّثَنا مالِكُ بْنُ إسماعيلَ: حدَّثَنا زُهَيْرٌ: حدَّثَنا حُمَيْدٌ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ لِلنَّبِيِّ ﷺ ناقَةٌ. قالَ: وحدَّثَني مُحَمَّدٌ: أخْبَرَنا الفَزارِيُّ وأبو خالِدٍ الأحمَرُ، عَنْ حُمَيْدٍ الطَّويلِ، عَنْ أنَسٍ قالَ: كانَتْ ناقَةٌ لِرَسُولِ اللهِ ﷺ تُسَمَّى العَضْباءَ، وكانَتْ لا تُسْبَقُ، فجاءَ أعْرابِيٌّ عَلى قَعودٍ لَهُ فَسَبَقَها، فاشْتَدَّ ذلكَ عَلى المُسْلِمينَ وقالوا: سُبِقَتِ العَضباءُ، فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ حقّاً عَلى اللهِ أن لا يَرْفَعَ شَيْئاً مِنَ الدُّنْيا إلَّا وَضَعَهُ».

6502. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said, 'I will declare war against him who shows hostility

٦٥٠٢ - حدَّثَني مُحَمَّدُ بْنُ عُثمانَ بْنِ كَرامَةَ: حدَّثَنا خالِدُ بْنُ مَخْلَدٍ:

to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawāfil* (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him (i.e., give him My Refuge); and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

حدَّثَنا سُلَيمانُ بْنُ بلال: حدَّثَني شَريكُ بْنُ عَبْدِ اللهِ بْنِ أبي نَمِرٍ، عَنْ عَطاءٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ اللهَ تَعالى قالَ: مَنْ عادَى لي وَلِيّاً فَقَدْ آذَنْتُهُ بالحَرْب، ومَا تَقَرَّب إليَّ عَبْدِي بِشَيءٍ أحَبَّ إليَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ. ومَا زَالَ عَبْدِي يَتَقَرَّبُ إليَّ بالنَّوافِلِ حتَّى أُحْبِبْتَهُ فَكُنْتُ سَمْعَهُ الذي يَسْمَعُ بِهِ، وبَصَرهُ الذي يُبْصِرُ به، ويَدَهُ الَّتي يَبطِشُ بهَا، ورِجْلَهُ الَّتي يَمْشِي بِهَا. وإن سَألَني لأُعطِيَنَّهُ، ولَئِن اسْتَعاذَني لأُعيذَنَّهُ. وما تَرَدَّدتُ عَنْ شَيءٍ أنا فاعِلُهُ تَرَدُّدِي عَنْ نَفسِ الْمُؤْمِنِ يَكرَهُ المَوتَ وأنا أكرَهُ مَساءَتهُ».

(39) CHAPTER. The saying of the Prophet ﷺ: "I have been sent, and the Hour (is at hand) as these two (fingers)."[1]
And the Statement of Allāh تعالى:
"... And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allāh is Able to do all things." (V.16:77)

(٣٩) بابُ قَوْلِ النَّبيِّ ﷺ: «بُعِثْتُ أنا والسَّاعَةَ كَهاتَيْنِ، ﴿وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ﴾ الآيـة [النحل: ٧٧]

6503. Narrated Sahl: Allāh's Messenger ﷺ said, "I have been sent and the Hour (is at hand) as these two," pointing at his two fingers and projecting them out.

٦٥٠٣ - حدَّثَنا سعيدُ بْنُ أبي مَرْيمَ: حدَّثَنا أبو غَسَّانَ: حدَّثَنا أبو حازِمٍ، عَنْ سَهْلٍ قالَ: قال رَسُولُ اللهِ ﷺ: «بُعِثْتُ أنا والساعَةُ كهَاتَيْنِ» وَيُشِيرُ بِإصْبَعَيْهِ فَيَمُدُّهُما.
[راجع: ٤٩٣٦]

6504. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's

٦٥٠٤ - حدَّثَني عَبْدُ اللهِ بْنُ

(1) (Ch. 39) This means, it will not be long before the Hour takes place. The period between the Prophet ﷺ and the coming of the Hour will not be long.

مُحَمَّدٍ: حدَّثَنا وَهْبُ بْنُ جَرِيرٍ: حدَّثَنا شُعْبَةُ عَنْ قَتادَةَ وأَبي التَّيَّاحِ، عن أَنَسٍ عَنِ النَّبيِّ ﷺ أَنَّهُ قالَ: «بُعِثْتُ أنا والساعَةُ كَهاتَيْنِ».

Messenger ﷺ said, "I have been sent and the Hour (is at hand) as these two (fingers)."

٦٥٠٥ - حدَّثَني يَحيى بْنُ يوسُفَ: أَخْبَرَنا أبو بَكْرٍ، عَنْ أبي حَصينٍ، عن أبي صالحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «بُعِثْتُ أنا والسَّاعَةُ كَهاتَيْنِ»، يَعْني إِصْبَعَيْنِ.

تابَعَهُ إِسْرائيلُ، عَنْ أبي حَصينٍ.

6505. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I have been sent and the Hour (is at hand) as these two (fingers)."

(٤٠) باب:

(40) CHAPTER. The rising of the sun from the west.

٦٥٠٦ - حدَّثَنا أبو اليمانِ: أَخْبَرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قال: «لا تَقومُ الساعَةُ حَتى تَطْلُعَ الشَّمسُ مِنْ مَغْرِبِها، فإذا طَلَعَتْ فَرآها النَّاسُ آمَنُوا أجمَعُونَ. فَذَاكَ حينَ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا﴾ الآية، ولَتَقومَنَّ الساعةُ وقَدْ نَشَرَ الرَّجُلانِ ثَوْبَهُما بَيْنَهُما فَلا يَتَبايَعانِهِ ولا يَطوِيانِهِ، ولَتَقومَنَّ الساعَةُ وقَدِ انصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلا يَطْعَمُهُ، ولَتَقومَنَّ الساعَةُ وهوَ يليطُ حَوْضَهُ فَلا يَسْقي فِيهِ، ولَتَقومَنَّ الساعَةُ وقَد رَفَعَ أَحَدُكُم أُكْلَتَهُ إلى فِيهِ فَلا يَطْعَمُها».

[راجع: ٨٥]

6506. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allāh). But that will be the time when, '...No good it will do to a person to believe then if he believed not before.' (V.6:158)

The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it."

(41) CHAPTER. Whoever loves to meet Allāh, Allāh (too) loves to meet him.

(٤١) **بابٌ** مَنْ أحَبَّ لِقاءَ اللهِ أحَبَّ اللهُ لِقاءَهُ

6507. Narrated 'Ubāda bin Aṣ-Ṣāmit: The Prophet ﷺ said, "Whoever loves to meet Allāh, Allāh (too) loves to meet him, and whoever hates to meet Allāh, Allāh (too) hates to meet him". 'Āishah, or some of the wives of the Prophet ﷺ said, "But we dislike death." He said, "It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allāh's Pleasure with him and His Blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the Meeting with Allāh, and Allāh (too) loves the Meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allāh's Torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the Meeting with Allāh, and Allāh too, hates the Meeting with him."

٦٥٠٧ - **حدَّثَنا** حَجّاجٌ: حدَّثَنا هَمّامٌ: حدَّثَنا قَتادَةُ، عَنْ أنَسٍ، عَنْ عُبادَةَ بْنِ الصّامِتِ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أحَبَّ لِقاءَ اللهِ أحبَّ اللهُ لِقاءَهُ، ومن كَرِهَ لَقاءَ اللهِ كَرِهَ اللهُ لِقاءَهُ». قالَتْ عائِشَةُ أو بَعْضُ أزواجِهِ: إنّا لَنَكْرَهُ المَوْتَ، قالَ: «لَيْسَ ذَلِكِ، ولٰكِنَّ المُؤْمِنَ إذا حَضَرَهُ المَوتُ بُشِّرَ بِرِضْوانِ اللهِ وكَرامَتِهِ، فَلَيْسَ شَيءٌ أحَبَّ إليهِ مِمّا أمامَهُ. فأحَبَّ لِقاءَ اللهِ وأحَبَّ اللهُ لِقاءَهُ. وإنَّ الكافِرَ إذا حُضِرَ بُشِّرَ بِعَذابِ اللهِ وعُقوبَتِهِ فَلَيْسَ شَيْءٌ أكْرَهَ إلَيْهِ مِمّا أمامَهُ. فَكَرِهَ لِقاءَ اللهِ وكَرِهَ اللهُ لِقاءَهُ». اخْتَصَرَهُ أبو داوُدَ وَعَمْرٌو عنْ شُعْبَةَ. وقالَ سَعيدٌ. عَنْ قَتادَةَ، عَنْ زُرارَةَ، عَنْ سَعْدٍ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ.

6508. Narrated Abū Mūsa: The Prophet ﷺ said, "Whoever loves the Meeting with Allāh, Allāh (too), loves the Meeting with him; and whoever hates the Meeting with Allāh, Allāh (too), hates the Meeting with him."

٦٥٠٨ - **حدَّثَني** مُحَمَّدُ بْنُ العلاءِ: حدَّثَنا أبو أسامَةَ، عَنْ بُرَيْدٍ، عنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أحَبَّ لِقاءَ اللهِ أحَبَّ اللهُ لِقاءَهُ، ومَنْ كَرِهَ لِقاءَ اللهِ كَرِهَ اللهُ لِقاءَهُ».

6509. Narrated 'Āishah, the wife of the Prophet ﷺ: When Allāh's Messenger ﷺ was in good health, he used to say, "No Prophet's

٦٥٠٩ - **حدَّثَنا** يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابْنِ

شِهابٍ: أَخْبَرَني سَعيدُ بْنُ المُسَيَّبِ، وعُرْوَةُ بْنُ الزُّبَيرِ في رِجالٍ مِنْ أَهْلِ العِلْمِ: أَنَّ عائِشَةَ زَوْجَ النَّبيِّ ﷺ قالَتْ: كانَ رَسُولُ اللهِ ﷺ يَقُولُ وهُوَ صَحيحٌ: «إنَّهُ لم يُقْبَضْ نَبيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الجنَّةِ ثُمَّ يُخَيَّرُ». فَلمَّا نَزَلَ بِهِ ورَأْسُهُ عَلى فَخِذي غُشِيَ عَلَيهِ ساعَةً ثُمَّ أفاقَ فأَشْخَصَ بَصَرَهُ إلى السقْفِ ثُمَّ قالَ: «اللَّهُمَّ الرَّفيقَ الأعْلى»، قلْتُ: إذاً لا يَخْتارُنا، وعَرَفْتُ أَنَّهُ الحَديثُ الَّذي كانَ يُحَدِّثُنا بِهِ. قالَتْ: فَكانَتْ تِلك آخِرَ كَلِمَةٍ تَكَلَّمَ بِها النَّبيُّ ﷺ قَوْلُهُ: «اللَّهُمَّ الرَّفيقَ الأعْلى». [راجع: ٤٤٣٥]

soul is ever captured unless he is shown his place in Paradise and given the option (to die or survive)." So when the death of the Prophet ﷺ approached and his head was on my thigh, he became unconscious for a while and then he came to his senses and fixed his eyes on the ceiling and said, "O Allāh (with) the highest companion." I said, "Hence he is not going to choose us." And I came to know that it was the application of the narration which he (the Prophet ﷺ) used to narrate to us. And that was the last statement of the Prophet ﷺ (before his death) i.e., "O Allāh! With the highest companion."

[See the Qur'ān: (V.4:69)]

(٤٢) بابُ سَكَراتِ المَوْتِ

(42) CHAPTER. The stupors of death.

٦٥١٠ - **حدَّثني** مُحَمَّدُ بْنُ عُبَيدِ بْنِ مَيْمونٍ: حدَّثنا عِيسَى بْنُ يونُسَ، عَنْ عُمرَ بْنِ سَعيدٍ قالَ: أَخْبرَني ابْنُ أبي مُلَيْكَةَ أَنَّ أبا عَمْرٍو ذكْوانَ مَوْلى عائِشَةَ أَخْبرَهُ: أنّ عائِشَةَ رَضِيَ اللهُ عَنْها كانَتْ تَقولُ: إنَّ رَسُولَ اللهِ ﷺ كانَ بَينَ يَدَيْهِ رَكْوَةٌ أو عُلْبَةٌ فيها ماءٌ، شَكَّ عُمَرُ - فَجَعَلَ يُدْخِلُ يَدَهُ في الماءِ فَيَمْسَحُ بها وجْهَهُ ويَقولُ: «لا إلٰهَ إلَّا الله، إنَّ لِلمَوْتِ سَكَراتٍ». ثُمَّ نَصَبَ يَدَهُ فَجعَل يَقُولُ: «في الرَّفيقِ الأعْلى»، حَتَّى قُبِضَ ومالَتْ يَدُهُ. [راجع: ٨٩٠]

6510. Narrated 'Āishah رَضِيَ اللهُ عَنها: There was a leather or wood container full of water in front of Allāh's Messenger ﷺ (at the time of his death). He would put his hand into the water and rub his face with it, saying, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)! No doubt, death has its stupors." Then he raised his hand and started saying, "(O Allāh!) with the highest companion" (and kept on saying it) till he expired and his hand dropped.

[See Qur'ān V.4:69.]

قالَ أبو عَبْدِ اللهِ: العُلْبَة مِنَ الخَشَبِ، والرَّكْوَةُ مِنَ الأدَم.

٦٥١١ - حدَّثني صَدَقَةُ: أخبَرَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: كانَ رِجالٌ مِنَ الأعرابِ جُفاةٌ يأتونَ النَّبيَّ ﷺ فَيَسألونَهُ: مَتى السّاعَةُ؟ فَكانَ يَنْظُرُ إلى أصْغَرِهِمْ فَيَقولُ: «إنْ يَعِشْ هٰذا لَا يُدْرِكهُ الهَرَمُ حَتَّى تَقومَ عَلَيْكُمْ ساعَتُكُمْ». قالَ هِشامٌ: يَعْني مَوْتَهُمْ.

6511. Narrated 'Āishah رَضِيَ اللهُ عَنها: Some rough bedouins used to visit the Prophet ﷺ and ask him, "When will the Hour be?" He would look at the youngest of all of them and say, "If this should live till he is very old, your Hour (the death of the people addressed) will take place." Hishām said that he meant (by the Hour), their death.

٦٥١٢ - حدَّثَنا إسماعيل: حدَّثني مالكٌ، عَنْ مُحَمَّدِ بْنِ عَمْرو بْنِ حَلْحَلَة، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مالِكٍ، عَنْ أبي قَتادَةَ بْنِ رِبْعِيٍّ الأنْصارِيِّ: أنهُ كانَ يُحدِّثُ أنَّ رَسُولَ اللهِ ﷺ مُرَّ عَلَيهِ بِجنازَةٍ. قالَ: «مُسْتَرِيحٌ ومُسْتَراحٌ مِنْهُ». قالوا: يا رَسُولَ اللهِ، ما المُسْتَرِيحُ والمُسْتَراحُ مِنْهُ؟ قالَ: «العَبْدُ المُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنيا وأذاها إلى رَحمةِ اللهِ عَزَّ وجَلَّ، والعَبْدُ الفاجِرُ يَسْتَرِيحُ مِنْهُ العِبادُ وَالبِلادُ والشَّجَرُ والدَّوابُّ».

[انظر: ٦٥١٣]

6512. Narrated Abū Qatāda bin Rib'ī Al-Anṣārī: A funeral procession passed by Allāh's Messenger ﷺ who said, "Relieved or relieving (from him)?" The people asked, "O Allāh's Messenger! What is relieved and relieving (from him)?" He said, "A believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allāh عَزَّ وجلَّ, while (the death of) a wicked person relieves (saves) the people, the land, the trees, (and) the animals from him (or her) evil wicked actions."

٦٥١٣ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عَبْدِ رَبِّهِ بْنِ سَعيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو ابْنِ حَلْحَلَةَ: حدَّثَني ابْنُ كَعْبٍ، عَنْ أبي قَتادَةَ عَنِ النَّبيِّ

6513. Narrated Abū Qatāda: The Prophet ﷺ said, "Relieved or relieving from him (or her)? And a believer is relieved (by death)."(1)

(1) (H. 6513) A dead person is either relieved from the worries and troubles of the world (if he is a believer), or relieves the people from his evil deeds (if he is wicked).

ﷺ قالَ: «مُسْتَرِيحٌ ومُسْتَراحٌ مِنْهُ: المُؤمِنُ يَسْتَرِيحُ». [راجع: ٦٥١٢]

6514. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him; his relatives, his property, and his deeds follow him; relatives and his property return back while his deeds remain with him."

٦٥١٤ - حدَّثَنا الحُمَيْدِيّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَبْدُ اللهِ بنُ أبي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ: سَمِعَ أَنَسَ بْنَ مالِكٍ يَقولُ: قالَ رَسُولُ اللهِ ﷺ: «يَتْبَعُ المَيِّتَ ثَلاثَةٌ فَيَرْجِعُ اثْنانِ وَيَبْقَى مَعَهُ واحِدٌ، يَتْبَعُهُ أهْلُهُ ومالُهُ وعَمَلُهُ، فَيَرْجِعُ أهْلُهُ ومالُهُ ويَبْقَى عَمَلُهُ».

6515. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon, either in the (Hell) Fire or in Paradise, and it is said to him, 'That is your place till you are resurrected and sent to it.'"

٦٥١٥ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا ماتَ أحَدُكُمْ عُرِضَ عَلَيهِ مَقْعَدُهُ غُدْوَةً وعَشِيَّةً، إمَّا النَّارُ وإمَّا الجَنَّةُ، فَيُقالُ: هٰذا مَقْعَدُكَ حَتَّى تُبْعَثَ إلَيهِ». [راجع: ١٣٧٩]

6516. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Do not abuse the dead, for they have discharged (met the result of) what they have done (sent forward of good or bad deeds)."

٦٥١٦ - حدَّثَنا عَلِيُّ بْنُ الجَعْدِ: أخْبَرَنا شُعْبَةُ، عَنِ الأعْمَشِ، عَنْ مُجاهِدٍ، عَنْ عائِشَةَ قالَتْ: قالَ النَّبِيُّ ﷺ: «لا تَسُبُّوا الأمْواتَ فإنَّهُمْ قَدْ أفْضَوا إلى ما قَدَّموا». [راجع: ١٣٩٣]

(43) CHAPTER. The blowing of the Trumpet, on the Day of Resurrection.

(٤٣) بابُ نَفْخِ الصُّورِ

And Mujāhid said, "*Aṣ-Ṣūr* (the Trumpet) is like a horn. *Zajra* is *Ṣaiḥah* (a cry)." Ibn 'Abbās said, "*An-Nāqūr* is *Aṣ-Ṣūr* (the Horn or the Trumpet); *Ar-Rājifah* is the first blowing and *Ar-Rādifah* is the second blowing."

قالَ مُجاهِدٌ: الصُّورُ كَهَيْئَةِ البوقِ، ﴿زَجْرَةٌ﴾ [الصافات: ١٩]: صَيْحَةٌ. قالَ ابْنُ عَباسٍ: ﴿ٱلنَّاقُورِ﴾ [المدثر: ٨]: الصُّورُ. ﴿ٱلرَّاجِفَةُ﴾ [النازعات: ٦]: النَّفْخَةُ الأولىٰ،

و﴿ٱلرَّادِفَةُ﴾ [النازعات: ٧]: النَّفْخَةُ الثَّانِيَةُ.

6517. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two men, a Muslim and a Jew, abused each other. The Muslim said, "By Him Who gave superiority to Muḥammad (ﷺ) over all the people." On that, the Jew said, "By Him Who gave superiority to Mūsa (Moses) over all the people." The Muslim became furious at that and slapped the Jew in the face. The Jew went to Allāh's Messenger ﷺ and informed him of what had happened between him and the Muslim. Allāh's Messenger ﷺ said, "Don't give me superiority over (Prophet) Mūsa, for the people will fall unconscious on the Day of Resurrection (after the blowing of the Trumpet) and I will be the first to regain consciousness, and behold! Mūsa will be there holding the side of (Allāh's) Throne. I will not know whether Mūsa has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allāh عَزَّ وَجَلَّ from falling unconscious."

٦٥١٧ - **حدَّثني** عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثني إبراهيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهابٍ، عَنْ أبي سَلَمَةَ بْنِ عَبْدِ الرَّحمٰنِ وعَبْدِ الرَّحمٰنِ الأعْرَجِ أنَّهُما حدَّثاهُ أنَّ أبا هُرَيْرَةَ قالَ: اسْتَبَّ رَجُلانِ: رَجلٌ مِنَ المُسْلِمينَ ورَجلٌ مِنَ اليَهُودِ، فقالَ المُسْلِمُ: والذي اصْطَفَى مُحَمَّداً عَلى العالمينَ، فَقالَ اليَهودِيُّ: والذي اصْطَفَى موسَى عَلى العالمينَ، قالَ: فَغَضِبَ المُسْلِمُ عِنْدَ ذلكَ فَلَطَمَ وَجْهَ اليهُودِيِّ. فَذَهَبَ اليهُودِيُّ إلى رَسُولِ اللهِ ﷺ فأخْبرَهُ بما كانَ مِنْ أمْرِهِ وأمْرِ المُسْلِمِ، فَقالَ رَسُولُ اللهِ ﷺ: «لا تُخَيِّروني عَلى موسَى، فإنَّ النَّاسَ يَصْعقونَ يَوْمَ القيامَةِ فأكونُ أوَّلَ مَنْ يُفيقُ، فإذا موسَى باطِشٌ بِجانِبِ العَرْشِ، فَلا أدْري أكانَ موسَى فيمَنْ صَعِقَ فأفاقَ قَبْلي أو كانَ مِمَّنِ اسْتَثْنى اللهُ عَزَّ وجَلَّ». [راجع: ٢٤١١]

6518. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people will fall down unconscious at the time they will fall down unconscious (i.e., on the Day of Resurrection), and then I will be the first man to get up, and behold! Mūsa (Moses) will be there holding (Allāh's) Throne. I will not know whether he has been amongst those who have fallen unconscious."

٦٥١٨ - **حدَّثَنا** أبو اليمانِ: أخْبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرجِ، عَنْ أبي هُرَيْرَةَ قالَ: قال النَّبِيُّ ﷺ: «يَصْعَقُ النَّاسُ حِينَ يَصْعَقونَ فأكونُ أوَّلَ مَنْ قامَ فإذا موسَى آخِذٌ بالعَرْشِ فمَا أدْري أكانَ

فيمَنْ صَعِقَ». رَواه أبو سَعيدٍ عَنِ النَّبيِّ ﷺ. [راجع: ٢٤١١]

(44) CHAPTER. On the Day of Resurrection, Allāh will grasp (or hold) the whole (planet of) earth (in His Hand).

(٤٤) بابٌ يَقْبِضُ اللهُ الأرْضَ يَوْمَ القيامَةِ،

This narration has come from Ibn 'Umar on the authority of the Prophet ﷺ.

[See *Fath Al-Bārī*]

رَواه نافِعٌ، عَنِ ابْنِ عُمَرَ عَنِ النَّبيِّ ﷺ.

6519. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will grasp (or hold) the whole (planet of) earth (in His Hand) and will roll up the heaven with His Right Hand, and then He will say, 'I am the King! Where are the kings of the earth?'"

٦٥١٩ - حدَّثَنا مُحَمَّدُ بْنُ مُقاتِلٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يُونُسُ عَنِ الزُّهْرِيِّ: حدَّثَني سَعيدُ بْنُ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «يَقْبِضُ اللهُ الأرضَ ويَطْوي السَّماءَ بِيَمِينِهِ ثُمَّ يَقولُ: أنا المَلِكُ، أيْنَ مُلوكُ الأرضِ؟» [راجع: ٤٨١٢].

6520. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The (planet of) earth will be a bread on the Day of Resurrection, and the Irresistible (Allāh) will turn it with His Hand like anyone of you turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise." A man from the Jews came (to the Prophet ﷺ) and said, "May the Most Gracious (Allāh) bless you, O Abūl-Qāsim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?" The Prophet ﷺ said, "Yes." The Jew said, "The earth will be a bread," as the Prophet ﷺ had said. Thereupon the Prophet ﷺ looked at us and smiled till his premolar tooth became visible. Then the Jew further said, "Shall I tell you of their *Edām* or *Udm* (additional food taken with bread) they will have with the bread?" He added, "That

٦٥٢٠ - حدَّثَنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ خالِدٍ، عَنْ سَعيدِ بنِ أبي هِلالٍ، عَنْ زَيْدِ بْنِ أسلَمَ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ، قالَ: قالَ النَّبيُّ ﷺ: «تَكونُ الأرضُ يَوْمَ القيامةِ خُبْزَةً واحِدَةً، يَتَكَفَّؤُها الجَبَّارُ بِيَدِهِ، كما يَكْفَؤُ أحَدُكُمْ خُبْزَتَهُ في السَّفَرِ نُزُلاً لأهْلِ الجنَّةِ». فأتى رَجُلٌ مِنَ اليهُودِ فَقالَ: بارَكَ الرَّحمٰنُ عَلَيْكَ يا أبا القاسِمِ ألا أُخْبِرُكَ بِنُزُلِ أهْلِ الجنَّةِ يَوْمَ القِيامَةِ؟ قالَ: «بَلى». قالَ: تَكونُ الأرضُ خُبْزَةً واحِدَةً كما قالَ النَّبيُّ ﷺ، فَنَظَرَ النَّبيُّ ﷺ، إلَينا ثُمَّ

ضَحِكَ حَتَّى بَدَتْ نَواجِذُهُ ثُمَّ قالَ: ألا أُخْبِرُكَ بِإدامِهِمْ؟ قالَ: إدامُهُمْ بَالامٌ وَنونٌ، قالوا: ما هٰذا؟ قالَ: ثَوْرٌ ونُونٌ يَأكُلُ مِنْ زائِدَةِ كَبِدِهِما سَبْعونَ ألْفاً.

will be *Bālām* and *Nūn*."(1) The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e., extra lobe) of their livers."

٦٥٢١ - حدَّثَنا سَعيدُ بْنُ أبي مَرْيَمَ: أخْبرَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حدَّثَني أبو حازِمٍ قالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ: «يُحْشَرُ النَّاسُ يَوْمَ القيامَةِ عَلى أرْضٍ بَيْضاءَ عَفراءَ كَقُرْصَةِ نَقيٍّ». قالَ سَهْلٌ أوْ غَيرُهُ: لَيْسَ فيها مَعْلَمٌ لأحَدٍ.

6521. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour)". Sahl added: That land will have no landmarks for anybody (to make use of).

(٤٥) بابُ الحَشْرِ

(45) CHAPTER. The gathering (on the Day of Resurrection).

٦٥٢٢ - حدَّثَنا مُعَلَّى بْنُ أسَدٍ: حدَّثَنا وُهَيْبٌ، عَنِ ابْنِ طاوُسٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «يُحشَرُ النَّاسُ عَلى ثَلاثِ طَرائِقَ: راغِبينَ وَراهِبينَ، واثْنانِ عَلى بَعيرٍ. ثَلاثَةٌ على بَعيرٍ، أرْبَعَةٌ عَلى بَعيرٍ. عَشَرَةٌ عَلى بَعيرٍ، يَحْشُرُ بَقيَّتَهُمُ النَّارُ تَقيلُ مَعَهُمْ حَيْثُ قالوا، وتَبيتُ مَعَهُمْ حَيْثُ باتوا،

6522. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people will be gathered in three manners or ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment).(2) (The second batch will be those who will gather) riding two on a camel or three on a camel or four on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire(3) which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning, wherever they may be

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(1) (H. 6520) *'Bālām'* must be a Hebrew word meaning ox; and *'Nūn'* is an Arabic word meaning fish.

(2) (H. 6522) These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities.

(3) (H. 6522) Either real fire or the fire of afflictions and riots that will force them to go to the place of the gathering on foot.

then, and will be with them in the afternoon, wherever they may be then."

وتُصْبحُ مَعَهُمْ حَيْثُ أصْبَحوا، وتُمسِي مَعَهُمْ حَيْثُ أمْسَوْا».

6523. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man said, "O Allāh's Prophet! Will a *Kāfir* (disbeliever) be gathered (driven prone) on his face?" The Prophet ﷺ said, "Is not He Who made him walk with his legs in this world, able to make him walk on his face on the Day of Resurrection?" (Qatāda, a subnarrator said: "Yes, (He can), by the Honour and Power of Our Lord.")

[See Vol. 6, *Hadīth* No 4760]

٦٥٢٣ - **حدَّثني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا يونُسُ بْنُ مُحَمَّدٍ البَغْداديُّ: حدَّثَنا شَيْبانُ، عَنْ قَتادَةَ: حدَّثَنا أنَسُ بْنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً قالَ: يا نَبِيَّ اللهِ، كَيْفَ يُحْشَرُ الكافِرُ عَلى وَجْهِهِ؟ قالَ: «ألَيْسَ الذي أمْشاهُ عَلى الرِّجْلَيْنِ في الدُّنْيا قادِراً عَلى أنْ يُمْشِيَهُ عَلى وَجْهِهِ يَوْمَ القِيامَةِ؟». قالَ قَتادَةُ: بَلى وعِزَّةِ رَبِّنا. [راجع: ٤٧٦٠]

6524. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "You will meet Allāh (while you will be) barefooted, naked, walking on feet, and uncircumcised."

٦٥٢٤ - **حدَّثَنا** عَليٌّ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ سَعِيدَ بنَ جُبَيْرٍ: سَمِعْتُ ابْنَ عَبَّاسٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «إنَّكُمْ مُلاقُو اللهِ حُفاةً عُراةً مُشاةً غُرْلاً». [راجع: ٣٣٤٩]

قالَ سُفيانُ: هٰذا مِمَّا نَعُدُّ أنَّ ابْنَ عَبَّاسٍ سَمِعَهُ مِنَ النَّبِيِّ ﷺ.

6525. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ while he was delivering a *Khutba* (religious talk) on a pulpit, saying, "You will meet Allāh (while you will be) barefooted, naked, and uncircumcised."

٦٥٢٥ - **حدَّثَنا** قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا سُفيانُ. عَنْ عَمْرٍو، عَنْ سَعيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ عَلى المِنْبرِ يَقولُ: «إنَّكُمْ مُلاقُو اللهِ حُفاةً عُراةً غُرْلاً» [راجع: ٣٣٤٩].

6526. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ stood up among us and addressed (saying), "You will be gathered

٦٥٢٦ - **حدَّثَني** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ،

barefooted, naked, and uncircumcised (on the Day of Resurrection) (as Allāh says):

'As We began the first creation, We shall repeat it...' (V.21:104)

And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Ibrāhīm (Abraham) *Al-Khalīl*.(1) Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions.' Whereupon Allāh will say: 'You do not know what they innovated (new things) in religion after you left them.' I will then say as the pious slave, 'Īsā (Jesus) said, 'And I was a witness over them while I dwelt amongst them... (up to)... the All-Wise.'" (V.5:117,118) The narrator added: Then it will be said that those people kept on turning on their heels (deserted Islām).(2)

عَنِ المُغيرَةِ بْنِ النُّعْمانِ، عَنْ سَعيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَباسٍ قالَ: قامَ فينا النَّبِيُّ ﷺ يَخْطُبُ فقالَ: «إنَّكُمْ تُحْشَرُونَ حُفاةً عُراةً غُرلاً ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ﴾ الآيَة، وإنَّ أوَّلَ الخلائقِ يُكْسَى يَوْمَ القِيامَةِ إبراهيمُ الخَليلُ. وإنَّهُ سَيُجاءُ بِرِجالٍ مِنْ أُمَّتي فيؤخَذُ بِهِمْ ذاتَ الشِّمالِ، فأقولُ: يا رَبِّ أَصْحَابِي، فَيَقولُ اللهُ: إنَّكَ لا تَدْري ما أحْدَثُوا بَعْدَكَ. فأقولُ كما قالَ العَبْدُ الصالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا﴾ إلى قَوْلِهِ: ﴿ٱلْحَكِيمُ﴾ قالَ: فيُقالُ: إنَّهُم لَمْ يَزالوا مُرْتَدِّينَ عَلى أعْقابِهِمْ».

[راجع: ٣٣٤٩]

6527. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allāh's Messenger! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that."

٦٥٢٧ - حدَّثَنا قَيْسُ بْنُ حَفْصٍ: حدَّثَنا خالِدُ بْنُ الحارِثِ: حدَّثَنا حاتِمُ بْنُ أبي صَغيرَةَ، عَنْ عَبْدِ اللهِ بْنِ أبي مُلَيْكَةَ قالَ: حدَّثَني القاسِمُ بْنُ مُحَمَّدِ بْنِ أبي بَكْرٍ أنَّ عائِشَةَ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «تُحشَرونَ حُفاةً عُراةً غُرلاً». قالَتْ عائِشَةُ: فَقُلْتُ: يا رَسُولَ اللهِ، الرِّجالُ والنِّساءُ يَنْظُرُ بَعْضُهُمْ إلى بَعْضٍ؟ فَقالَ: «الأمرُ أشَدُّ مِنْ أنْ يُهِمَّهُمْ ذاكِ».

6528. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ:

٦٥٢٨ - حدَّثَني مُحَمَّدُ بْنُ

(1) (H. 6526) *Al-Khalīl*: See the glossary.
(2) (H. 6526) The people who act and do things in a different way to that of the Prophet ﷺ.

While we were in the company of the Prophet ﷺ in a tent, he said, "Would it please you to be one-fourth of the people of Paradise?" We said, "Yes." He said, "Would it please you to be one-third of the people of Paradise?" We said, "Yes." He said, "Would it please you to be half of the people of Paradise?" We said, "Yes." Thereupon he said, "I hope that you will be half of the people of Paradise, for none will enter Paradise except a person who is a Muslim (believer in the Oneness of Allāh i.e., Islāmic Monotheism), and you people, in comparison to the people who associate others in worship with Allāh, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox."

بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ، عَنْ عَمْرِو بْنِ مَيْمونٍ، عَنْ عَبْدِ اللهِ قالَ: كُنَّا مَعَ النَّبيِّ ﷺ في قُبَّةٍ، فَقالَ: «أتَرْضَوْنَ أنْ تكونوا رُبُعَ أهْلِ الجَنَّةِ؟» قُلْنا: نَعَمْ، قالَ: «أتَرْضَوْنَ أنْ تَكونوا ثُلُثَ أهْلِ الجَنَّةِ؟» قُلْنا: نَعَمْ. قالَ: «أتَرْضَوْنَ أنْ تَكونوا شَطْرَ أهْلِ الجَنَّةِ؟» قُلْنا: نَعَمْ، قالَ: «إنِّي لأرْجو أنْ تَكونوا شَطْرَ أهْلِ الجَنَّةِ، وذلكَ أنَّ الجَنَّةَ لا يَدْخُلُها إلا نَفْسٌ مُسْلِمَةٌ وَما أنْتُمْ في أهْلِ الشِّرْكِ إلَّا كالشَّعْرَةِ البَيْضاءِ في جِلْدِ الثَّوْرِ الأسْوَدِ، أو كالشَّعْرَةِ السَّوداءِ في جِلْدِ الثَّورِ الأحمَرِ». [انظر: ٦٦٤٢]

6529. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The first man to be called on the Day of Resurrection will be Ādam, who will be shown his offspring, and it will be said to them, 'This is your father, Ādam.' Ādam will say (responding to the call), '*Labbaik* and *Sa'daik*.' Then Allāh will say (to Ādam), 'Take out of your offspring, the people of Hell.' Ādam will say, 'O Lord, how many should I take out?' Allāh will say, 'Take out ninety-nine out of every hundred.''' They (the Prophet's Companions) said, "O Allāh's Messenger! If ninety-nine out of every one hundred of us are taken away, what will remain out of us?" He said, "My followers in comparison to the other nations are like a white hair on a black ox."

٦٥٢٩ - حدَّثَنا إسْماعِيلُ: حدَّثَني أخي، عَنْ سُلَيْمانَ، عَنْ ثَوْرٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيرَةَ أنَّ النَّبيَّ ﷺ قالَ: «أوَّلُ مَنْ يُدعَى يَوْمَ القِيامَةِ آدمُ فَتَراءَى ذُرِّيَّتُهُ فيقالُ: هٰذَا أَبُوكمْ آدمُ، فَيقولُ: لَبَّيكَ وسَعْدَيكَ، فَيَقولُ: أخْرِجْ بَعْثَ جَهَنَّمَ مِنْ ذُرِّيتِكَ، فَيقولُ: يا رَبِّ، كَمْ أُخْرِجُ؟ فَيقول: أخْرِج مِنْ كُلِّ مائَةٍ تِسْعَةً وتِسعينَ». فَقالوا: يا رَسُولَ اللهِ، إذَا أُخِذَ مِنَّا مِنْ كُلِّ مائَةٍ تِسعَةٌ وتِسعونَ، فَمَاذا يَبقى مِنَّا؟ قالَ: «إنَّ أُمَّتي في الأُمَمِ كالشَّعْرَةِ البَيْضاءِ في الثَّوْرِ الأسوَدِ».

(٤٦) **بابٌ** ﴿إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ﴾ [الحج: ١] ﴿أَزِفَتِ ٱلْأَزِفَةُ﴾ [النجم: ٥٧] ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ﴾ [القمر: ١].

٦٥٣٠ - **حدَّثني** يوسُفُ بْنُ موسَى: حدَّثنا جَريرٌ، عَنِ الأعْمَشِ، عَنْ أبي صالِحٍ، عَنْ أبي سَعيدٍ قالَ: «يَقولُ اللهُ: يا آدمُ، فيقولُ: لَبَّيكَ وسَعدَيْكَ، والخَيرُ في يَدَيْكَ، قالَ: يَقولُ: أخْرِجْ بَعْثَ النَّارِ، قالَ: وما بَعْثُ النَّارِ؟ قالَ: مِنْ كلِّ ألْفٍ تِسعَمِائَةٍ وتِسعَةً وتِسعينَ فَذاكَ حينَ يَشيبُ الصغيرُ ﴿وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾» فاشْتَدَّ ذلكَ عَلَيهِمْ فَقالوا: يا رَسولَ اللهِ، أيُّنا ذٰلكَ الرَّجلُ؟ قالَ: «أبشِروا فإنَّ مِنْ يأجوجَ ومأجوجَ ألْفاً ومِنْكُمْ رَجُلٌ»، ثُمَّ قالَ: «والذي نَفْسي بِيَدِهِ إنّي لأطمعُ أنْ تَكونوا ثُلُثَ أهْلِ الجَنَّةِ»، قالَ: فَحَمِدْنا اللهَ وكَبَّرْنا، ثُمَّ قالَ: «والذي نَفْسي بِيَدِهِ إنّي لأطْمَعُ أنْ تَكونوا شَطْرَ أهلِ الجنَّةِ، إنَّ مَثَلَكُمْ في الأُمَمِ كَمَثَلِ الشَّعْرَةِ البَيضاءِ في جِلدِ الثَّورِ الأسوَدِ، أو كَالرَّقْمَةِ في ذِراعِ الحِمارِ». [راجع: ٣٣٤٨]

(46) CHAPTER. The Saying (of Allāh) عز وجل:
(Who associate others in worship with Allāh) "...Verily, the earthquake of the Hour (of judgement) is a terrible thing." (V.22:1)

6530. Narrated Abū Sa'īd: The Prophet ﷺ said, "Allāh will say, 'O Ādam!' Ādam will reply, '*Labbaik* and *Sa'daik* (I respond to Your Call, I am obedient to Your Orders), *wal khair fī Yadaik* (and all the good is in Your Hands)!' Then Allāh will say (to Ādam), 'Bring out the *Ba'tha* (group of the people) of the Fire.' Ādam عليه السلام will say, 'What (how many) are the *Ba'tha* (group) of the Fire?' Allāh will say, 'Out of every thousand (take out) nine hundred and ninety-nine (persons).' At that time a child will become hoary-headed, and every pregnant female will drop her load (have an abortion) and you will see mankind as if in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh." That news distressed the Companions of the Prophet ﷺ too much, and they said, "O Allāh's Messenger! Who amongst us will be that man (the lucky one out of one thousand who will be saved from the Fire)?" He said, "Have the good news that one thousand will be from Yā'jūj and Mā'jūj (Gog and Magog people), and the one (to be saved will be) from you."[1] The Prophet ﷺ added, "By Him in Whose Hand my soul is, I hope that you (Muslims) will be one-third of the people of Paradise." On that, we glorified and praised Allāh and said, "*Allāhu-Akbar*." The Prophet ﷺ then said, "By Him in Whose Hand my soul is, I hope that you will be half of the people of Paradise, as your (Muslims) example in comparison to

(1) (H. 6530) Yā'jūj and Mā'jūj (Gog and Magog people) represent a special nation from disbelievers while the men addressed by the Prophet ﷺ represent all Muslims. See also Vol. 9, *Hadīth* No. 7135.

the other people (non-Muslims) is like that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey."

(47) CHAPTER. The Statement of Allāh تعالى: "Think they not that they will be resurrected (for reckoning), on a Great Day. The Day when (all) mankind will stand before the Lord of *Al-'Ālamīn* (mankind, jinn and all that exists)." (V.83:4-6)

And Ibn 'Abbās said, "The Verse: '...Then all their relations will be cut off from them.' (V.2:166) means the relations which they used to observe in the world."

6531. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said (regarding the Verse), "...The Day when all mankind will stand before the Lord of *Al-'Alamīn* (mankind, jinn and all that exists)," (V.83:6), "(That Day) they will stand, drowned in their sweat up to the middle of their ears."

6532. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up, till it reaches the people's mouths and ears."

(48) CHAPTER. *Al-Qiṣāṣ* (retaliation) on the Day of Resurrection which is called *Al-Ḥāqqa* (sure reality) as there will be in it, the giving of reward and everything true.

(٤٧) **بابُ** قَوْلِ اللهِ تَعالى: ﴿أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ ۝ لِيَوْمٍ عَظِيمٍ ۝ يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ۝﴾ [المطففين: ٤-٦]

وقالَ ابْنُ عَبَّاسٍ ﴿وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ﴾ [البقرة: ١٦٦] قالَ: الوُصُلاتُ في الدُّنيا.

٦٥٣١ - **حدَّثَنا** إسماعيلُ بْنُ أبانَ: حدَّثَنا عيسَى بْنُ يونُسَ: حدَّثَنا ابْنُ عَوْنٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ ﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ۝﴾ قالَ: «يَقومُ أَحَدُهُمْ في رَشْحِهِ إلى أنصافِ أُذُنَيهِ». [راجع: ٤٩٣٨]

٦٥٣٢ - **حدَّثَني** عَبْدُ العَزيزِ بْنُ عَبدِ اللهِ: حدَّثَني سُليمانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «يَعْرَقُ النَّاسُ يَومَ القِيامَةِ حَتَّى يَذهَبَ عَرَقُهمْ في الأرضِ سَبعينَ ذِراعاً ويُلْجِمهمْ حَتَّى يَبْلُغَ آذانَهُمْ».

(٤٨) **بابُ** القِصاصِ يَومَ القِيامَةِ،

Al-Ḥaqqa and *Al-Ḥāqqa* have the same meaning.

(The Day of Resurrection) is also called *Al-Qāri'a* and *Al-Ghāshiya* and *Aṣ-Ṣākhkha* and *At-Taghābun* (mutual loss): The losses caused by the people of Paradise to the people of the Fire.

وهيَ الحَاقَّةُ لأنَّ فيها الثَّوابَ وحَواقَّ الأمورِ. الحَقَّةُ والحاقَّةُ واحِدٌ، والقارِعَةُ والغاشِيَةُ والصَّاخَّةُ، والتَّغابُنُ: غَبْنُ أهلِ الجَنَّةِ أهلَ النَّارِ.

6533. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The cases which will be decided first (on the Day of Resurrection) will be the cases of bloodshedding."

٦٥٣٣ - حدَّثَنا عُمَرُ بْنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَني شَقيقٌ قالَ: سَمِعتُ عَبْدَ اللهِ: قالَ النَّبيُّ ﷺ: «أوَّلُ ما يُقْضى بَينَ الناسِ في الدِّماءِ». [انظر: ٦٨٦٤]

6534. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dīnār nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter)."

٦٥٣٤ - حدَّثَنا إسماعيلُ: حدَّثَني مالكٌ: عَنْ سَعيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ كانَتْ عِنْدَهُ مَظْلَمَةٌ لأخيهِ فَلْيَتَحَلَّلْهُ مِنها، فإنَّهُ لَيسَ ثَمَّ دينارٌ ولا دِرهَمٌ مِنْ قَبْلِ أنْ يُؤخَذَ لأخيهِ مِنْ حَسناتِه، فإنْ لَم يَكُنْ لهُ حَسناتٌ أُخِذَ مِنْ سَيِّئاتِ أخيهِ فَطُرِحَتْ عَلَيهِ». [راجع: ٢٤٤٩]

6535. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muḥammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world."

٦٥٣٥ - حدَّثَنا الصَّلْتُ بْنُ مُحَمَّدٍ: حدَّثَنا يَزيدُ بْنُ زُرَيْعٍ ﴿وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ﴾ قالَ: حدَّثَنا سَعيدٌ، عَنْ قَتادَةَ، عَنْ أبي المُتوَكِّلِ النَّاجِيِّ: أنَّ أبا سَعيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَخلُصُ المُؤْمِنونَ مِنَ النَّارِ فَيُحْبَسونَ عَلى قَنطَرَةٍ بَينَ الجَنَّةِ والنَّارِ، فَيُقْتَصُّ لِبَعضِهِم مِنْ بَعضٍ مظالِمُ كانَتْ بَيْنَهُم

في الدُّنيا، حَتَّى إذا هُذِّبوا ونُقُّوا أُذِنَ لَهُم في دُخُولِ الجَنّةِ، فَوَالَّذي نَفسُ مُحَمَّدٍ بِيَدِهِ لأَحَدُهُمْ أهْدى بِمَنزِلِهِ في الجَنَّةِ مِنْهُ بِمَنْزِلِهِ كانَ في الدُّنيا».
[راجع: ٢٤٤٠]

(49) CHAPTER. Anybody whose account (record) is questioned will surely be punished.

(٤٩) بابٌ مَنْ نُوقِشَ الحِسابَ عُذِّبَ

6536. Narrated Ibn Abī Mulaika: 'Āishah said, "The Prophet ﷺ said, 'Anybody whose account (record) is questioned will surely be punished.' I said, 'Doesn't Allāh say: He surely will receive an easy reckoning?, (V.84:8) The Prophet ﷺ replied, 'This means only the presentation of the accounts.' "

٦٥٣٦ - حدَّثَنَا عُبَيْدُ اللهِ بْنُ موسَى، عَنْ عُثمانَ بْنِ الأسوَدِ، عَنِ ابْنِ أبي مُلَيكَة، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ نُوقِشَ الحِسابَ عُذِّبَ»، قالَتْ: قلْتُ: ألَيْسَ يقولُ اللهُ تَعالى: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ⑧﴾؟ قالَ: «ذلكِ العَرْضُ».

حدَّثَني عَمرُو بْنُ عَليّ: حدَّثَنا يَحْيَى، عَنْ عُثمانَ بْنِ الأسودِ: سَمِعْتُ ابْنَ أبي مُلَيْكَةَ قالَ: سَمِعتُ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعتُ النَّبيَّ ﷺ مِثْلَهُ. [راجع: ١٠٣]

وتابَعَهُ ابْنُ جُرَيجٍ، ومُحَمَّدُ بْنُ سُلَيمٍ، وأيوبُ، وصالِحُ بْنُ رُسْتُمٍ، عَنِ ابْنِ أبي مُلَيكَةَ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ.

6537. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "None will be called to account on the Day of Resurrection but will be ruined." I said, "O Allāh's Messenger! Hasn't Allāh said: 'Then, as for him who will be given his record in his right hand, he surely will receive an easy reckoning," (V.84:7,8) Allāh's Messenger

٦٥٣٧ - حَدَّثَني إسحاقُ بْنُ مَنْصورٍ: حدَّثَنا رَوحُ بْنُ عُبادَةَ: حدَّثَنا حاتِمُ بْنُ أبي صَغِيرَةَ: حدَّثَنا عَبْدُ اللهِ بْنُ أبي مُلَيكَةَ: حدَّثَني القاسِمُ بْنُ مُحَمَّدٍ: حدَّثَتْني عائِشَةُ:

أنَّ رَسُولَ اللهِ ﷺ قالَ: «لَيسَ أحَدٌ يُحاسَبُ يومَ القيامَةِ إلَّا هَلَكَ»، فَقلْتُ: يا رَسُولَ اللهِ، ألَيسَ قَدْ قالَ اللهُ تعالى: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ ۝٧ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨﴾؟ فقالَ رَسُولُ اللهِ ﷺ: «إنَّما ذلكِ العَرْضُ، ولَيسَ أحَدٌ يُناقَشُ الحِسابَ يومَ القيامَةِ إلَّا عُذِّبَ». [راجع: ١٠٣]

ﷺ said, "That (Verse) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished."

٦٥٣٨ - **حدَّثَنا** عَلِيُّ بْنُ عَبدِ اللهِ: حدَّثَنا مُعاذُ بْنُ هِشامٍ: حدَّثَني أبي، عَنْ قَتادَةَ، عَنْ أنَسٍ عَنِ النَّبِيِّ ﷺ ح. وحدَّثَني مُحَمَّدُ بْنُ مَعْمَرٍ: حدَّثَنا رَوْحُ ابْنُ عُبادَةَ: حدَّثَنا سَعيدٌ، عَنْ قَتادَةَ: حدَّثَنا أنَسُ بْنُ مالِكٍ رَضِيَ اللهُ عَنْهُ، أنَّ نَبِيَّ اللهِ ﷺ كانَ يَقولُ: «يُجاءُ بالكافِرِ يَومَ القيامَةِ فَيُقالُ لَهُ: أرَأيتَ لَو كانَ لكَ مِلءُ الأرضِ ذَهَباً أكُنتَ تَفْتَدي بِهِ؟ فَيقولُ: نَعَمْ، فَيُقالُ لَهُ: قَد كُنْتَ سُئِلْتَ ما هُوَ أيْسَرُ مِنْ ذلكَ». [راجع: ٣٣٣٤]

6538. Narrated Anas bin Mālik رضي الله عنه: Allāh's Prophet ﷺ used to say, "A disbeliever will be brought on the Day of Resurrection and will be asked, 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-fire)?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something easier than that (to join none in worship with Allāh, i.e., to accept Islām, but you refused).'"

٦٥٣٩ - **حدَّثَنا** عُمَرُ بْنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَني الأعْمَشُ: حدَّثَني خَيْثَمَةُ، عَنْ عَدِيِّ بْنِ حاتِمٍ قالَ: قالَ النَّبِيُّ ﷺ: «ما مِنْكُمْ مِنْ أحَدٍ إلَّا سَيُكَلِّمُهُ اللهُ يومَ القيامَةِ لَيسَ بَيْنَهُ وبَيْنَهُ تَرْجُمانٌ. ثُمَّ يَنْظُرُ فلا يَرى شَيئاً

6539. Narrated 'Adī bin Ḥātim رضي الله عنه: The Prophet ﷺ said, "There will be none among you but will be talked to by Allāh on the Day of Resurrection, without there being an interpreter between him and Allāh تعالى. He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can

قُدَّامَهُ يَنْظُرُ بَيْنَ يَدَيهِ فَتَسْتَقْبِلُهُ النَّارُ. فَمَنِ اسْتَطاعَ مِنْكُمْ أنْ يَتَّقِيَ النارَ ولَوْ بِشِقِّ تَمْرَةٍ». [راجع: ١٤١٣]

save himself from the Fire, should do so, even with half of a date (to give in charity)."

٦٥٤٠ - قالَ الأعْمَشُ: حدَّثَني عَمْرٌو، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حاتِمٍ قالَ: قالَ النَّبيُّ ﷺ: «اتَّقوا النارَ»، ثُمَّ أعْرَضَ وأشاحَ، ثُمَّ قالَ: «اتَّقوا النارَ»، ثُمَّ أعْرَضَ وأشاحَ ثَلاثاً، حَتَّى ظَنَنَّا أنَّهُ يَنْظُرُ إلَيها، ثُمَّ قالَ: «اتَّقوا النارَ ولو بِشِقِّ تَمْرَةٍ، فمَن لم يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ». [راجع: ١٤١٣]

6540. Narrated 'Adī bin Ḥātim: The Prophet ﷺ said, "Protect yourself from the Fire." He then turned his face aside (as if he were looking at it) and said again, "Protect yourself from the Fire," and then turned his face aside (as if he were looking at it), and he said so for the third time till we thought he was looking at it. He then said, "Protect yourselves from the Fire, even if with half of a date, and he who hasn't got even this, should do so by (saying) a good, pleasant word."

(٥٠) بابٌ: يَدخُلُ الجَنَّةَ سَبْعونَ ألفاً بِغَيرِ حِسابٍ

(50) CHAPTER. Seventy thousand (persons) will enter Paradise without accounts.

٦٥٤١ - حدَّثَنا عِمرانُ بْنُ مَيْسَرَةَ: حدَّثَنا ابْنُ فُضَيلٍ: حدَّثَنا حُصَينٌ. قالَ أبو عَبْدِ اللهِ: وحدَّثَني أَسِيدُ بْنُ زَيدٍ: حدَّثَنا هُشَيمٌ، عَنْ حُصَينٍ قالَ: كُنْتُ عِندَ سَعيدِ بنِ جُبَيرٍ فَقالَ: حدَّثَني ابْنُ عَبَّاسٍ قالَ: قالَ النَّبيُّ ﷺ: «عُرِضَتْ عَلَيَّ الأُمَمُ، فَأَجِدُ النَّبيَّ يَمُرُّ مَعَهُ الأُمَّةُ، والنَّبيُّ يَمُرُّ مَعَهُ النَّفَرُ، والنَّبيُّ يَمُرُّ مَعَهُ العَشَرُ، والنَّبيُّ يَمرُّ مَعَهُ الخَمْسَةُ، والنَّبيُّ يَمُرُّ وحْدَهُ، فَنَظَرْتُ فإذا سوادٌ كَثيرٌ، قُلْتُ: يا جِبْريلُ، هٰؤُلاءِ أُمَّتي؟ قالَ: لا، ولٰكِن انْظُرْ إلى الأُفُقِ، فَنَظَرْتُ فإذا سَوادٌ كَثيرٌ. قالَ: هٰؤُلاءِ

6541. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The people were displayed in front of me and I saw one Prophet passing by with a large group of his followers, and another Prophet passing by with only a small group of people, and another Prophet passing by with only ten (persons), and another Prophet passing by with only five (persons), and another Prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Jibrīl (Gabriel), 'Are these people my followers?' He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Jibrīl said, 'Those are your followers, and those seventy thousand (persons) in front of them are the ones who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding

أُمَّتُكَ، وهٰؤلاءِ سَبْعونَ ألفاً قُدَّامَهُمْ لا حِسابَ عَلَيهِمْ ولا عَذابَ. قلتُ: ولِمَ؟ قال: كانوا لا يَكْتَوونَ، ولا يَسْتَرْقونَ، ولا يَتَطَيَّرونَ، وعَلى رَبِّهِمْ يَتَوَكَّلونَ». فَقامَ إليهِ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقالَ: ادعُ اللهَ أن يَجْعَلَني مِنْهُمْ، قالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»، ثُمَّ قامَ إليه رَجُلٌ آخَرُ قال: ادعُ اللهَ أَنْ يَجْعَلَني منهم قالَ: «سَبَقَكَ بِها عُكَّاشَةُ». [راجع: ٣٤١٠]

(cauterization) nor with *Ruqya* (get oneself treated by the recitation of some Verses of the Qur'ān) and they used not to see evil omen in things, and they used to put their trust (only) in their Lord (Allāh).'" On hearing that, 'Ukāsha bin Miḥsan got up and said (to the Prophet), "Invoke Allāh to make me one of them." The Prophet ﷺ said, "O Allāh, make him one of them." Then another man got up and said (to the Prophet), "Invoke Allāh to make me one of them." The Prophet ﷺ said, "Ukāsha has preceded you."

٦٥٤٢ - حدَّثَنا مُعاذُ بْنُ أسَدٍ: خَبَّرَنا عَبْدُ اللهِ: أخبَرَنا يونسُ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني سعيدُ بْنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ حدَّثَهُ قالَ: سَمِعتُ رَسُولَ اللهِ ﷺ يقولُ: «يَدخُلُ الْجَنَّةَ مِنْ أُمَّتي زُمْرَةٌ هُمْ سَبْعونَ ألفاً تُضيءُ وُجُوهُهُمْ إضاءَةَ القَمَرِ لَيْلَةَ البَدْرِ»، وقالَ أبو هُرَيْرَةَ: فَقامَ عُكَّاشَةُ بْنُ مِحْصَنٍ الأسَديُّ يَرْفَعُ نَمِرَةً عَلَيهِ، فَقالَ: يا رَسُولَ اللهِ، ادعُ اللهَ أن يَجْعَلَنِي مِنْهُمْ، فَقالَ: «اللَّهُمَّ اجعَلْهُ مِنْهُمْ»، ثُمَّ قامَ رَجُلٌ مِنَ الأنْصارِ فَقالَ: يا رَسُولَ اللهِ، ادعُ اللهَ أن يَجْعَلَني مِنْهُمْ، فَقالَ: «سَبَقَكَ عُكَّاشَةُ». [راجع: ٥٨١١]

6542. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "From my followers there will enter Paradise [without (being asked about their) accounts] a group, seventy thousand in number, whose faces will shine as the moon does on a full moon night". On hearing that, 'Ukāsha bin Miḥsan Al-Asdī got up, lifting his covering sheet, and said, "O Allāh's Messenger! Invoke Allāh that He may make me one of them." The Prophet ﷺ said, "O Allāh, make him one of them." Another man from the *Anṣar* got up and said, "O Allāh's Messenger! Invoke Allāh to make me one of them." The Prophet ﷺ said (to him), " 'Ukāsha has preceded you."

٦٥٤٣ - حدَّثَنا سَعيدُ بْنُ أبي مَرْيَمَ: حدَّثَنا أبو غَسَّانَ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلِ بْنِ سَعدٍ قالَ: قالَ

6543. Narrated Sahl bin Sa'd: The Prophet ﷺ said, "Seventy thousand, or seven hundred thousand, of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding each

other till the first and the last of them enter Paradise at the same time,[1] and their faces will shine like that of the moon on a full moon night."

النَّبِيُّ ﷺ: «لَيَدخُلَنَّ الجنَّةَ مِنْ أُمَّتي سَبْعونَ ألفاً - أو سَبْعُمائَةِ ألفٍ، شَكَّ في أحْدِهِما - مُتَماسِكينَ آخِذٌ بَعْضُهُمْ بِبَعْضٍ حَتَّى يَدخُلَ أوَّلُهُم وآخِرُهُمُ الجنةَ، وَوُجوهُهُمْ عَلى ضوءِ القَمَرِ لَيْلَةَ البَدْرِ». [راجع: ٣٢٤٧]

6544. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The people of Paradise will enter Paradise, and the people of the (Hell) Fire will enter the (Hell) Fire; then a callmaker will get up (and make an announcement) among them (saying), 'O the people of the (Hell) Fire! No death anymore! And O people of Paradise! No death (anymore) but eternity.'"

٦٥٤٤ - **حَدَّثَنا** عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا يَعقوبُ بْنُ إبراهيمَ: حدَّثَنا أبي عَنْ صالحٍ: حدَّثَنا نافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «يَدْخُلُ أهْلُ الجنَّةِ الجنَّةَ، وأهلُ النَّارِ النَّارَ، ثُمَّ يَقومُ مؤذِّنٌ بَينهُمْ: يا أهْلَ النَّارِ لا مَوتَ، ويا أهْلَ الجنَّةِ لا مَوتَ، خُلودٌ». [انظر: ٦٥٤٨]

6545. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "It will be said to the people of Paradise, 'O people of Paradise! Eternity (for you) and no death.' and to the people of the Fire, 'O people of the Fire! Eternity (for you) and no death'!"

٦٥٤٥ - **حَدَّثَنا** أبو اليمانِ: أخْبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «يُقالُ لِأَهْلِ الجَنَّةِ: يا أَهْلَ الجنَّةِ! خُلُودٌ لا موتَ، ولِأهلِ النَّارِ: يا أهلَ النَّارِ! خُلودٌ لا مَوْتَ».

(51) CHAPTER. The description of Paradise and the Fire.

(٥١) بابُ صِفَةِ الجنَّةِ والنَّارِ،

And Abū Sa'īd said, "The Prophet ﷺ said, 'The first meal which the people of Paradise will take will be the extra lobe of the liver of a fish.' "

وقالَ أبو سَعيدٍ: قالَ النَّبِيُّ ﷺ: «أوَّلُ طَعامٍ يَأكُلُهُ أهلُ الجنَّةِ زِيادَةُ كَبِدِ حوتٍ». ﴿عَدْنٍ﴾ [التوبة: ٧٢]: خُلْدٌ، عَدَنْتُ بأرْضٍ: أقَمْتُ، ومِنهُ

(1) (H. 6543) They will enter as a single row, going side by side.

الـمَـعـدِنُ. ﴿فِي مَقْعَدِ صِدْقٍ﴾: [القمر: ٥٥] في مَنْبِتِ صِدْقٍ.

6546. Narrated 'Imrān: The Prophet ﷺ said, "I looked into Paradise and saw that the majority of its people were the poor, and I looked into the (Hell) Fire and found that the majority of its people were women."

٦٥٤٦ - **حدَّثَنا** عُثمانُ بْنُ الهَيْثَمِ: حدَّثَنا عوفٌ، عَنْ أبي رجاءٍ، عَنْ عِمْرَانَ عَنِ النَّبيِّ ﷺ قالَ: «اطَّلَعْتُ في الجنَّةِ فَرأيتُ أكثرَ أهْلِها الفُقَراءَ، واطَّلَعْتُ في النَّارِ فَرأيْتُ أكْثَرَ أهْلِها النِّساءَ». [راجع: ٣٢٤١]

6547. Narrated Usāma: The Prophet ﷺ said, "I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women."

٦٥٤٧ - **حدَّثَنا** مُسدَّدٌ: حدَّثَنا إسماعيلُ: أخْبرَنا سُليمانُ التَّيْمِيُّ، عَنْ أبي عُثمانَ، عَنْ أُسامَةَ عَنِ النَّبيِّ ﷺ قالَ: «قُمْتُ عَلى بابِ الجنَّةِ فَكانَ عامَّةُ مَنْ دَخَلَها المَساكينَ، وأصحابُ الجَدِّ مَحْبوسونَ، غيرَ أنَّ أصحابَ النَّارِ قَد أُمِرَ بِهِمْ إلى النَّارِ. وقُمْتُ عَلى بابِ النَّارِ فإذا عامَّةُ مَنْ دَخَلَها النِّساءُ». [راجع: ٥١٩٦]

6548. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When the people of Paradise have entered Paradise and the people of the Fire (Hell) have entered the Fire, Death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death! O people of the Fire, no more death!' So the people of Paradise will have happiness added to their (previous) happiness, and the people of the Fire will have sorrow added to their (previous) sorrow."

٦٥٤٨ - **حدَّثَنا** مُعاذُ بْنُ أسَدٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أبيهِ: أنَّهُ حدَّثَهُ عَنِ ابْنِ عُمَرَ قالَ: قالَ رَسولُ اللهِ ﷺ: «إذَا صارَ أهلُ الجنَّةِ إلى الجنَّةِ وأهلُ النَّارِ إلى النَّارِ جِيءَ بالمَوتِ حَتَّى يُجعَلَ بَينَ الجَنَّةِ والنَّارِ، ثُمَّ يُذبَحُ، ثُمَّ يُنادِي مُنادٍ: يا أهلَ الجنَّةِ لا مَوتَ، يا أهلَ النَّارِ لا مَوتَ، فَيَزدادُ أهلُ الجنَّةِ فَرَحاً إلى فَرَحِهِمْ

ويَزدادُ أهلُ النَّارِ حُزْناً إلى حُزنِهِمْ».

[راجع: ٦٥٤٤]

٦٥٤٩ - حدَّثَنا مُعاذُ بْنُ أَسَدٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا مالكُ بْنُ أَنَسٍ، عَنْ زَيْدِ ابْنِ أسْلَم، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أبي سَعيدٍ الخُدريِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ اللهَ تَبارَكَ وتَعالى يَقولُ لِأهلِ الجنَّةِ: يا أهلَ الجنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنا وسَعدَيكَ، فيقولُ: هَل رَضِيتُمْ؟ فَيقولونَ: وما لَنا لا نَرضى وقَد أعْطَيْتَنا ما لَمْ تُعْطِ أحَداً مِنْ خَلقِكَ؟ فيقولُ: أنا أُعْطيكُمْ أفضَلَ مِنْ ذلكَ. قالوا: يا رَبِّ وأيُّ شَيءٍ أفْضَلُ مِنْ ذلكَ؟ فيقولُ: أُحِلُّ عَلَيْكُم رِضواني فَلا أسخَطُ عَلَيْكُمْ بَعْدَهُ أبداً».

[انظر: ٧٥١٨]

6549. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh will say to the people of Paradise, 'O the people of Paradise!' They will say, '*Labbaik*, O our Lord, and *Sa'daik*!' Allāh will ask, 'Are you pleased?' They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creations?' Allāh will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allāh will say, 'I will bestow My Good Pleasure and Contentment upon you so that I will never be angry with you forever'."

٦٥٥٠ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو حدَّثَنا أبُو إسحَاقَ، عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أنَساً يَقُولُ: أُصِيبَ حارِثَةُ يَوْمَ بَدْرٍ وَهُوَ غُلامٌ. فَجاءَتْ أُمُّهُ إلى النَّبِيِّ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، قَدْ عَرَفْتَ مَنْزِلَةَ حارِثَةَ مِنِّي، فإنْ يَكُ في الجَنَّةِ أصْبِرْ وأحْتَسِبْ، وإنْ تَكُنِ الأُخْرَى تَرَ ما أصْنَعُ فَقالَ: «وَيْحَكِ، أوْ هَبِلْتِ، أوَ جَنَّةٌ وَاحِدَةٌ هِيَ؟ إنَّها جِنانٌ كَثِيرَةٌ، وإنَّهُ لَفي جَنَّةِ الفِرْدَوْسِ». [راجع: ٢٨٠٩]

6550. Narrated Anas رَضِيَ اللهُ عَنْهُ: Ḥāritha was martyred on the day (of the battle) of Badr while he was young. His mother came to the Prophet ﷺ saying, "O Allāh's Messenger! You know the relation of Ḥāritha to me (how fond of him I was); if he is in Paradise, I will remain patient and wish for Allāh's Reward, but if he is not there, then you will see what I will do." The Prophet replied, "May Allāh be Merciful upon you! Have you gone mad? (Do you think) it is only one Paradise? There are many Paradises and he is in the (most superior) Paradise of *Al-Firdaus*."

6551. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The width between the two shoulders of a *Kāfir* (disbeliever) will be equal to the distance covered by a fast rider in three days."

٦٥٥١ - حَدَّثَنَا مُعاذُ بْنُ أَسَدٍ: أَخْبَرَنا الْفَضْلُ بْنُ موسَى: أَخْبَرَنا الْفُضَيْلُ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «ما بَيْنَ مَنْكِبَي الكافِرِ مَسيرَةُ ثَلاثَةِ أيامٍ لِلرَّاكِبِ الْمُسْرِعِ».

6552. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "In Paradise there is a tree (so huge) that in its shade a rider may travel for one hundred years without being able to cross it."

٦٥٥٢ - قَالَ: وقالَ إسحاقُ بنُ إبْراهيمَ: أنبأنا الْمُغيرَةُ بْنُ سَلَمَةَ: حدَّثَنا وُهَيْبٌ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ عَنْ رَسُولَ اللهِ ﷺ قالَ: «إنَّ في الجنّة لَشَجَرَةً يَسيرُ الراكِبُ في ظِلِّها مائَةَ عامٍ لا يَقطَعُها».

6553. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel for one hundred years without being able to cross it."

٦٥٥٣ - قال أبو حازِمٍ: فَحَدَّثْتُ بِهِ النُّعمانَ بْنَ أبي عَيَّاشٍ فقالَ: أَخْبَرَني أبو سَعيدٍ عَنِ النَّبيِّ ﷺ قال: «إنَّ في الجنَّةِ لَشَجَرَةً يَسيرُ الرَّاكِبُ الجَوادَ أوِ المضَمَّرَ السَّريعَ مائَةَ عامٍ ما يَقطَعُها».

6554. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Seventy thousand or seven hundred thousand of my followers will enter Paradise. (Abū Ḥāzim, the subnarrator, is not sure as to which of the two numbers is correct.) And they will be holding on to one another, and the first of them will not enter till the last of them has entered,[1] and their faces will be like the moon on a full moon night."

٦٥٥٤ - حَدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْدُ العَزيزِ، عَنْ أبي حازِمٍ، عَنْ سهلِ بْنِ سَعْدٍ: أنَّ رَسولَ اللهِ ﷺ قالَ: لَيَدْخلَنَّ الجنَّةَ مِنْ أُمّتي سَبعونَ - أوْ سَبعمائَةِ ألفٍ. لا يدري أبو حازِمٍ أيَّهما قالَ - مُتَماسِكونَ آخِذٌ بَعْضُهُم بَعضاً، لا يَدْخُلُ أوَّلُهمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وُجُوهُهُمْ عَلى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ». [راجع: ٣٢٤٧]

(1) (H. 6554) They will enter together in one row, walking side by side.

6555. Narrated Sahl: The Prophet ﷺ said, "The people of Paradise will see the *Al-Ghuraf* (the lofty mansions, a superior place in Paradise) in Paradise as you see a star in the sky."

٦٥٥٥ - حدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حدَّثنا عَبْدُ العَزيزِ، عَنْ أبيهِ، عَنْ سَهْلٍ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ أهْلَ الجنَّةِ لَيَتَرَاأَوْنَ الغُرَفَ في الجنَّةِ كما تَتراأَوْنَ الكَوْكَبَ في السَّماءِ».

6556. Abū Sa'īd added, "As you see a shining star remaining in the eastern horizon and the western horizon."

٦٥٥٦ - قالَ أبي: فَحَدَّثْتُ النُّعْمانَ بْنَ أبي عَيَّاشٍ فَقالَ: أشهَدُ لَسَمِعْتُ أبا سَعيدٍ يُحدِّثُ ويَزيدُ فيهِ: «كما تَراأَوْنَ الكَوْكَبَ الغارِبَ في الأُفُقِ الشَّرقِيِّ والغَربِيِّ». [راجع: ٣٢٥٦]

6557. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will say to the person who will have the minimum punishment in the (Hell) Fire on the Day of Resurrection, 'If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, 'Yes.' Allāh will say, 'I asked you a much easier thing than this while you were in the backbone of Ādam, (and that is) not to worship others besides Me, but you refused and insisted to worship others besides Me.' "

٦٥٥٧ - حدَّثَني مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعبَةُ، عَنْ أبي عِمرانَ قالَ: سَمِعْتُ أنَسَ بْنَ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «يَقولُ اللهُ تعالى لأهوَنِ أهلِ النَّارِ عَذاباً يومَ القِيامَةِ: لَو أنَّ لكَ ما في الأرْضِ مِنْ شَيْءٍ أكُنْتَ تَفتَدي بهِ؟ فيَقولُ: نَعَمْ، فيَقولُ: أرَدتُ مِنكَ أهونَ مِنْ هٰذا وأنتَ في صُلبِ آدَمَ: أنْ لا تُشرِكَ بي شَيئاً، فأبَيْتَ إلَّا أنْ تُشْرِكَ بي». [راجع: ٣٣٣٤]

6558. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Hammād: 'Amr said: The Prophet ﷺ said, "Some people will come out of the (Hell) Fire through intercession, looking like the *Tha'ārīr*." I asked 'Amr, "What is *Tha'ārīr*?" He said, "*Aḍ-Ḍaghābīs*,"[1] and that time he was toothless. Ḥammād added: I said to 'Amr bin Dīnār, "O Abū Muḥammad! Did

٦٥٥٨ - حدَّثَنَا أبو النُّعْمانِ: حدَّثَنا حَمَّادٌ، عَنْ عمرٍو، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ قالَ: «يَخرُجُ مِنَ النَّارِ بالشَّفاعَةِ كأنَّهُمُ الثَّعاريرُ»، قُلْتُ: ما الثَّعاريرُ؟ قالَ:

(1) (H. 6558) *Aḍ-Ḍaghābīs*: Snake cucumber.

«الضَّغابيس». وكانَ قد سقط فَمُهُ فَقلتُ لعمْرِو بْنِ دينارٍ: أبا مُحمَّدٍ، سَمِعتَ جابِرَ بْنَ عَبدِ اللهِ يقولُ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «يَخرجُ بالشَّفاعَةِ مِنَ النَّارِ؟» قالَ: نَعَمْ.

you hear Jābir bin 'Abdullāh saying, 'I heard the Prophet ﷺ saying: Some people will come out of the (Hell) Fire through intercession?'" He said, "Yes."

٦٥٥٩ - حدَّثنا هُدْبَةُ بْنُ خالدٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنسِ بْنِ مالكٍ عَنِ النَّبيِّ ﷺ قالَ: «يَخرجُ قَومٌ مِنَ النَّارِ بَعْدَما مَسَّهُمْ مِنْها سَفْعٌ فَيَدخُلونَ الجنَّةَ فَيُسَمِّيهِمْ أهْلُ الجنَّةِ الجَهَنَّمِيِّينَ». [انظر: ٧٤٥٠]

6559. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Some people will come out of the (Hell) Fire after they have received the burning touch of the Fire, changing their colour, and they will enter Paradise, and the people of Paradise will name them '*Al-Jahannamiyīn*' [the (Hell) Fire people]."

٦٥٦٠ - حدَّثنا موسَى: حدَّثنا وُهَيبٌ: حدَّثنا عَمرُو بْنُ يَحْيَى، عَنْ أبيهِ، عَنْ أبي سَعيدٍ الخُدريِّ رَضيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذا دَخلَ أهْلُ الجنَّةِ الجنَّةَ، وأهْلُ النَّارِ النَّارَ يَقولُ اللهُ تَعالى: مَنْ كانَ في قَلْبِهِ مِثقالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إيمان فأخرجوهُ، فَيَخْرُجونَ قَدِ امْتُحِشُوا وعادوا حُمماً، فَيُلْقَونَ في نَهرِ الحَياةِ فَيَنْبُتونَ كما تَنْبُتُ الحِبَّةُ في حَميلِ السَّيلِ، أو قالَ: حَمِيَّة». وقالَ النَّبيُّ ﷺ: «ألم تَرَوا أنَّها تخرُجُ صَفراءَ مُلْتَويَةً؟». [راجع: ٢٢]

6560. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the people of Paradise have entered Paradise, and the people of the (Hell) Fire have entered the Fire, Allāh will say, 'Take out (of the Fire) whosoever has got Faith equal to a mustard seed in his heart.' They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of *Al-Ḥayāt* (life) and they will spring up just as a seed grows on the bank of a rainwater stream." The Prophet ﷺ said, "Don't you see that the germinating seed comes out yellow and twisted?"

٦٥٦١ - حدَّثني مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ قالَ: سَمِعْتُ أبا إسحاقَ قالَ: سَمِعْتُ النُّعْمانَ: سَمِعْتُ النَّبيَّ ﷺ

6561. Narrated An-Nu'mān: I heard the Prophet ﷺ saying, "The person who will have the least punishment from amongst the people of (Hell) Fire on the Day of Resurrection will be a man under whose arch of the feet a smouldering ember will be

placed so that his brain will boil from it."

يَقولُ: «إنَّ أهْوَنَ أهْلِ النَّارِ عَذاباً يَومَ القيامةِ لَرَجُلٌ تُوضَعُ في أخْمَصِ قَدَمَيهِ جَمرَةٌ يَغْلِي مِنها دِماغُهُ». [انظر: ٦٥٦٢]

6562. Narrated An-Nu'mān bin Bashīr رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smouldering embers will be placed, because of which his brain will boil just like *Al-Mirjal* (copper vessel) or a *Qum-qum* (narrow-necked vessel) is boiling with water."

[See *Fath Al-Bari*]

٦٥٦٢ - حدَّثنا عَبدُ اللهِ بْنُ رَجاءٍ: حدَّثَنا إسْرائيلُ، عَنْ أبي إسحاقَ، عَنِ النُّعمانِ ابْنِ بَشيرٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «إنَّ أهْوَنَ أهْلِ النَّارِ عَذاباً يَومَ القِيامَةِ رَجُلٌ عَلى أخْمَصِ قَدَمَيْهِ جَمرَتانِ يَغْلي مِنْهُما دِماغُهُ كما يَغْلي المِرْجَلُ بِالْقُمْقُمِ». [راجع: ٦٥٦١]

6563. Narrated 'Adī bin Hātim رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ mentioned the Fire (Hell) and turned his face aside and asked for Allāh's Protection from it, and then again he mentioned the Fire and turned his face aside and asked for Allāh's Protection from it and said, "Protect yourselves from the Hell-fire, even if with half of a date-fruit, and he who cannot afford that, then (let him do so) by (saying) a good, pleasant word."

٦٥٦٣ - حدَّثنا سُليمانُ بْنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حاتِمٍ: أنَّ النَّبِيَّ ﷺ ذَكَرَ النَّارَ فأشاحَ بِوَجهِهِ فَتَعوَّذَ مِنها، ثُمَّ ذكَرَ النَّارَ فأشاحَ بِوَجهِهِ فَتَعوَّذَ مِنها، ثُمَّ قالَ: «اتَّقوا النَّارَ ولَو بِشِقِّ تَمْرَةٍ، فمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ». [راجع: ١٤١٣]

6564. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ when his uncle, Abū Talib had been mentioned in his presence, saying, "May be my intercession will help him (Abū Tālib) on the Day of Resurrection so that he may be put in a shallow place in the Fire (Hell), with fire reaching his ankles and causing his brain to boil."

٦٥٦٤ - حدَّثنا إبْراهيمُ بْنُ حَمْزَةَ: حدَّثَنا ابْنُ أبي حازِمٍ والدَّراوَرديُّ، عَنْ يَزيدَ، عَنْ عَبدِ اللهِ بْنِ خَبَّابٍ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: وذُكِرَ عِنْدَهُ عَمُّهُ أبو طالِبٍ فَقالَ: «لَعَلَّهُ تَنْفَعُهُ شَفاعَتِي يَومَ القِيامَةِ فَيُجْعَلُ في ضَحْضاحٍ مِنَ

النَّارِ يَبْلُغُ كَعْبَيْهِ يَغْلِي مِنْهُ أُمُّ دِماغِهِ».

[راجع: ٣٨٨٥]

٦٥٦٥ - حدَّثنا مُسَدَّدٌ: حدَّثنا أبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ الله عَنْهُ قالَ: قالَ رَسُولُ الله ﷺ: «يَجْمَعُ الله النَّاسَ يومَ القِيامَةِ فيقولونَ: لَوِ اسْتَشْفَعْنا عَلى رَبِّنا حَتَّى يُرِيحَنا مِنْ مَكانِنا، فَيأتونَ آدَمَ فيقولونَ: أنتَ الَّذي خَلَقَكَ الله بِيَدِهِ ونَفَخَ فيكَ مِنْ رُوحِهِ وأمَرَ المَلائِكَةَ فَسَجَدوا لك، فاشْفَعْ لَنا عِنْدَ رَبِّنا، فَيقولُ: لَسْتُ هُناكُمْ، ويَذْكُرُ خَطِيئَتَهُ، ويَقولُ: ائْتوا نوحاً أوَّلَ رَسُولٍ بَعَثَهُ الله. فَيأتونَهُ فيقولُ: لَسْتُ هُناكُمْ، ويَذْكُرُ خَطيئَته، ائْتوا إبراهيمَ الذي اتَّخَذَهُ الله خَليلاً، فَيأتونَهُ فَيقولُ: لَسْتُ هُناكُمْ، ويَذْكُرُ خَطيئَتَهُ، ائْتوا موسَى الذي كَلَّمَهُ الله فَيأتونَهُ، فَيقُولُ: لَسْتُ هُناكُمْ، فَيَذْكُرُ خَطيئَتَهُ، ائْتوا عيسَى، فَيأتونَهُ فيقولُ: لَستُ هُناكُمْ، ائْتوا مُحَمَّداً ﷺ فَقَدْ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وما تَأخَّرَ، فَيأتوني فَأَسْتَأْذِنُ عَلى رَبِّي فإذا رَأيْتُهُ وقَعْتُ لَهُ ساجداً، فَيَدَعُني ما شاءَ الله ثُمَّ يُقالُ لي: ارفَعْ رَأسَكَ، وسَلْ تُعْطَه، وقلْ يُسمَعْ، واشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأسِي، فأَحْمَدُ رَبي بِتَحميدٍ يُعَلِّمُني، ثُمَّ

6565. Narrated Anas (bin Mālik) رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Allāh will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Ādam عليه السلام and say, 'You are the one whom Allāh created with His Own Hands, and breathed in you the soul[1] which He created for you) and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Ādam will reply, 'I am not fit for this undertaking,' and will remember his sin, and will say, 'Go to Nūḥ (Noah), the first Messenger sent by Allāh.' They will go to him and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Ibrāhīm (Abraham) whom Allāh took as a *Khalīl*[2].' They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking,' and will remember his sin and say,' Go to Mūsa (Moses) to whom Allāh spoke directly.' They will go to Mūsa and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to 'Īsā (Jesus).' They will go to him, and he will say, 'I am not fit for this undertaking, go to Muḥammad (ﷺ) as Allāh has forgiven his past and future sins.' They will come to me and I will ask my Lord's Permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allāh will, and then I will be addressed 'Raise up your head (O Muḥammad)! Ask, and your request will be granted; and say, and your

(1) (H. 6565) *Ruh-ullāh*: See the glossary.
(2) (H. 6565) *Khalīl*: See the glossary.

saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying (i.e., invocation) He will teach me, and then I will intercede. Allāh will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allāh) and fall in prostration, and will do the same for the third and fourth times till no one remains in the (Hell) Fire except those whom the Qur'ān has imprisoned therein." (The subnarrator, Qatada used to say at that point, "...those upon whom eternity (in Hell) has been imposed.")

[See also Vol. 6, *Hadīth* No. 4476]

أشْفَعْ فَيَحُدُّ لي حَدّاً، ثُمَّ أُخرِجُهُمْ مِنَ النَّار وأُدخِلُهُمُ الجنَّةَ، ثُمَّ أعودُ فأقَعُ ساجِداً مِثلَهُ في الثالثَةِ أو الرَّابِعَةِ حَتَّى ما يَبْقَى في النارِ إلَّا مَنْ حَبَسَهُ القرآنُ». وكانَ قتادَةُ يقولُ عِندَ هٰذا: أي وَجَبَ عَليهِ الخُلودُ. [راجع: ٤٤]

6566. Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Some people will be taken out of the Fire (Hell) through the intercession of Muḥammad ﷺ, they will enter Paradise and will be called *Al-Jahannamiyīn* [the (Hell) Fire people]."

٦٥٦٦ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنِ الحَسنِ بْنِ ذكوانَ: حدَّثنا أبو رجاءٍ: حدَّثنا عِمْرانُ بْنُ حُصَينٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يَخرُجُ قومٌ مِنَ النَّارِ بشَفاعَةِ مُحَمَّدٍ ﷺ فَيَدخُلونَ الجنَّةَ يُسَمَّوْنَ الجَهَنَّمِيِّينَ».

6567. Narrated Anas رَضِيَ اللهُ عَنْهُ: Umm Ḥaritha came to Allāh's Messenger ﷺ after Ḥaritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, "O Allāh's Messenger! You know the position of Ḥaritha in my heart (i.e., how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do." The Prophet ﷺ said, "'Have you gone mad? (Do you think) it is only one Paradise? There are many Paradises, and he is in the (most superior) Paradise of *Al-Firdaus*."

٦٥٦٧ - حدَّثنا قُتَيْبَةُ: حدَّثنا إسماعيلُ بْنُ جعفرٍ، عَنْ حُمَيدٍ، عَنْ أنَسٍ أنَّ أُمَّ حارِثَةَ أتَتْ رَسُولَ اللهِ ﷺ وقَدْ هَلَكَ حارِثَةُ يومَ بَدرٍ، أصابَهُ سَهْمٌ غَرْبٌ فَقالَتْ: يا رَسُولَ اللهِ، قَد عَلِمتَ مَوقِعَ حارِثَةَ مِنْ قَلْبِي، فإنْ كانَ في الجَنَّةِ لَمْ أبْكِ عَلَيهِ، وإلَّا سَوفَ تَرَى ما أصنَعُ، فَقالَ لها: «هَبِلْتِ، أجَنَّةٌ واحِدَةٌ هيَ؟ إنَّها جِنانٌ

كَثِيرَةٌ، وإنَّهُ في الفِرْدَوسِ الأَعْلَى». [راجع: ٢٨٠٩]

6568. The Prophet ﷺ added, "A forenoon journey or an afternoon journey i.. Allāh's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them with perfume, and the veil of her face is better than the whole world and whatever is in it."

٦٥٦٨ - وقالَ: «غَدْوَةٌ في سَبيلِ اللهِ أو رَوحَةٌ خَيرٌ مِنَ الدُّنيا وما فيها. ولَقابُ قَوسِ أَحَدِكُمْ أو مَوضِعُ قَدَمٍ مِنَ الجنَّةِ خَيرٌ مِنَ الدُّنيا وما فيها. ولَو أنَّ امرَأَةً مِنْ نِساءِ أهلِ الجنَّةِ اطَّلَعَتْ إلى الأرضِ لأضاءَتْ ما بَيْنَهُما، ولَمَلأَتْ ما بَيْنَهُما رِيحاً. ولَنَصيفُها، يَعني الخِمارَ، خَيرٌ مِنَ الدُّنيا وما فيها». [راجع: ٢٧٩٢]

6569. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected Faith, so that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place he would have occupied in Paradise if he had Faith, so that, that may be a cause of sorrow for him."

٦٥٦٩ - حدَّثَنا أبو اليمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبيُّ ﷺ: «لا يَدخُلُ أحَدٌ الجنةَ إلَّا أُرِيَ مَقْعَدَهُ مِنَ النَّارِ لَو أساءَ؛ لِيزدادَ شُكراً. ولا يَدخُلُ النَّارَ أحَدٌ إلَّا أُرِيَ مَقعَدَهُ مِنَ الجنَّةِ لَو أحسَنَ؛ لِيَكونَ عَلَيْهِ حَسرَةً».

6570. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I asked, "O Allāh's Messenger! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?" The Prophet ﷺ said, "O Abū Hurairah! I have thought that none will ask me about this *Ḥadīth* before you, as I know your eagerness to (learn) the *Ḥadīth*. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, '*Lā ilaha illallāh*' (none has the right to be worshipped but Allāh) sincerely from (the

٦٥٧٠ - حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا إسماعيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرٍو، عَنْ سَعيدِ بْنِ أبي سَعيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، مَنْ أسْعَدُ النَّاسِ بِشفاعَتِكَ يَومَ القِيامَةِ؟ فَقالَ: «لَقَدْ ظَنَنْتُ يا أبا هُرَيْرَةَ أنْ لا يَسألَنِي عَنْ هٰذا الحديث

bottom of) his heart."

أَحَدٌ أَوَّلَ مِنْكَ لِما رَأَيْتُ مِنْ حِرْصِكَ عَلى الحديثِ. أَسْعَدُ الناسِ بِشفاعَتِي يَومَ القِيامَةِ مَنْ قالَ: لا إِلٰهَ إِلَّا اللهُ، خالِصاً مِنْ قِبَلِ نَفْسِهِ». [راجع: ٩٩]

6571. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said," I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allāh will say to him, 'Go and enter Paradise.' He will go to it, but it will appear to him as if it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allāh will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?'" I saw Allāh's Messenger ﷺ (while saying that) smiling till his premolar teeth were apparent. It is said that, that will be the lowest degree (ranks) amongst the people of Paradise.

٦٥٧١ - **حدَّثَنا** عُثمانُ بْنُ أَبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصورٍ، عَنْ إبراهيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: «إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُروجاً مِنها، وآخِرَ أَهْلِ الجَنَّةِ دُخولاً. رَجلٌ يَخرُجُ مِنَ النَّارِ حَبْواً، فَيقُولُ اللهُ: اذهبْ فادخُلِ الجنَّةَ. فَيأتيها فَيُخَيَّلُ إليهِ أَنَّها مَلأَى فَيرجِعُ فَيقولُ: يا رَبِّ وَجَدتُها مَلأَى، فَيَقُولُ: اذْهَبْ فادخُلِ الجنَّةَ. فإن لَكَ مِثلَ الدُّنيا وعَشَرَةَ أَمثالِهَا، أو إنَّ لكَ مِثْلَ عَشَرَةِ أَمثالِ الدُّنيا، فَيقولُ: أَتَسخَرُ مِنِّي أو تَضْحَكُ مِنِّي، وأَنْتَ المَلِكُ؟» فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَواجِذُهُ وكانَ يُقالُ: ذلكَ أَدْنَى أَهْلِ الجنَّةِ مَنزِلَةً.

[انظر: ٧٥١١]

6572. Narrated Al-'Abbās رَضِيَ اللهُ عَنْهُ that he said to the Prophet ﷺ, "Did you benefit Abū Tālib with anything?"

٦٥٧٢ - **حدَّثَنا** مُسدَّدٌ: حدَّثَنا أبو عَوانَةَ، عَنْ عَبدِ الملكِ بنِ عُميرٍ، عَنْ عَبْدِ اللهِ بْنِ الحارِثِ بْنِ نَوْفَلٍ، عَنِ العباسِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ للنَّبيِّ ﷺ: «هَلْ نَفَعْتَ أبا طالِبٍ بِشَيءٍ؟». [راجع: ٣٨٨٣]

(52) CHAPTER. ***Aṣ-Ṣirāṭ* is a bridge across the Hell.**

(٥٢) بابٌ: الصِّرَاطُ جِسْرُ جَهَنَّمَ

٦٥٧٣ - حدَّثَنا أبو اليمانِ: أخبرَنا شُعَيبٌ، عَنِ الزُّهْريِّ قالَ: قالَ سَعيدٌ وعَطاءُ ابْنُ يَزيدَ أنَّ أبا هُرَيْرَةَ أخبرَهُما عَنِ النَّبيِّ ﷺ. وحدَّثَني محمودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْريِّ، عَنْ عَطاءِ بْنِ يَزيدَ اللَّيْثيِّ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ أُناسٌ: يا رَسُولَ اللهِ، هَل نَرَى رَبَّنا يومَ القِيامَةِ؟ قالَ: «هَل تُضارُّونَ في الشَّمسِ لَيسَ دونَها سحابٌ؟» قالوا: لا يا رَسُولَ اللهِ، قالَ: «هَلْ تُضارُّونَ في القَمَرِ لَيْلَةَ البَدرِ لَيسَ دونَهُ سحابٌ؟» قالوا: لا يا رَسُولَ اللهِ، قالَ: «فإنَّكُمْ تَرَوْنَهُ يَومَ القِيامَةِ كذلكَ، يَجمَعُ اللهُ النَّاسَ فَيقولُ: مَن كانَ يَعْبُدُ شَيئاً فَلْيَتْبَعْهُ، فَيَتْبَعُ مَنْ كانَ يَعْبُدُ الشَّمسَ، ويَتبَعُ مَنْ كانَ يَعْبُدُ القَمَرَ، ويَتَّبِعُ مَنْ كانَ يَعْبُدُ الطَّواغيتَ، وتَبْقى هٰذهِ الأمَّةُ فيها مُنافِقوها، فَيَأتيهِمُ اللهُ في غَيرِ الصُّورَةِ الَّتي يَعْرِفونَ فَيقولُ: أنا رَبُّكُمْ، فَيقولونَ: نَعوذُ باللهِ مِنكَ، هٰذا مَكانُنا حَتَّى يَأتِيَنا رَبُّنا، فإذا أتانا رَبُّنا عَرَفْناهُ. فَيَأتيهِمُ اللهُ في الصُّورَةِ الَّتي يَعْرِفونَ فَيقولُ: أنا رَبُّكُمْ. فَيقولونَ: أنتَ رَبُّنا، فَيَتْبَعونَهُ، ويُضْرَبُ جِسْرُ جَهَنَّمَ»، قالَ رَسُولُ اللهِ ﷺ: «فَأكونُ أوَّلَ مَنْ يُجيزُ،

6573. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Some people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, O Allāh's Messenger." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, "No, O Allāh's Messenger!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly. Allāh will gather all the people and say, 'Whoever used to worship anything should follow that thing.' So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allāh will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allāh from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him.' Then Allāh will come to them in a shape they know and will say, 'I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire." Allāh's Messenger ﷺ added, "I will be the first to cross it. And the invocation of the Messengers on that Day, will be: '*Allāhumma Sallim, Sallim* (O Allāh, save us, save us!).' And over that bridge there will be hooks similar to the thorns of *As-Sa'dān*. Didn't you see the thorns of *As-Sa'dān*?" The Companions said, "Yes, O Allāh's Messenger." He added, "So the hooks over that bridge will be like the thorns of *As-Sa'dān*, except that

their greatness in size is only known to Allāh. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allāh has finished the judgements among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). He will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allāh has banned the Fire to consume the traces of prostration on the body of Ādam's son. So the angels will take them out, and by then they would have burnt (as coal), and then water, called *Mā'-ul-Ḥayāt* (water of life), will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapour has poisoned and smoked me and its flame has burnt me ; please turn my face away from the Fire.' He will keep on invoking Allāh till Allāh says, 'If I grant you that, will you ask for another thing?' The man will say, 'No, by Your Power (Honour), I will not ask You for anything else.' Then Allāh will turn his face away from the Fire. The man will say after that,'O Lord, bring me near the gate of Paradise.' Allāh will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Ādam! How treacherous you are!' The man will keep on invoking Allāh till Allāh will say, 'If I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. (Honour), I will not ask for anything else.' He will give Allāh his covenant and promise not to ask for anything

ودُعاءُ الرُّسُلِ يومَئِذٍ: اللَّهُمَّ سَلِّم، سَلِّمْ. وَبه كَلاليبُ مِثْلُ شَوْكِ السَّعْدانِ، أما رَأَيْتُمْ شَوْكَ السَّعدانِ؟» قالوا: بَلى يا رَسُولَ اللهِ، قالَ: «فإنَّها مِثلُ شَوْكِ السَّعْدانِ غيرَ أنَّها لا يَعْلَمُ قَدْرَ عِظمِها إلَّا اللهُ، فَتَخْطَفُ النَّاسَ بأعْمالِهِمْ، مِنهُم المُوبَقُ بِعَمَلِهِ، ومِنهُمُ المُخَرْدَلُ، ثُمَّ يَنْجو حَتَّى إذَا فَرَغَ اللهُ مِنَ القَضاءِ بَينَ عِبادِهِ وأرادَ أنْ يُخرِجَ مِنَ النَّارِ مَنْ أرادَ أنْ يُخرِجَ مِمَّنْ كانَ يَشْهدُ أنْ لا إلٰهَ إلَّا اللهُ. أمَرَ المَلائِكَةَ أنْ يُخرِجوهُمْ، فَيَعْرِفونَهمْ بِعَلامَةِ آثارِ السُّجودِ، وحَرَّمَ اللهُ عَلى النارِ أنْ تَأكُلَ مِنِ ابْنَ آدَمَ أثَرَ السُّجودِ، فَيُخْرِجونَهُمْ قَدِ امْتُحِشُوا، فَيُصَبُّ عَليهِمْ ماءٌ يُقالُ لَهُ: ماءُ الحَياةِ، فَيَنْبُتونَ نَباتَ الحِبَّةِ في حَميلِ السَّيْلِ، ويَبْقى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلى النَّارِ، فَيقولُ: يا رَبِّ، قَد قَشَبَني ريحُها وأحْرَقَني ذَكاؤُها، فاصْرِفْ وجهي عَنِ النارِ. فَلا يَزالُ يَدعُو اللهَ فَيقولُ: لَعَلَّكَ إنْ أعْطَيْتُكَ أنْ تَسألَني غَيرَهُ، فَيقولُ: لا وعِزَّتِكَ، لا أسألُكَ غَيرَهُ. فَيُصْرَفُ وَجْهُهُ عَنِ النَّارِ، ثُمَّ يَقولُ بَعْدَ ذلكَ: يا رَبِّ، قَرِّبْني إلى بابِ الجنَّةِ، فَيقولُ: ألَيسَ قَدْ زَعَمْتَ أنْ لا تَسألَني غَيرَهُ؟ ويلكَ يا ابْنَ آدَمَ ما

else after that. So Allāh will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allāh will, and then he will say, 'O Lord! Let me enter Paradise.' Allāh will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Ādam! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allāh till Allāh will smile and when Allāh will smile, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allāh will say, 'All this (i.e., what you have wished for) and as much again therewith are for you.' "

Abū Hurairah added: That man will be the last of the people of Paradise to enter (Paradise).

أَغْدَرَكَ، فَلا يَزالُ يَدْعو فَيقولُ: لَعَلِّي إن أعْطَيْتُكَ ذٰلكَ تَسألُني غَيرَهُ، فَيقولُ: لا وعِزَّتِكَ، لا أسألُكَ غَيرَهُ، فَيُعْطِي اللهَ مَا شَاءَ مِنْ عَهْدٍ وَمِيْثَاقٍ أَنْ لا يَسْأَلَهُ غَيرَهُ فَيُقَرِّبُهُ إلى بابِ الجنَّةِ، فإذا رَأى ما فيها سَكَتَ ما شاءَ اللهُ أن يَسْكُتَ، ثُمَّ قَالَ: رَبِّ أدخِلْنِي الجنَّةَ، ثُمَّ يَقولُ: أوَ لَيسَ قَد زَعَمْتَ أنْ لا تَسألَني غَيرَهُ؟ وَيلكَ يا ابْنَ آدَمَ ما أغْدَرَكَ. فيقولُ: يا رَبِّ، لا تَجْعَلْني أشْقى خَلْقِكَ. فَلا يَزالُ يَدْعو حَتَّى يَضحَكَ فإذا ضَحِكَ مِنْهُ أذِنَ لَهُ بالدُّخولِ فيها، فإذا دَخلَ فيها قيلَ: تَمَنَّ مِنْ كذا، فَيَتَمَنَّى، ثُمَّ يُقالُ لهُ: تَمَنَّ مِنْ كذا، فَيَتَمَنَّى حَتَّى تَنْقَطِعَ بِهِ الأمانِيُّ فيقولُ: هذا لكَ ومِثْلُهُ مَعَهُ». قالَ أبو هُرَيْرَةَ: وذلكَ الرَّجُلُ آخرُ أهْلِ الجنَّةِ دُخولاً.

[راجع: ٨٠٦]

6574. Narrated 'Aṭā' (while Abū Hurairah was narrating): Abū Sa'īd was sitting in the company of Abū Hurairah and he did not deny anything of his narration till he reached his saying: "All this and as much again therewith are for you." Then Abū Sa'īd said, "I heard Allāh's Messenger ﷺ saying, 'This is for you and ten times as much.'" Abū Hurairah said, "In my memory it is 'as much again therewith'."

٦٥٧٤ - قالَ عَطاءٌ: وأبو سَعيدٍ جالِسٌ مَعَ أبي هُرَيرَةَ لا يُغَيِّرُ عَلَيْهِ شَيْئاً مِنْ حَديثِهِ حَتَّى انْتَهى إلى قَوْلِهِ: «هٰذا لكَ ومِثْلُهُ مَعَهُ»، قالَ أبو سَعيدٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: هٰذا لَكَ وعَشَرَةُ أمثالِهِ؟ قالَ أبو هُرَيرَةَ: حَفِظْتُ: «مِثْلُهُ مَعَهُ».

[راجع: ٢٢]

(53) CHAPTER. (What is said) regarding *Al-Ḥauḍ* (the Prophet's Tank — *Al-Kauthar*).(1)

And the Statement of Allāh عز وجل :

"Verily, We have granted you (O Muḥammad ﷺ) *Al-Kauthar* (a river in Paradise)." (V.108:1)

And 'Abdullāh bin Zaid said that the Prophet ﷺ said, "Be patient till you meet me at *Al-Ḥauḍ* [*Al-Kauthar* (the Tank)]."

(٥٣) **بابٌ**: في الحَوْضِ،

وقولِ اللهِ تعالى: ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١﴾ وقالَ عَبدُ اللهِ بْنُ زَيْدٍ: قالَ النَّبِيُّ ﷺ: «اصبروا حَتَّى تَلْقَوْني عَلى الحَوْضِ».

6575. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I am your predecessor at the *Al-Ḥauḍ* (*Al-Kauthar*)."(1)

٦٥٧٥ - **حدَّثني** يَحيَى بْنُ حَمَّادٍ: حدَّثَنا أبو عَوانَةَ، عَنْ سُلَيمانَ، عَنْ شَقيقٍ، عَنْ عَبدِ اللهِ عَنِ النَّبِيِّ ﷺ: «أنا فَرَطُكُمْ عَلى الحَوْضِ». [انظر: ٦٥٧٦، ٧٠٤٩]

6576. 'Abdullāh added: The Prophet ﷺ said, "I am your predecessor at *Al-Ḥauḍ* (*Al-Kauthar*), and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, 'O Lord, my companions!' It will be said, 'You do not know what they innovated (new things) in the religion after you left.' "

٦٥٧٦ - **وحدَّثني** عَمْرُو بْنُ عَليٍّ: حدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنِ المُغيرَةِ قالَ: سَمِعْتُ أبا وائِلٍ، عَنْ عَبدِ اللهِ رضي الله عنه عَنِ النَّبِيِّ ﷺ قالَ: «أنا فَرَطُكُمْ عَلى الحَوْضِ، ولَيُرْفَعَنَّ رِجالٌ مِنكُمْ ثُمَّ لَيُخْتَلَجُنَّ دوني فَأقولُ: يا رَبِّ أصحابي. فَيُقالُ: إنَّكَ لا تَدري ما أحدَثوا بَعْدَكَ». [راجع: ٦٥٧٥]

تابَعَهُ عاصِمٌ، عَنْ أبي وائِلٍ.

وقالَ حُصَينٌ، عَنْ أبي وائِلٍ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ.

6577. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "In front of you there will be (my) *Ḥauḍ* (*Al-Kauthar*) as large as the distance between Jarbā and Adhruḥ

٦٥٧٧ - **حدَّثنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ: حدَّثَني نافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ

(1) (H.6475 and Ch. 53) *Al-Ḥauḍ* (Tank): It is said that the water supplied to fill this *Al-Ḥauḍ* (Tank) is from the river in Paradise named *Al-Kauthar.* So there are three things: Abundant good, Tank and River, all are called as *Al-Kauthar.* Please see *Fath Al-Bari* for details.

(two towns)." (See H. 6579)

النَّبِيِّ ﷺ قالَ: «أمامَكُمْ حَوْضٌ كما بَينَ جَرباءَ وأَذْرُحَ».

6578. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The word *'Al-Kauthar'* means the abundant good which Allāh gave to him (Prophet Muhammad ﷺ).

Abū Bishr said: I said to Sa'īd, "Some people claim that it *(Al-Kauthar)* is a river in Paradise." Sa'īd replied, "The river which is in Paradise is one item of that good which Allāh has bestowed upon him (Prophet Muhammad ﷺ)." (See the footnote of H. 6575)

٦٥٧٨ - حدَّثَني عَمْرُو بْنُ مُحَمَّدٍ: أَخْبَرَنَا هُشَيمٌ: أخبرَنا أبو بِشْرٍ وعَطاءُ بْنُ السَّائِبِ، عَنْ سَعيدِ بْنِ جُبَيرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: الكَوْثَرُ: الخَيرُ الكَثيرُ الذي أعطاهُ اللهُ إيَّاهُ.

قالَ أبو بِشْرٍ: قُلْتُ لِسعيدٍ: إنَّ أناساً يَزْعُمونَ أنَّه نَهَرٌ في الجنَّةِ، فَقالَ سَعيدٌ: النَّهَرُ الذي في الجنَّةِ مِنَ الخَيرِ الذي أعْطاهُ اللهُ إيَّاهُ.

[راجع: ٤٩٦٦]

6579. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "My *Ḥauḍ (Al-Kauthar)* is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty again."

٦٥٧٩ - حدَّثَنا سَعيدُ بْنُ أبي مَرْيَمَ: حدَّثَنا نافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أبي مُلَيْكَةَ قالَ: قالَ عَبْدُ اللهِ بْنُ عَمْرٍو: قالَ النَّبِيُّ ﷺ: «حَوْضي مَسيرَةُ شَهْرٍ، ماؤُهُ أبْيَضُ مِنَ اللَّبنِ، وريحُهُ أطْيَبُ مِنَ المِسْكِ، وكيزانُهُ كَنُجومِ السَّماءِ، مَنْ شَرِبَ مِنها فَلا يَظْمأُ أبَداً».

6580. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The width of my *Ḥauḍ (Al-Kauthar)* is equal to the distance between Aila (a town in Shām) and Ṣan'ā' in Yemen and it has as many (numerous) jugs (cups on it) as are the number of stars in the sky."

٦٥٨٠ - حدَّثَنا سَعيدُ بْنُ عُفَيرٍ قالَ: حدَّثَني ابْنُ وَهْبٍ، عَنْ يونُسَ: قالَ ابْنُ شِهابٍ: حدَّثَني أنَسُ بْنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ قَدْرَ حَوْضي كما بَينَ أيْلَةَ وصَنْعاءَ مِنَ اليَمَنِ، وإنَّ فيهِ مِنَ الأباريقِ كَعددِ نُجومِ السَّماءِ».

6581. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "While I was walking in Paradise (on the night of *Mi'rāj*)[1] I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, "What is this, O Jibrīl (Gabriel)?' He said, 'That is *Al-Kauthar* which your Lord has given to you.' Behold! Its scent or its mud was the scent of musk!" (The subnarrator Hudba is in doubt as to the correct expression.)

٦٥٨١ - حَدَّثَنَا أبو الوَليدِ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أَنسٍ عَنِ النَّبِيِّ ﷺ.
وحدَّثَنا هُدْبَةُ بْنُ خالِدٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ: حدَّثَنا أَنَسُ بْنُ مالكٍ عَنِ النَّبِيِّ ﷺ قالَ: «بَيْنما أنا أسيرُ في الجنَّةِ إذا أنا بِنَهَرٍ حافَتاهُ قِبابُ الدُّرِّ المُجَوَّفِ، قلْتُ: ما هٰذا يا جِبريلُ؟ قالَ: هٰذا الكَوْثَرُ الَّذي أعطاكَ رَبُّكَ، فإذا طِيبُهُ، أو طِينُهُ مِسْكٌ أذْفَرُ» شَكَّ هُدْبَةُ. [راجع: ٣٥٧٠]

6582. Narrated Anas (bin Mālik) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Some of my companions will come to me at *Al-Haud (Al-Kauthar)*] and after I recognize them, they will then be taken away from me, where upon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you.' "

٦٥٨٢ - حَدَّثَنَا مُسلِمُ بْنُ إبراهيمَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا عَبدُ العزيزِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيَرِدَنَّ عَلَيَّ نَاسٌ مِنْ أُصَيحَابِي الحَوْضَ حَتَّى إذَا عَرَفْتُهُمُ اخْتُلِجوا دوني فأقولُ: أصحابي، فَيَقولُ: لا تَدْري ما أحْدَثوا بَعْدَكَ».

6583. Narrated Sahl bin Sa'd: The Prophet ﷺ said, "I am your predecessor (forerunner) at *Al-Haud (Al-Kauthar)*, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty (again). There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them."

٦٥٨٣ - حَدَّثَنَا سَعيدُ بْنُ أبي مَرْيَمَ: حدَّثَنا مُحَمَّدُ بن مُطَرِّفٍ: حدَّثَني أبو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: قالَ النَّبِيُّ ﷺ: «إنّي فَرَطُكمْ عَلى الحَوْضِ، مَنْ مَرَّ عَلَيَّ شَرِبَ، ومَنْ شَرِبَ لم يَظْمأْ أبَداً. لَيَرِدَنَّ عَلَيَّ أقوامٌ أعْرِفُهُمْ ويَعْرِفوني، ثُمَّ يُحالُ بَيْني وبَيْنَهمْ». [انظر: ٧٠٥٠]

6584. Abū Ḥāzim added: An-Nu'mān bin

٦٥٨٤ - قالَ أبو حازِمٍ:

(1) (H. 6581) *Mi'rāj*: (See H. 349 and its Chap. 1, and also H. 3886, 3887 and their Chap. 41,42].

Abī 'Aiyyāsh, on hearing me, said, "Did you hear this from Sahl?" I said: Yes." He said, "I bear witness that I heard Abū Sa'īd Al-Khudrī saying the same, adding that the Prophet ﷺ said, 'I will say: They are of me (i.e., my followers). It will be said: You do not know what they innovated (new things) in the religion after you left. I will say: Far removed, far removed (from mercy), those who changed (their religion) after me."

فَسمِعَني النُّعْمانُ بْنُ أبي عَيَّاشٍ فَقالَ: هٰكذا سَمِعْتَ مِنْ سَهْلٍ؟ فَقُلْتُ: نَعَمْ، فَقالَ: أشْهَدُ عَلى أبي سَعيدٍ الخُدْريِّ لَسَمِعْتُهُ وهوَ يَزيدُ فيها: «فأقولُ: إنَّهمْ مِنِّي، فَيُقالُ: إنَّكَ لا تَدري ما أحْدَثوا بَعدَكَ، فَأقولُ: سُحْقاً سُحْقاً لِمَنْ غَيَّرَ بَعْدي». وقالَ ابْنُ عَبَّاسٍ: سُحْقاً [الملك: ١١]: بُعْداً، يُقالُ: ﴿سَحِيقٍ﴾ [الحج: ٣١]: بَعيدٌ، سَحَقَهُ وأسحَقَهُ: أبْعَدَهُ. [انظر: ٧٠٥١]

6585. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ that the Prophet ﷺ said, "On the Day of Resurrection, a group of companions will come to me, but will be driven away from the *Al-Ḥauḍ (Al-Kauthar)* and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islām).' "

٦٥٨٥ - وقالَ أحْمدُ بْنُ شَبيبِ بْنِ سَعيدٍ الحَبَطِيُّ: حدَّثَنا أبي، عَنْ يونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ سَعيدِ بْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ أنَّهُ كانَ يُحدِّثُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَرِدُ عَلَيَّ يَوْمَ القِيامَةِ رَهْطٌ مِنْ أصحابي فَيُجْلَوْنَ عَنِ الحَوضِ فَأقولُ: يا رَبِّ أصحابي، فَيقولُ: إنَّكَ لا عِلْمَ لكَ بِما أحْدَثوا بَعدَكَ، إنَّهُمُ ارْتَدُّوا عَلى أدْبارِهِمُ القَهْقَرى». [انظر: ٦٥٨٦]

6586. Narrated Ibn Al-Musaiyab: The Companions of the Prophet ﷺ said that the Prophet ﷺ said, "Some men from my companions will come to my *Al-Ḥauḍ (Al-Kauthar)* and they will be driven away from it, and I will say, 'O Lord, my companions!' It will be said, 'You have no knowledge of what they innovated after you left, they turned apostate as renegades (reverted from Islām).' "

٦٥٨٦ - حدَّثَنا أحْمدُ بْنُ صَالِحٍ: حدَّثَنا ابْنُ وَهْبٍ: أخْبرَني يونُسُ، عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ أنَّهُ كانَ يُحدِّثُ عَنْ أصحابِ النَّبِيِّ ﷺ: أنَّ النَّبِيَّ ﷺ قالَ: «يَرِدُ عَلَيَّ الحَوْضِ رِجالٌ مِنْ أصحابي فَيُحَلَّؤُنَ عَنْهُ فَأقولُ: يا رَبِّ

أصحابي، فيقولُ: إنَّكَ لا عِلْمَ لك بِما أحْدَثوا بَعْدكَ، إنَّهُمُ ارْتَدُّوا عَلى أدْبارِهِمُ القَهْقَرَى». وقالَ شُعَيبٌ، عَنِ الزُّهْرِيِّ: كانَ أبو هُرَيْرَةَ يُحدِّثُ عَنِ النَّبيِّ ﷺ: «فَيُجلَوْنَ». وقالَ عُقَيلٌ: «فَيُحَلَّؤُونَ». قالَ الزُّبَيْدِيُّ، عَنِ الزُّهريِّ، عَنْ مُحَمَّدِ بْنِ عَليٍّ، عَنْ عُبَيدِ اللهِ بْنِ أبي رافِعٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ. [راجع: ٦٥٨٥]

٦٥٨٧ - حدَّثني إبراهيمُ بْنُ المُنْذِرِ: حدَّثَنا مُحَمَّدُ بْنُ فُلَيْحٍ: حدَّثَنا أبي: حدَّثَني هِلالٌ، عَنْ عَطاءِ بْنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «بَيْنا أنا نائمٌ فإذا زُمْرَةٌ حَتَّى إذا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِن بَيْني وبَيْنِهِمْ، فَقالَ: هَلُمَّ، فَقُلْتُ: أيْنَ؟ قالَ: إلى النَّارِ واللهِ، قلْتُ: وما شأنُهُمْ؟ قالَ: إنَّهُمُ ارْتَدُّوا بَعْدَكَ عَلى أدْبارِهِمُ القَهْقَرَى. ثُمَّ إذا زُمْرَةٌ حَتَّى إذا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْني وَبَيْنِهِمْ، فَقالَ: هَلُمَّ، قلتُ: أيْنَ؟ قالَ: إلى النَّارِ واللهِ، قلْتُ: ما شأنُهُمْ؟ قالَ: إنَّهُمُ ارْتَدُّوا بَعْدَكَ عَلى أدْبارِهِمُ القَهْقَرَى. فَلا أُراهُ يَخْلُصُ مِنهمْ إلَّا مِثْلُ هَمَلِ النَّعَمِ».

6587. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) intervened between me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allāh.' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) intervened between me and them, he said (to them), 'Come along.' 'I asked, 'Where?' He said, 'To the (Hell) Fire, by Allāh.' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left.' So I did not see anyone of them escaping except a few who were like camels without a shepherd."

٦٥٨٨ - حدَّثني إبراهيمُ بْنُ المُنْذِرِ: حدَّثَنا أنَسُ بْنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ خُبَيْبٍ، عَنْ حَفْصِ بْنِ

6588. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my *Ḥauḍ* (*Al-Kauthar*)".

عاصِمٍ، عَن أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «ما بَينَ بَيْتِي ومِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجنَّةِ، ومِنْبَرِي عَلى حَوْضِي».

[راجع: ١١٩٦]

6589. Narrated Jundab: I heard the Prophet ﷺ saying, "I am your predecessor at the *Ḥauḍ (Al-Kauthar)*."

٦٥٨٩ - حدَّثَنا عَبْدانُ: أخْبَرَني أبي، عَنْ شُعْبَةَ، عَنْ عَبْدِ الملكِ قالَ: سَمِعْتُ جُنْدَباً قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ: «أنا فَرَطُكُمْ عَلى الحَوْضِ».

6590. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ went out and offered the funeral *Ṣalāt* (prayers) for the martyrs of Uḥud, and then went to the pulpit and said, "I will pave the way for you as your predecessor and will be a witness over you; and by Allāh, I am looking at my *Ḥauḍ (Al-Kauthar)* just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me; and by Allāh, I am not afraid that you will worship others besides Allāh after me, but I am afraid that you will strive and struggle against each other over these treasures of the world."

[See Vol. 2, *Ḥadīth*. No. 1344]

٦٥٩٠ - حدَّثَنا عَمْرُو بْنُ خالِدٍ: حدَّثَنا اللَّيْثُ، عَنْ يَزيدَ، عَنْ أبي الخَيرِ، عَنْ عُقْبَةَ بْنِ عامِرٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ خَرَجَ يَوْماً فَصلَّى عَلى أهْلِ أُحُدٍ صَلاتَهُ عَلَى المَيِّتِ، ثُمَّ انْصَرَفَ عَلى المِنْبَرِ فَقالَ: «إنِّي فَرَطٌ لَكُمْ، وأنا شَهيدٌ عَلَيْكُمْ، وإنِّي واللهِ لأنْظُرُ إلى حَوْضِي الآنَ، وإنِّي أُعْطِيتُ مَفاتيحَ خَزائِنِ الأرْضِ أو مَفاتيحَ الأرْضِ، وإنِّي واللهِ ما أخافُ عَلَيْكُمْ أنْ تُشرِكوا بَعْدي ولٰكِنْ أخافُ عَلَيْكُمْ أنْ تَنافَسوا فيها». [راجع: ١٣٤٤]

6591. Narrated Ḥāritha bin Wahb: I heard the Prophet ﷺ mentioning the *Ḥauḍ (Al-Kauthar)*, saying, "The width of the *Ḥauḍ (Al-Kauthar)* is equal to the distance between Al-Madīna and Ṣan'ā' (capital of Yemen)."

٦٥٩١ - حدَّثَنا عَليُّ بْنُ عَبْدِ اللهِ: حدَّثَنا حَرَمِيُّ بْنُ عُمارَةَ: حدَّثَنا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خالِدٍ: أنَّهُ سَمِعَ حارِثَةَ بْنَ وهْبٍ يَقولُ: سَمِعْتُ النَّبيَّ ﷺ وذَكَرَ الحَوْضَ فَقالَ: «كما بينَ المَدينَةِ وصَنْعاءَ».

6592. Ḥāritha said that he heard the Prophet ﷺ saying that his *Ḥauḍ (Al-Kauthar)* would be as large as the distance between Ṣan'ā' and Al-Madīna. Al-Mustaurid said to Ḥāritha, "Didn't you hear him talking about (its drinking) vessels (cups)?" He said, "No." Al-Mustaurid said, "The vessels (cups) are seen in it as (numerous as) the stars."

٦٥٩٢ - وزاد ابْنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ مَعْبَدِ بْنِ خالِدٍ، عَنْ حارِثَةَ سَمِعَ النَّبِيَّ ﷺ قَالَ: «حَوْضُهُ ما بَيْنَ صَنْعاءَ والمَدِينَةِ»، فَقالَ لَهُ المُسْتَوْرِدُ: أَلَمْ تَسْمَعْهُ قالَ: الأَوانِي؟ قالَ: لا، قالَ المُسْتَوْرِدُ: «تُرى فِيهِ الآنِيَةُ مِثْلَ الكَواكِبِ».

6593. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهما: The Prophet ﷺ said, "I will be standing at the *Al-Ḥauḍ (Al-Kauthar)* so that I will see whom among you will come to me; and some people will be taken away from me, and I will say, 'O Lord, (they are) from me and from my followers.' Then it will be said, 'Did you notice what they did after you? By Allāh, they kept on turning on their heels (turned as renegades).'" The subnarrator, Ibn Abī Mulaika said, "O Allāh, we seek refuge with You from turning on our heels, or being put to trial in our religion."

٦٥٩٣ - **حدَّثنا** سَعيدُ بْنُ أبي مَرْيَمَ، عَنْ نافِعِ بْنِ عُمَرَ قالَ: حدَّثَني ابْنُ أبي مُلَيْكَةَ، عَنْ أَسْماءَ بِنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: قالَ النَّبِيُّ ﷺ: «إنِّي عَلى الحَوْضِ حَتَّى أَنْظُرَ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ، وسَيُؤْخَذُ ناسٌ دوني فأقولُ: يا رَبِّ مِنِّي ومِنْ أُمَّتي؟ فَيقالُ: هَلْ شَعَرْتَ ما عَمِلوا بَعْدَكَ؟ واللهِ ما بَرِحوا يَرْجعونَ عَلى أعْقابِهِمْ». فَكانَ ابْنُ أبي مُلَيْكَةَ يَقولُ: اللَّهُمَّ إنَّا نَعوذُ بِكَ أَنْ نَرْجِعَ عَلى أعْقابِنا، أو نُفتَنَ عَنْ دينِنا.

﴿عَلَىٰٓ أَعْقَـٰبِكُمْ تَنكِصُونَ﴾ [المؤمنون: ٦٦]: تَرْجِعونَ عَلى العَقِبِ. [انظر: ٧٠٤٨]

82 – THE BOOK OF *AL-QADAR* (Divine Preordainment)

٨٢ - كتاب القدر

(1) CHAPTER.

(١) باب:

6594. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ, the truthful and truly inspired, said (as regard the creation of a human being), "Each one of you is put together in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and then turns into a piece of flesh for a similar period (of forty days) and then Allāh sends an angel and orders him to write four things, i.e., his provision, his stated term to die (age), and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allāh, a person among you (or a man) may do deeds of the people of the (Hell) Fire till there is only a cubit or an armlength distance between him and the (Hell) Fire, but then that writing (which Allāh has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it."

[See Vol. 4, *Hadīth* No. 3208, 3332]

٦٥٩٤ - حدَّثَنا أبو الوَليدِ هِشامُ بْنُ عَبْدِ الملكِ: حدَّثَنا شُعْبَةُ: أنْبَأني سُلَيمانُ الأعْمَشُ قالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، عَنْ عَبْدِ اللهِ قالَ: حدَّثَنا رَسُولُ اللهِ ﷺ وهُوَ الصَّادِقُ المَصْدوقُ قالَ: «إنَّ أحَدَكُمْ يُجْمَعُ في بَطْنِ أمِّهِ أرْبَعينَ يَوْماً، ثُمَّ عَلَقَةً مِثْلَ ذلكَ، ثُمَّ يَكونُ مُضْغَةً مِثْلَ ذلكَ، ثُمَّ يَبْعَثُ اللهُ مَلَكاً فَيُؤْمَرُ بأرْبَعَةٍ: بِرِزْقِهِ، وأجَلِهِ، وشَقِيٌّ أو سَعيدٌ. ثُمَّ يُنفَخُ فيه الرُّوحُ فَوَاللهِ إنَّ أحَدَكُمْ أو الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أهْلِ النَّارِ حَتَّى ما يَكونُ بَيْنَهُ وبَيْنَها غَيرُ ذِراعٍ أو باعٍ، فَيَسْبِقُ عَلَيْهِ الكِتابُ فَيَعْمَلُ بِعَمَلِ أهْلِ الجنَّةِ فَيَدْخُلُها، وإنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أهْلِ الجنَّةِ حَتَّى ما يَكونُ بَيْنَهُ وبَيْنَها غَيرُ ذِراعٍ أو ذِراعَينِ، فَيَسبِقُ عَلَيْهِ الكِتابُ فَيَعْمَلُ بِعَمَلِ أهْلِ النَّارِ فَيَدْخُلُها». قالَ آدَمُ: «إلَّا ذِراعٌ». [راجع: ٣٢٠٨]

6595. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allāh wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evildoer) or a

٦٥٩٥ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ عُبَيْدِ اللهِ بنِ أبي بَكْرِ بنِ أنَسٍ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «وكَّلَ اللهُ بالرَّحِمِ ملَكاً فيقولُ: أيْ

رَبِّ نُطْفَةٌ، أَيْ رَبِّ علَقَةٌ، أَيْ رَبِّ مُضْغَةٌ، فإِذَا أرادَ اللهُ أَنْ يَقْضِيَ خَلْقَها قالَ: أَيْ رَبِّ ذَكَرٌ أَمْ أُنْثَى؟ أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فمَا الأجَلُ؟ فَيُكْتَبُ كذلكَ في بَطْنِ أُمِّهِ». [راجع: ٣١٨]

blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb."

(٢) بابٌ: جَفَّ القَلَمُ عَلى عِلْمِ اللهِ،

وقولُهُ تعالىٰ: ﴿وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ﴾ [الجاثية: ٢٣]

وقالَ أبو هُرَيْرَةَ: قالَ لي النَّبِيُّ ﷺ: «جَفَّ القَلَمُ بِما أنْتَ لاقٍ». وَقالَ ابنُ عَبَّاسٍ ﴿لَهَا سَٰبِقُونَ﴾ [المؤمنون: ٦١] سَبَقَتْ لَهُمُ السَّعادَةُ.

(2) CHAPTER. (What is said regarding) the pen has become dry (i.e., after the writing has been completed), with Allāh's Knowledge.

And Allāh's Statement:

"...And Allāh knowing (him as such) left him astray..." (V.45:23)

And Abū Hurairah said: The Prophet ﷺ said to me, "The pen has dried after writing what you will surely encounter."

And Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said: "...They are foremost in them (in good deeds, e.g., prayers, *Zakāt,* fasts, *Hajj,* etc.)..." (V.23:61) means that happiness has already been foreordained for them."

٦٥٩٦ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا يَزيدُ الرِّشْكُ قالَ: سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللهِ بْنِ الشِّخِّيرِ يُحدِّثُ عَنْ عِمْرانَ بْنِ حُصَيْنٍ قالَ: قالَ رَجُلٌ: يا رَسُولَ اللهِ، أَيُعْرَفُ أَهْلُ الجنَّةِ مِنْ أَهْلِ النَّارِ؟ قالَ: «نَعَمْ»، قالَ: فَلِمَ يَعْمَلُ العامِلونَ؟ قالَ: «كُلٌّ يَعْمَلُ لِمَا خُلِقَ لَهُ أو لِما يُيَسَّرُ لَهُ». [انظر: ٧٥٥١]

6596. Narrated 'Imrān bin Ḥuṣain: A man said, "O Allāh's Messenger! Can the people of Paradise be known (differentiated) from the people of the (Hell) Fire?" The Prophet ﷺ replied, "Yes." The man said, "Why do people (try to) do (good) deeds?" The Prophet ﷺ said, "Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do (i.e., everybody will find easy to do such deeds as will lead him to his destined place for which he has been created)."

(٣) بابٌ: اللهُ أعْلَمُ بِما كانوا عامِلِينَ

(3) CHAPTER. It is (only) Allāh Who knows what they would have done.

٦٥٩٧ - **حدَّثَنا** مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ، عَنْ

6597. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was asked about the offspring of *Al-Mushrikūn* [polytheists,

pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)]. He said, "Allāh knows what they would have done (were they to live)."

أبي بِشْرٍ، عَنْ سَعيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أولادِ المُشْرِكينَ، فَقالَ: «اللهُ أعْلَمُ بِما كانوا عامِلينَ». [راجع: ١٣٨٣]

6598. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was asked about the offspring of *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)]. He said, "Allāh knows what they would have done (were they to live)."

٦٥٩٨ - حدَّثنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ: عَنْ يونُسَ، عَنِ ابْنِ شِهابٍ قالَ: وأَخْبَرَني عَطاءُ بْنُ يَزيدَ أنَّهُ «سَمِعَ أبا هُرَيْرَةَ يَقولُ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ ذَرارِيِّ المُشْرِكينَ، فَقالَ: «اللهُ أعْلَمُ بِما كانوا عامِلينَ».

[راجع: ١٣٨٤]

6599. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No child is born but on *Al-Fiṭrah* (i.e., Islāmic Faith of Monotheism), but its parents turn it into a Jew or a Christian, just as an animal gives birth, do you find among its offspring a mutilated one before you mutilate it yourself?"

٦٥٩٩ - أخبَرَنا إسْحاقُ بْنُ إبراهيمَ: أخْبَرَنا عَبْدُ الرَّزّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمّامٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ما مِنْ مَولودٍ إلَّا يولَدُ عَلى الفِطْرَةِ فَأَبَواهُ يُهَوِّدانِهِ ويُنَصِّرانِهِ كما تُنتِجُونَ البَهيمَةَ، هَلْ تَجِدونَ فيها من جَدْعاءَ حَتَّى تَكونوا أنْتُمْ تَجْدَعونَها؟». [راجع: ١٣٥٨]

6600. The people said, "O Allāh's Messenger! What do you think about those (of them) who die young?" The Prophet ﷺ said, "Allāh knows what they would have done (were they to live)."

٦٦٠٠ - قالوا: يا رَسُولَ اللهِ، أفرأيْتَ مَنْ يَموتُ وهُوَ صَغيرٌ؟ قالَ: «اللهُ أعْلَمُ بِما كانوا عامِلينَ».

[راجع: ١٣٨٤]

(4) CHAPTER. "And the Command of Allāh is a decree determined." (V.33 : 38)

(٤) بابٌ: ﴿وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا﴾ [الأحزاب: ٣٨].

6601. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No woman should ask for the divorce of her (Muslim) sister so as to take her place, but she should marry the man (without compelling him to

٦٦٠١ - حدَّثنا عَبْدُ اللهِ بْنُ يوسُفَ: أخْبَرَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ

divorce his other wife) for she will have nothing but what Allāh has written for her."

رَسُولُ اللهِ ﷺ: «لا تَسألِ المَرأةُ طَلاقَ أُخْتِها لِتَستَفْرِغَ صَحْفَتَها ولْتَنْكِحْ، فإنَّ لَها ما قُدِّرَ لَها». [راجع: ٢١٤٠]

6602. Narrated Usāma: Once while I was with the Prophet ﷺ and Sa'd, Ubayy bin Ka'b and Mu'ādh were also sitting with him, there came to him a messenger from one of his daughters, telling him that her child was on the verge of death. The Prophet ﷺ told the messenger to tell her, "It is for Allāh what He takes, and it is for Allāh what He gives, and everything has its fixed time (limit). So (she should) be patient and look forward to Allāh's Reward."

٦٦٠٢ - حدَّثَنا مالِكُ بْنُ إسْماعيلَ: حدَّثَنا إسْرائيلُ، عَنْ عاصِمٍ، عَنْ أبي عُثمانَ، عَنْ أسامَةَ قالَ: كُنْتُ عِنْدَ النَّبيِّ ﷺ إذْ جاءَهُ رَسولُ إحْدَى بَناتِهِ وعِنْدَهُ سَعْدٌ وأُبيُّ بْنُ كَعبٍ ومُعاذٌ أنَّ ابْنَها يَجودُ بِنَفْسِهِ، فَبَعثَ إلَيها: «للهِ ما أخَذَ، وللهِ ما أعْطَى، كُلٌّ بأجَلٍ، فَلْتَصْبِرْ ولْتَحْتَسِبْ». [راجع: ١٢٨٤]

6603. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ that while he was sitting with the Prophet ﷺ a man from the *Anṣār* came and said, "O Allāh's Messenger! We get slave-girls from the war captives and we love property; what do you think about coitus interruptus?" Allāh's Messenger ﷺ said, "Do you do that? It is better for you not to do it, for there is no living creature which Allāh has ordained to come into existence but will be created."

٦٦٠٣ - حدَّثَنا حَبَّانُ بْنُ موسَى: أخْبَرَنا عَبْدُ اللهِ: حَدَّثَنا يونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عَبْدُ اللهِ بْنُ مُحَيرِيزٍ الجُمَحِيُّ: أنَّ أبا سَعيدٍ الخُدْرِيَّ أخْبَرَهُ أنَّهُ بَيْنَما هُوَ جالِسٌ عِنْدَ النَّبيِّ ﷺ جاءَ رَجُلٌ مِنَ الأنْصارِ فَقالَ: يا رَسُولَ اللهِ، إنَّا نُصيبُ سَبْياً ونُحِبُّ المالَ، كَيْفَ تَرى في العَزْلِ؟ فَقالَ رَسُولُ اللهِ ﷺ: «أوَ إنَّكُمْ تَفْعَلونَ ذلكَ؟ لا عَلَيْكُمْ أنْ لا تَفْعَلوا فإنَّهُ لَيْسَتْ نَسَمَةٌ كَتَبَ اللهُ أنْ تَخْرُجَ إلَّا هِيَ كائِنَةٌ». [راجع: ٢٢٢٩]

6604. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that in our minds and some forgot it. (After that speech) I used

٦٦٠٤ - حدَّثَنا موسَى بْنُ مَسْعودٍ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ أبي وائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: لَقَدْ خَطَبَنا النَّبِيُّ ﷺ خُطْبَةً

ما تَرَكَ فيها شَيئاً إلى قِيامِ السَّاعَةِ إلَّا ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ، وجَهِلَهُ مَنْ جَهِلَهُ. إنْ كُنْتُ لَأَرَى الشَّيءَ قَدْ نَسِيتُ فَأعرِفهُ كما يَعْرِفُ الرَّجُلُ الرَّجُلَ إذا غابَ عَنْهُ فَعَرَفَهُ فَرآهُ».

to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

٦٦٠٥ - حدَّثنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ السُّلَميِّ، عَنْ عَليٍّ رَضِيَ اللهُ عَنْهُ قالَ: كُنّا جُلوساً مَعَ النَّبيِّ ﷺ ومَعَهُ عودٌ يَنْكُتُ بِهِ في الأرْضِ فَنَكَسَ فَقالَ: «ما مِنْكُمْ مِنْ أحَدٍ إلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أو مِنَ الجنَّةِ». فَقالَ رَجُلٌ مِنَ القَوْمِ: ألا نَتَّكِلُ يا رَسُولَ اللهِ؟ قالَ: «لا، اعْمَلوا فَكُلٌّ مُيَسَّرٌ»، ثُمَّ قَرأ ﴿فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ﴾ الآيَةَ.

[راجع: ١٣٦٢]

6605. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: While we were sitting with the Prophet ﷺ who had a stick with which he was scraping the earth, he lowered his head and said, "There is none of you but has his place assigned either in the (Hell) Fire or in Paradise." Thereupon a man from the people said, "Shall we not depend upon this, O Allāh's Messenger?"[1]. The Prophet ﷺ said, "No, but carry on and do your deeds, for everybody finds it easy to do such deeds (as will lead him to his place)." The Prophet ﷺ then recited the Verse:

"As for him who gives (in charity) and keeps his duty to Allāh..." (92:5)

(٥) بابٌ: العَمَلُ بالخَواتيمِ

(5) CHAPTER. The reward for one's deeds depends upon one's last action (deed).

٦٦٠٦ - حدَّثنا حِبَّانُ بْنُ موسَى: أخْبَرَنا عَبْدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعيدِ بْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْنا مَعَ رَسولِ اللهِ ﷺ خَيْبَرَ، فَقالَ رَسُولُ اللهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدَّعي الإسلامَ: «هٰذا مِنْ أهْلِ النَّارِ»، فَلَمَّا حَضَرَ القِتالُ قاتَلَ الرَّجُلُ مِنْ أشَدِّ

6606. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: We witnessed along with Allāh's Messenger ﷺ the Khaibar (campaign). Allāh's Messenger ﷺ told his companions about a man who claimed to be a Muslim, "This man is from the people of the Fire (Hell)." When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the Companions of the Prophet ﷺ came and said, "O Allāh's Messenger! Do

(1) (H. 6605) He meant: Shall we abandon our deeds since the fate of everybody has already been decided?

القِتالِ، وكَثُرَتْ بِهِ الجِراحُ فأثْبَتَتْهُ. فَجاءَ رَجُلٌ مِنْ أصحابِ النَّبيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، أرَأيْتَ الذي تَحَدَّثتَ أنَّهُ مِنْ أهْلِ النَّارِ؟ قاتَلَ في سَبيلِ اللهِ مِنْ أشَدِّ القِتالِ فَكَثُرَتْ بِهِ الجِراحُ، فقالَ النَّبيُّ ﷺ: «أما إنَّهُ مِنْ أهْلِ النَّارِ»، فَكادَ بعْضُ المُسلمينَ يَرْتابُ، فَبَيْنما هُوَ عَلى ذلكَ إذْ وجَدَ الرَّجُلُ ألَمَ الجِراحِ فأهْوَى بِيَدِهِ إلى كِنانَتِهِ فانْتَزَعَ مِنْها سَهْماً فانْتَحَرَ بها. فاشْتَدَّ رِجالٌ مِنَ المُسلِمينَ إلى رَسُولِ اللهِ ﷺ فَقالوا: يا رَسُولَ اللهِ، صَدَّقَ اللهُ حَديثَكَ، قَدِ انْتَحَرَ فُلانٌ فَقَتَلَ نَفْسَهُ. فَقالَ رَسولُ اللهِ ﷺ: «يا بِلالُ، قُمْ فأذِّنْ: لا يَدخُلُ الجنَّةَ إلَّا مُؤمِنٌ، وإنَّ اللهَ لَيُؤيِّدُ هٰذا الدِّينَ بالرَّجُلِ الفاجِرِ». [راجع: ٣٠٦٢]

you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allāh's Cause and he has received many wounds." The Prophet ﷺ said, "But he is indeed one of the people of the Fire." Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from the Muslims to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Allāh has made your statement true. So-and-so has committed suicide." Allāh's Messenger ﷺ said, "O Bilāl! Get up and announce in public: 'None will enter Paradise but a believer, and Allāh may support this religion (Islām) with a *Fājir* (wicked man).'"

٦٦٠٧ - **حدَّثنا** سَعيدُ بْنُ أبي مَرْيَمَ: حدَّثنا أبو غَسَّانَ: حدَّثني أبو حازِمٍ، عَنْ سَهْلٍ: أنَّ رَجلاً مِنْ أعْظَمِ المُسلِمينَ غَناءً عَنِ المُسلمينَ في غَزْوَةٍ غَزاها مَعَ النَّبيِّ ﷺ، فَنَظَرَ النَّبيُّ ﷺ فَقالَ: «مَنْ أحَبَّ أنْ يَنْظُرَ إلى رَجُلٍ مِنْ أهْلِ النَّارِ فَلْيَنْظُرْ إلى هٰذا». فاتَّبَعَهُ رَجُلٌ مِنَ القَوْمِ وَهُوَ عَلى تِلكَ الحالِ مِنْ أشَدِّ النَّاسِ عَلى المُشْرِكينَ حَتَّى جُرِحَ فاسْتَعْجَلَ المَوْتَ فَجَعلَ ذُبابَةَ سَيْفِهِ بَينَ ثَدْيَيْهِ حَتَّى خَرَجَ

6607. Narrated Sahl (bin Sa'd): There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle *(Ghazwa)* in the company of the Prophet ﷺ. The Prophet ﷺ looked at him and said, "If anyone would like to see a man from the people of the Fire (Hell), let him look at this (man)." On that, a man from the people (Muslims) followed him, and he was in that state, i.e., fighting fiercely against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Onenss of Allāh and in His Messenger Muḥammad (ﷺ)] till he was wounded, and then he hastened to end his life by placing the pointed end of his sword between his breasts (and pressed it with great force) till it came out between his

مِنْ بَينِ كَتِفَيْهِ، فأَقْبَلَ الرَّجُلُ إلى النَّبيِّ ﷺ مُسْرِعاً فَقالَ: أَشْهَدُ أنَّكَ رَسولُ اللهِ، فَقالَ: «وما ذاكَ؟» قالَ: قُلْتَ لِفلانٍ: «مَنْ أَحَبَّ أنْ يَنْظُرَ إلى رَجُلٍ مِنْ أهْلِ النّارِ فَلْيَنْظُرْ إلَيهِ»، وكانَ مِنْ أَعْظَمِنا غَناءً عَنِ المُسلِمينَ فَعَرفْتُ أنَّهُ لا يَموتُ عَلى ذلكَ. فَلمَّا جُرِحَ اسْتَعْجَلَ المَوْتَ فَقَتَلَ نَفْسَهُ، فَقالَ النَّبيُّ ﷺ عِنْدَ ذلكَ: «إنَّ العَبْدَ لَيَعْمَلُ عَمَلَ أهْلِ النَّارِ وإنَّهُ مِنْ أهْلِ الجنَّةِ، ويَعْمَلُ عَملَ أهْلِ الجنَّةِ وإنَّهُ مِنْ أهْلِ النَّارِ، وإنّما الأعْمالُ بالخَواتِيمِ». [راجع: ٢٨٩٨]

shoulders. Then the man (who was watching that person) went quickly to the Prophet ﷺ and said, "I testify that you are Allāh's Messenger!" The Prophet asked him, "Why do you say that?" He said, "You said about so-and-so, 'If anyone would like to see a man from the people of the Fire, he should look at him, that fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (martyr). So when he got wounded, he hastened to die and committed suicide." Thereupon the Prophet ﷺ said, "A man may do the deeds of the people of the Fire, while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds)".

(٦) بابُ إلْقاءِ الْعَبدِ النَّذْرَ إلى القَدَرِ

(6) CHAPTER. Man makes a vow seeking something other than what has been preordained (for him).

٦٦٠٨ - حدَّثَنا أبو نُعيمٍ: حدَّثَنا سُفيانُ، عَنْ مَنصورٍ، عَنْ عَبدِ اللهِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهى النَّبيُّ ﷺ عَنِ النَّذْرِ، قالَ: «إنَّهُ لا يَرُدُّ شَيئاً، إنَّما يُسْتَخْرَجُ بِهِ مِنَ البَخيلِ». [انظر: ٦٦٩٢، ٦٦٩٣]

6608. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade vowing and said, "In fact, vowing does not prevent anything, but it makes a miser to spend his property."

٦٦٠٩ - حدَّثَنا بِشْرُ بْنُ مُحَمَّدٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا يَأْتِي ابْنَ آدمَ النَّذْرُ بشَيءٍ لَمْ يَكُنْ قَدْ قَدَّرْتُهُ، ولكِنْ يُلْقيهِ القَدَرُ وقَدْ قَدَّرْتُهُ لَهُ، أَسْتخرِجُ بِهِ مِنَ البَخيلِ». [انظر: ٦٦٩٤]

6609. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (that Allāh said), "Vowing does not bring to the son of Ādam anything I have not already written in his *Qadar* (preordainments), but vowing is imposed on him by way of preordainment. Through vowing I make a miser spend of his wealth."

(7) CHAPTER. ***Lā ḥaula wa lā quwwata illā billāh*** **(There is neither might nor power except with Allāh).**

(٧) **بابٌ** لا حَوْلَ ولا قُوَّةَ إِلَّا باللهِ

6610. Narrated Abū Mūsa: While we were with Allāh's Messenger ﷺ in a holy battle, we never went up a hill or reached its peak or went down a valley but raised our voices with *Takbīr*(1). Allāh's Messenger ﷺ came close to us and said, "O people! Don't exert yourselves, for you are not calling a deaf or an absent one, but you call the All-Listener, the All-Seer." The Prophet ﷺ then said, "O 'Abdullāh bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is) '*Lā ḥaula wa lā quwwata illā billāh*. (There is neither might nor power except with Allāh).' "

٦٦١٠ - **حدَّثني** مُحَمَّدُ بْنُ مُقاتِلٍ أبو الحَسنِ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا خالدٌ الحذّاءُ، عَنْ أبي عُثمانَ النَّهْدِيِّ، عَنْ أبي موسَى قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ في غَزاةٍ فَجعَلْنا لا نَصْعَدُ شَرَفاً ولا نَعْلو شَرَفاً ولا نَهْبط في وادٍ إِلَّا رَفَعْنا أصْواتَنا بالتَّكْبير. قالَ: فَدَنا مِنَّا رَسُولُ اللهِ ﷺ فَقالَ: «يا أيُّها النَّاسُ، ارْبَعوا عَلى أنْفُسِكُمْ، فإنَّكُمْ لا تَدْعُونَ أصَمَّ ولا غائِباً. إنَّما تَدْعُونَ سَمِيعاً بَصيراً»، ثُمَّ قالَ: «يا عَبدَ اللهِ بْنَ قَيْسٍ، أَلَا أُعَلِّمُكَ كَلِمَةً هيَ مِنْ كُنوزِ الجنَّةِ؟: لا حَوْلَ ولا قُوَّةَ إِلَّا باللهِ». [راجع: ٢٩٩٢]

(8) CHAPTER. ***Al-Ma'ṣūm*** **(the sinless or the saved or the protected) is the one whom Allāh protects.**

'Āṣim: (that means) Protector, Guardian, etc.

(٨) **بابٌ**: المَعْصومُ مَنْ عَصَمَ اللهُ

﴿عَاصِمَ﴾ [هود: ٤٣]: مانِعٌ. قالَ مُجاهِدٌ: سَدّاً عَنِ الحَقِّ يَتَرَدَّدونَ في الضلالَة. ﴿دَسَّىٰهَا﴾ [الشمس: ١٠]: أغْوَاها.

6611. Narrated Abū Sa'īd Al-Khudrī that the Prophet ﷺ said, "No caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and *Al-Ma'ṣūm* (the sinless or the saved or the protected) is the one whom Allāh protects."

٦٦١١ - **حدَّثنا** عَبْدانُ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا يونُسُ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أبو سَلَمَةَ، عَنْ أبي سَعيدٍ الخُدْرِيِّ عَنِ النَّبيِّ ﷺ قالَ: «ما اسْتُخْلِفَ خَليفَةٌ إِلَّا لَهُ بطانَتانِ: بِطانَةٌ تَأمُرُهُ بالخَيرِ وتَحُضُّهُ عَلَيهِ، وبِطانَةٌ

(1) (H. 6610) Saying: '*Allāhu Akbar*' (Allāh is the Most Great).

تَأْمُرُهُ بالشَّرِّ وتَحُضُّهُ عليهِ، والمَعْصُومُ مَنْ عَصَمَ اللهُ». [انظر: ٧١٩٨]

(٩) بابٌ ﴿وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا﴾ [الأنبياء: ٩٥] ﴿أَنَّهُ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ آمَنَ﴾ [هود: ٣٦] ﴿وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا﴾ [نوح: ٢٧].

وقالَ مَنصورُ بن النُّعْمانِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: وحِرْمٌ بالحَبَشِيَّةِ: وَجَبَ.

٦٦١٢ - حدَّثني مَحْمودُ بْنُ غَيلانَ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبرَنا مَعْمَرٌ، عَنِ ابْنِ طاوُسٍ، عَنْ أبيهِ، عَنِ ابْنِ عَبَّاسٍ قالَ: ما رَأَيْتُ شَيئاً أَشْبَهَ باللَّمَمِ مِمّا قالَ أبو هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ اللهَ كَتَبَ على ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنا أَدْرَكَ ذلكَ لا مَحالَةَ، فَزِنا العَينِ: النَّظَرُ، وزِنا اللِّسانِ: المَنطِقُ، والنَّفسُ تَمَنَّى وتَشْتَهي، والفَرْجُ يُصَدِّقُ ويُكَذِّبُهُ».

وقالَ شَبابَةُ: حدَّثَنا وَرقاءُ، عَنِ ابنِ طاوُسٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ. [راجع: ٦٢٤٣]

(١٠) بابٌ: ﴿وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ [الإسراء: ٦٠]

٦٦١٣ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا

(9) CHAPTER. The Statement of Allāh تعالى: "And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us)." (V.21:95) "...None of your people will believe, except those who have believed, already..." (V.11:36) "...And they will beget none but wicked disbelievers." (V.71:27)

Ibn 'Abbās said, "'*Ḥirmun*' in the Ethiopian language means 'it is obligatory.'"

6612. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I did not see anything so resembling minor sins as what Abū Hurairah narrated from the Prophet ﷺ who said, "Allāh has written for the son of Ādam his inevitable share of adultery whether he is aware of it or not. The adultery of the eye is the looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter), and the innerself wishes and longings for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation."

(10) CHAPTER. The Statement of Allāh تعالى: "...And We made not the vision which We showed you [O Muḥammad (ﷺ) as an actual eye witness and not a dream on the night of *Al-Isra*], but a trial for the mankind..." (V.17:60)

6613. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse: "And We made not the

vision which We showed you [O Muḥammad (ﷺ) as an actual eye witness and not a dream on the night of *Al-Isra*] but as a trial for the mankind…" (V.17:60) Allāh's Messenger ﷺ actually saw with his own eyes the vision (all the things which were shown to him) on the night of his *Al-Isrā'* (The Journey by Night) to *Bait-ul-Maqdis* (Jerusalem). The cursed tree which is mentioned in the Qur'ān is the tree of *Az-Zaqqūm*.

(11) CHAPTER. (Prophet) Ādam and Mūsa (Moses) argued with each other in front of Allāh.

6614. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Ādam and Mūsa (Moses) argued with each other. Mūsa said to Ādam, 'O Ādam! You are our father who disappointed us and turned us out of Paradise.' Then Ādam said to him, 'O Mūsa! Allāh favoured you with His Talk (talked to you directly) and He wrote [the *Taurāt* (Torah)] for you with His Own Hand. Do you blame me for action which Allāh had preordained for me forty years before my creation?' So Ādam confuted Mūsa, Ādam confuted Mūsa." The Prophet ﷺ repeated the statement three times.

(12) CHAPTER. No power can withhold what Allāh gives.

6615. Narrated Warrād, the freed slave of Al-Mughīra bin Shu'ba: Mu'āwiya wrote to

سُفيانُ: حدَّثَنا عَمْرٌو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنهما ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ قالَ: هيَ رُؤيا عَينٍ أُرِيَها رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ إلى بَيْتِ المَقْدِسِ. قـالَ: ﴿وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ﴾ [الإسـراء: ٦٠] قـالَ: هـيَ شَـجَـرَةُ الزَّقُّومِ. [راجع: ٣٨٨٨]

(١١) **بابٌ**: تَحاجَّ آدَمُ ومُوسَى عِندَ اللهِ

٦٦١٤ - حدَّثَنا عَليُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ قالَ: حَفِظْناهُ مِنْ عَمْرٍو، عَنْ طَاوُسٍ: سَمِعْتُ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «احتَجَّ آدَمُ وموسَى، فَقالَ لَهُ موسَى: يا آدَمُ، أَنْتَ أبونا خَيَّبْتَنا وأخرَجْتَنا مِنَ الجنَّةِ، قالَ لَهُ آدَمُ: يا موسَى، اصْطفاكَ اللهُ بِكَلامِهِ، وخَطَّ لَكَ بِيَدِهِ، أَتَلومُنِي عَلى أمْرٍ قَدَّرَ اللهُ عَلَيَّ قَبْلَ أنْ يَخْلُقَني بأربَعينَ سَنةً؟ فَحَجَّ آدَمُ موسَى، فَحَجَّ آدَمُ موسَى»، ثَلاثاً. [راجع: ٣٤٠٩]

قالَ سُفيانُ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(١٢) **بابٌ**: لا مانِعَ لِما أعْطَى اللهُ

٦٦١٥ - حدَّثَنا مُحَمَّدُ بْنُ سِنانٍ:

حدَّثنا فُلَيْحٌ: حدَّثنا عَبْدَةُ بْنُ أبي لُبابَةَ، عَنْ ورَّادٍ مَوْلى المُغيرَةِ بْنِ شُعْبَةَ قالَ: كَتَبَ مُعاوِيَةُ إلى المُغيرَةِ: اكْتُبْ إليَّ ما سَمِعتَ النَّبيَّ ﷺ يَقولُ خَلْفَ الصَّلاةِ. فأمْلَى عَلَيَّ المُغيرَةُ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقولُ خَلْفَ الصَّلاةِ: «لا إلهَ إلَّا اللهُ وحْدَهُ لا شَريكَ لَهُ، اللَّهُمَّ لا مانِعَ لِما أعْطَيتَ، ولا مُعْطِيَ لِما مَنَعْتَ، ولا يَنْفَعُ ذا الجَدِّ مِنْكَ الجَدُّ».

وقالَ ابْنُ جُرَيْجٍ: أخبرَني عَبْدَةُ أنْ ورَّاداً أخْبرَهُ بِهذا، ثُمَّ وفَدْتُ بَعْدُ إلى مُعاوِيَةَ فَسَمِعْتُهُ يَأمُرُ النَّاسَ بِذلكَ القَوْلِ. [راجع: ٨٤٤]

Al-Mughīra: "Write to me what you heard the Prophet ﷺ saying after his *Ṣalāt* (prayer)." So Al-Mughīra dictated to me and said, "I heard the Prophet ﷺ saying after the *Ṣalāt 'Lā ilaha illallāh'* (none has the right to be worshipped but Allāh Alone) Who has no partner. O Allāh! None can withhold what You give, and none can give what You withhold. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will."

(١٣) بابٌ مَنْ تَعَوَّذَ باللهِ مِنْ دَرَكِ الشَّقاءِ وسوءِ القَضاءِ. وقولِهِ تَعالى: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ۝٢﴾

(13) CHAPTER. Whoever takes refuge with Allāh from having an evil end of the worldly life and from having a bad fate.

And Allah's Statement: "I seek refuge with (Allāh) the Lord of the daybreak from the evil of what He has created." (V.113:1,2)

٦٦١٦ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا سُفيانُ، عَنْ سُمَيٍّ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «تَعَوَّذُوا باللهِ مِنْ جَهْدِ البَلاءِ، ودَرَكِ الشَّقاءِ، وسوءِ القَضاءِ، وشَماتَةِ الأعْداءِ». [راجع: ٦٣٤٧]

6616. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Take refuge with Allāh from the difficult moments of a calamity etc., and from being overtaken by *Ash-Shaqa* (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies."

[See *Hadīth* No. 6347]

(١٤) بابٌ: يَحولُ بَينَ المَرءِ وقَلْبِهِ

(14) CHAPTER. "...(Allāh) comes in between a person and his heart (i.e., He prevents an evil person to decide anything)... (V.8:24)

٦٦١٧ - **حدَّثنا** مُحَمَّدُ بْنُ مقاتِلٍ

6617. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When taking an oath, the Prophet ﷺ very

أبو الحَسنِ: أخْبرَنا عَبْدُ اللهِ: أخبرَنا موسَى بْنُ عُقْبَةَ، عَنْ سالم: عَنْ عَبْدِ اللهِ قالَ: كثيراً ما كانَ النَّبيُّ ﷺ يَحْلِفُ: «لا، ومُقَلِّبِ القُلوبِ».

[انظر: ٦٦٢٨، ٧٣٩١]

often used to say, "No, by Him Who turns the hearts."

٦٦١٨ - حدَّثَنا عَليُّ بْنُ حَفْصٍ وبِشْرُ بْنُ مُحَمَّدٍ قالا: أخبرَنا عَبْدُ اللهِ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْريِّ، عَنْ سالم، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبيُّ ﷺ لِابْنِ صَيَّادٍ: «خَبَأْتُ لكَ خَبيئاً»، قالَ: الدُّخُّ، قالَ: «اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ»، قالَ عُمَرُ: ائْذَنْ لي فأضْرِبَ عُنُقَهُ، قالَ: «دَعْهُ، إنْ يَكُنْهُ فَلا تُطيقُهُ، وإنْ لَمْ يَكُنْهُ فَلا خَيرَ لكَ في قَتْلِهِ». [راجع: ١٣٥٤]

6618. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ said to Ibn Ṣaiyyād, "I have kept for you a secret." Ibn Ṣaiyyād said, "*Ad-Dukh*."(1) The Prophet said, "Keep quiet, for you cannot go beyond your limits (or you cannot exceed what has been foreordained for you)." On that, 'Umar said (to the Prophet ﷺ), "Allow me to chop off his neck!" The Prophet said, "Leave him, for if he is he (i.e., *Ad-Dajjāl*), then you will not be able to overcome him, and if he is not, then you gain no good by killing him."

(١٥) بابٌ:

﴿قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا﴾ [التوبة: ٥١]: قَضى. قالَ مُجاهِدٌ: ﴿بِفَٰتِنِينَ﴾ [الصافات: ١٦٢]: بِمُضِلِّينَ إلَّا مَنْ كَتَبَ اللهُ أنَّهُ يصْلى الجَحيمَ. ﴿قَدَّرَ فَهَدَىٰ﴾ [الأعلى: ٣]: قَدَّرَ الشَّقاءَ والسَّعادَةَ، وهَدَى الأنْعامَ لِمَراتِعِها.

(15) CHAPTER. "Say: 'Nothing shall ever happen to us except what Allāh has ordained for us'..." (V.9:51)

Mujāhid said, *"Bifātinīn, Bimuḍillīn"* means: You cannot make anyone go astray except that whom Allāh has written for to go to Hell.

Qaddara-Fahadā: Qaddara is written for mankind, to end as an evil doer (wretched) or to end as a doer of good (Blessed). *Fahadā*: He (Allāh) guided the livestock (animals) for grazing, etc.

٦٦١٩ - حدَّثَني إسحاقُ بْنُ إبراهيمَ الحَنْظَليُّ: أخْبرَنا النَّضْرُ: حدَّثَنا داوُدُ بْنُ أبي الفُراتِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ:

6619. Narrated 'Āishah رَضِيَ الله عَنْها: I asked Allāh's Messenger ﷺ about the plague. He said, "That was a means of torture which Allāh used to send upon whomsoever He wished, but He made it a

(1) (H. 6618) *'Ad-Dukh'* is a part of the word *'Ad-Dukhān'*, i.e., the smoke. For details see Vol. 4, *Hadith* No. 3055, 3056, 3057.

أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها أخْبَرَتْهُ أنَّها سألَتْ رَسُولَ اللهِ ﷺ عَنِ الطَّاعونِ، فَقالَ: «كانَ عذاباً يَبْعَثُهُ اللهُ عَلى مَنْ يَشاءُ، فَجَعَلَهُ اللهُ رَحمَةً لِلمُؤْمِنينَ، ما مِنْ عَبْدٍ يَكونُ في بَلَدٍ يَكونُ فيهِ ويَمْكُثُ فيهِ لا يَخْرُجُ مِنَ البَلَدِ صابراً مُحْتَسِباً يَعْلَمُ أنَّهُ لا يُصيبُهُ إلَّا ما كَتَبَ اللهُ لَهُ إلَّا كانَ لَهُ مِثْلُ أجْرِ شَهيدٍ». [راجع: ٣٤٧٤]

source of mercy for the believers, for anyone who is residing in a country in which this disease has spread, and he remains there and does not leave that country, but remains patient and hopes for Allāh's Reward, and knows that nothing will befall him except what Allāh has written for him, then he will get such reward as that of a martyr."

(١٦) **بابٌ**: ﴿وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ﴾ [الأعراف: ٤٣] ﴿لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ﴾ [الزمر: ٥٧]

(16) CHAPTER. "...Never could we have found guidance, were it not that Allāh had guided us..." (V.7:43)

"...If only Allāh had guided me, I should indeed have been among the *Al-Muttaqūn*."[1] (V.39:57)

٦٦٢٠ - **حدَّثَنا** أبو النُّعْمانِ: أخْبَرَنا جَريرٌ - هُوَ ابْنُ حازِمٍ - عَنْ أبي إسحاقَ، عَنِ البَراءِ بْنِ عازِبٍ قالَ: رَأيْتُ النَّبِيَّ ﷺ يَوْمَ الخَنْدَقِ يَنْقُلُ مَعَنا التُّرابَ، وهُوَ يَقولُ:

«واللهِ لَوْلا اللهُ ما اهْتَدَيْنا
ولا صُمْنا ولا صَلَّيْنا
فأنْزِلَنْ سَكينَةً عَلَيْنا
وثَبِّتِ الأقْدامَ إنْ لاقَيْنا
والمُشرِكونَ قَدْ بَغَوْا عَلَيْنا
إذا أرادوا فِتْنَةً أبَيْنا».

[راجع: ٢٨٣٦]

6620. Narrated Al-Barā' bin 'Āzib: I saw the Prophet ﷺ on the Day of (the battle of) Al-Khandaq, carrying earth with us and saying:

"By Allāh, without Allāh we would not have been guided,
Neither would we have observed fasting,
Nor would we have offered *Ṣalāt* (prayer).
O Allāh! Send down *Sakīna* (calmness and tranquillity, etc.) upon us
And make our feet firm when we meet (the enemy).
Al-Mushrikūn have rebelled against us,
But if they want to put us in *Al-Fitnah* (i.e., fight us) we will refuse (to flee)."

[See Vol. 5, *Ḥadīth* No. 4104]

(1) (Ch. 16) '*Al-Muttaqūn*' means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

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٨٣ - كتاب الأيمان والنذور

(1) CHAPTER. The Statement of Allāh تَعالى: "Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten poor persons, on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e., do not swear much). Thus Allāh make clear to you His *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful." (V.5:89)

(١) **بابُ** قَوْلِ اللهِ تَعالىٰ: ﴿لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِيٓ أَيْمَٰنِكُمْ﴾ الآيـة [المائدة: ٨٩]

6621. Narrated 'Āishah رَضِيَ اللهُ عَنها: Abū Bakr Aṣ-Ṣiddīq had never broken his oaths till Allāh revealed the expiation for the oaths. Then he said, "If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath."

٦٦٢١ - **حدَّثنا** مُحَمَّدُ بْنُ مُقاتِلٍ أبو الحَسنِ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ أنَّ أبا بَكْرٍ الصدِّيقَ لَمْ يَكُنْ يَحْنَثُ في يَمينٍ قَطُّ حَتَّى أنْزَلَ اللهُ كَفَّارَةَ اليمينِ. وقالَ: لا أحْلِفُ عَلى يَمينٍ فَرَأيْتُ غَيرَها خَيراً مِنها إلَّا أتَيْتُ الذي هُوَ خَيرٌ وكَفَّرْتُ عَنْ يَميني.

[راجع: ٤٦١٤]

6622. Narrated 'Abdur-Raḥmān bin Samura: The Prophet ﷺ said, "O 'Abdur-Raḥmān bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allāh); and whenever you take an oath to do something and later you find that

٦٦٢٢ - **حدَّثنا** أبو النُّعْمانِ مُحَمَّدُ بْنُ الفَضْلِ: حدَّثنا جَريرُ بْنُ حازِمٍ: حدَّثنا الحَسَنُ: حدَّثنا عَبْدُ الرَّحْمنِ بْنُ سَمُرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «يا عَبْدَ الرَّحْمنِ بْنَ سَمُرَةَ، لا تَسألِ الإمارَةَ فإنَّكَ إنْ أُوتيتَها عَنْ

something else is better than the first, then do the better one and make expiation for your oath."

مَسألَةٍ وُكِلْتَ إليها، وإنْ أُوتيتَها مِنْ غيرِ مَسألةٍ أُعِنْتَ عَليها، وإذا حَلَفتَ عَلى يَمينٍ، فَرَأيتَ غيرَها خيراً منها فَكَفِّرْ عَنْ يَمينِكَ وَائْتِ الذي هُوَ خيرٌ». [انظر: ٦٧٢٢، ٧١٤٦، ٧١٤٧]

6623. Narrated Abū Mūsa: I went to the Prophet ﷺ along with a group of *Al-Ash'ariyūn* in order to request him to provide us with mounts. He said, "By Allāh, I will not provide you with mounts; and I haven't got anything to mount you on." Then we stayed there as long as Allāh wished us to stay, and then three very nice-looking (healthy) she-camels were brought to him and he made us ride them. When we left, we, or some of us, said, "By Allāh, we will not be blessed, as we came to the Prophet ﷺ asking him for mounts, and he took an oath that he would not give us any mounts but then he did gave us. So let us go back to the Prophet ﷺ and remind him (of his oath)." When we returned to him (and reminded him of the fact), he said, "I did not give you mounts, but it is Allāh Who gave you. By Allāh, if Allāh will, if I ever take an oath to do something and then I find something else better than the first, I make expiation for my oath and do the thing which is better (or do something which is better and give the expiation for my oath)."

٦٦٢٣ - **حدَّثَنا** أبو النُّعمانِ: حدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ غَيلانَ بْنِ جَريرٍ، عَنْ أبي بُرْدَةَ، عَنْ أبيهِ قالَ: أتَيْتُ النَّبيَّ ﷺ في رَهْطٍ مِنَ الأشْعَرِيِّينَ أستَحْمِلُهُ فَقالَ: «واللهِ لا أحْمِلُكُمْ وما عِنْدي ما أحْمِلُكُمْ عَلَيهِ»، قالَ: ثُمَّ لَبِثْنا ما شاءَ اللهُ أنْ نَلْبَثَ ثُمَّ أُتِيَ بِثلاثِ ذَودٍ غُرِّ الذُّرَى فَحَمَلَنا عَلَيها، فَلمَّا انْطَلَقْنا قُلْنا أو قالَ بَعْضُنا: واللهِ لا يُبارَكُ لَنا، أتَيْنا النَّبيَّ ﷺ نَسْتَحْمِلهُ فَحَلَفَ أنْ لا يَحْمِلَنا ثُمَّ حَمَلَنا. فارْجِعوا بنَا إلى النَّبيِّ ﷺ فَنُذَكِّرُهُ فَأتَيْناهُ فَقالَ: «ما أنَا حَمَلْتُكُمْ بَلِ اللهُ حَمَلَكُمْ وَإنِّي واللهِ إنْ شاءَ اللهُ لا أحْلِفُ عَلى يَمينٍ فَأرَى غَيرَها خَيراً منها إلَّا كَفَّرْتُ عَنْ يَميني وأتَيْتُ الذي هُوَ خَيرٌ، أوْ أتَيْتُ الذي هُوَ خَيرٌ، وكَفَّرْتُ عَنْ يَميني». [راجع: ٣١٣٣]

6624. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection."

٦٦٢٤ - **حدَّثَنا** إسحاقُ بْنُ إبْراهيمَ: أخْبَرَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ ابْنِ مُنَبِّهٍ قالَ: هٰذا ما حدَّثَنا بِهِ أبو هُرَيْرَةَ عَنِ النَّبيِّ ﷺ،

قَالَ: «نَحْنُ الآخِرونَ السَّابِقونَ يَوْمَ القِيامَةِ». [راجع: ٢٣٨]

6625. Allāh's Messenger ﷺ also said, "By Allāh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a sin, with Allāh, greater than that of dissolving his oath and making its expiation with that which Allāh has commanded."

[See the Qur'ān (V.5:89)].

٦٦٢٥ - وَقَالَ رَسُولُ اللهِ ﷺ: «واللهِ لأَنْ يَلِجَّ أَحَدُكُمْ بِيَمِينِهِ في أَهْلِهِ آثَمُ لَهُ عِنْدَ اللهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتي افْتَرَضَ اللهُ عَلَيْهِ». [انظر: ٦٦٢٦]

6626. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Anyone who takes an oath through which his family may be harmed, and insists on keeping it, he surely commits a sin greater (than that of dissolving his oath). He should rather compensate for that oath by making expiation."

٦٦٢٦ - حَدَّثَنا إسحاقُ يَعني ابْنَ إبراهيمَ: حدَّثَنا يَحْيَى بْنُ صالِحٍ: حدَّثَنا مُعاوِيَةُ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنِ اسْتَلَجَّ في أَهْلِهِ بِيَمِينٍ فَهُوَ أَعْظَمُ إثماً لِيَبَرَّ»، يَعْني الكَفَّارَةَ. [راجع: ٦٦٢٥]

(2) CHAPTER. The statement of the Prophet ﷺ: "*Wa aimullāh* (i.e., 'By Allāh!')."

(٢) بابُ قَوْلِ النَّبِيِّ ﷺ: «وايْمُ اللهِ»

6627. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent an army detachment and made Usāma bin Zaid its commander. Some people critized (spoke badly of) Usāma's leadership. So Allāh's Messenger ﷺ got up, saying, "If you people are criticizing Usāma's leadership, you have already criticized the leadership of his father before. But *Wa aimullāh* (i.e., by Allāh), he (i.e., Zaid) deserved the leadership, and he was one of the most beloved persons to me; and now this (his son Usāma) is one of the dearest persons to me after him."

[See Vol. 5, *Ḥadīth* No. 4469]

٦٦٢٧ - حَدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ، عَنْ إسماعيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بْنِ دينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَ رَسُولُ اللهِ ﷺ بَعْثاً وأَمَّرَ عَلَيهِمْ أُسامَةَ بْنَ زَيْدٍ فَطَعَنَ بَعْضُ الناسِ في إمْرَتِهِ فَقامَ رَسُولُ اللهِ ﷺ فَقالَ: «إنْ كُنْتُمْ تَطعَنُونَ في إمْرَتِهِ فَقَدْ كُنْتُمْ تَطعَنُونَ في إمْرَةِ أَبيهِ مِنْ قَبْلُ. وايْمُ اللهِ إنْ كانَ لَخَليقاً لِلإمارَةِ، وإنْ كانَ لَمِنْ أَحَبِّ النَّاسِ إليَّ، وإنَّ هٰذا لَمِنْ أَحَبِّ النَّاسِ إليَّ بَعْدَهُ». [راجع: ٣٧٣٠]

(3) CHAPTER. How did the oaths of the Prophet ﷺ use to be?

(٣) **باب** كَيْفَ كانَتْ يَمينُ النَّبِيِّ ﷺ؟

Sa'd said, "The Prophet ﷺ said, 'By Him in Whose Hand my soul is.'" And Abū Qatāda said that Abū Bakr said in front of the Prophet ﷺ, "*Lā Hāllāh idhan* (Then no, by Allāh)." It is also said, "*Wallāhi, Billāhi,* and *Tāllāhi* (all meaning, 'By Allāh')."

وقالَ سَعْدٌ: قالَ النَّبِيُّ ﷺ: «والذي نَفْسي بِيَدِهِ». وقالَ أبو قَتادَةَ: قالَ أبو بَكْرٍ عِنْدَ النَّبِيِّ ﷺ: لَا ها اللهِ إذاً، يُقالُ: واللهِ، وباللهِ، وتاللهِ.

6628. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The oath of the Prophet ﷺ used to be: "No, by Him Who turns the hearts."

٦٦٢٨ - **حدَّثَنا** مُحَمَّدُ بْنُ يوسفَ، عَنْ سُفيانَ، عَنْ موسَى بْنِ عُقْبَةَ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ قالَ: كانَتْ يَمينُ النَّبِيِّ ﷺ: «لَا، ومُقلِّبِ القُلوبِ». [راجع: ٦٦١٧]

6629. Narrated Jābir bin Samura: The Prophet ﷺ said, "If Caesar is ruined, there will be no Caesar after him; and if Khousrau is ruined, there will be no Khousrau after him; and, by Him in Whose Hand my soul is, surely you will spend their treasures in Allāh's Cause."

٦٦٢٩ - **حدَّثَنا** مُوسَى: حدَّثَنا أبو عَوانَةَ، عَنْ عَبدِ الملكِ، عَنْ جابِرِ بْنِ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «إذا هَلَكَ قَيْصَرُ فَلا قَيْصَرَ بَعْدَهُ، وإذا هَلَكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ، والذي نَفسِي بِيَدِه لَتُنْفَقَنَّ كُنوزُهُما في سَبيلِ اللهِ». [راجع: ٣١٢١]

6630. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If Khousrau is ruined, there will be no Khousrau after him; and if Caesar is ruined, there will be no Caesar after him. By Him in Whose Hand Muḥammad's soul is, surely you will spend their treasures in Allāh's Cause."

٦٦٣٠ - **حدَّثَنا** أبو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبرَني سَعيدُ بْنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا هَلَكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ، وإذا هَلَكَ قَيْصَرُ فَلا قَيْصَرَ بَعْدَهُ، والذي نَفْسُ مُحَمَّدٍ بِيَدِه، لَتُنْفَقَنَّ كُنوزُهُما في سَبيلِ اللهِ». [راجع: ٣٠٢٧]

6631. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "O followers of

٦٦٣١ - **حدَّثَني** مُحَمَّدٌ: أخْبَرَنا

Muḥammad! By Allāh, if you knew what I know, you would weep much and laugh little."

عَبْدَةُ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: «يا أُمَّةَ مُحَمَّدٍ، واللهِ لَو تَعْلَمونَ ما أَعْلَمُ لَبَكَيْتُمْ كَثيراً ولَضَحِكْتُمْ قَليلاً». [راجع: ١٠٤٤]

6632. Narrated 'Abdullāh bin Hishām رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ and he was holding the hand of 'Umar bin Al-Khaṭṭāb. 'Umar said to him, "O Allāh's Messenger! You are dearer to me than everything except my ownself." The Prophet ﷺ said, "No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your ownself." Then 'Umar said to him, "However, now, by Allāh, you are dearer to me than my ownself." The Prophet ﷺ said, "Now, O 'Umar, (now you are a believer)."

٦٦٣٢ - حدَّثنا يَحْيَى بْنُ سُلَيْمانَ: حدَّثَني ابْنُ وهْبٍ: أَخْبَرَني حَيْوَةُ: حدَّثَني أبو عُقَيلٍ زُهْرَةُ بْنُ مَعْبَدٍ: أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللهِ بْنَ هِشامٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وهُو آخِذٌ بِيَدِ عُمَرَ بْنِ الخَطّابِ فَقالَ لَهُ عُمَرُ: يا رَسُولَ اللهِ، لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيءٍ إِلَّا مِنْ نَفْسِي، فَقالَ النَّبِيُّ ﷺ: «لا والذي نَفْسِي بِيَدِهِ حَتَّى أَكونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ». فَقالَ لَهُ عُمَرُ: «فإنَّهُ الآنَ واللهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي. فَقالَ النَّبِيُّ ﷺ: «الآنَ يا عُمَرُ». [راجع: ٣٦٩٤]

6633, 6634. Narrated Abū Hurairah and Zaid bin Khālid: Two men had a dispute in the presence of Allāh's Messenger ﷺ. One of them said, "O Allāh's Messenger! Judge between us according to Allāh's Laws." The other, who was wiser, said, "Yes, O Allāh's Messenger! Judge between us according to Allāh's Laws and allow me to speak." The Prophet ﷺ said, "Speak." He said, "My son was a labourer serving this (person) and he committed illegal sexual intercourse with his wife. The people said that my son is to be stoned to death, but I ransomed him with one hundred sheep and a slave-girl. Then I asked the learned people, who informed me that

٦٦٣٣، ٦٦٣٤ - حدَّثنا إسماعيلُ قالَ: حدَّثَني مالكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعودٍ، عَنْ أَبي هُرَيْرَةَ وزَيْدِ بْنِ خالِدٍ أَنَّهُما أَخْبَراهُ أَنَّ رَجُلَينِ اخْتَصَما إِلى رَسُولِ اللهِ ﷺ فَقالَ أَحَدُهُما: اقْضِ بَيْنَنا بِكِتابِ اللهِ، وقالَ الآخَرُ وهُوَ أَفْقَهُهُما: أَجَلْ يا رَسُولَ اللهِ، فاقْضِ بَيْنَنا بِكِتابِ اللهِ وَائْذَنْ لي أَنْ أَتَكَلَّمَ، قالَ: «تَكَلَّمْ».

my son should receive one hundred lashes and will be exiled for one year, and stoning will be the lot for the man's wife." Allāh's Messenger ﷺ said, "Indeed, by Him in Whose Hand my soul is, I will judge between you according to Allāh's Laws. As for your sheep and slave-girl, they are to be returned to you." Then he scourged his son one hundred lashes and exiled him for one year. Then Unais Al-Aslamī was ordered to go to the wife of the second man, and if she confessed (the crime), then stone her to death. She did confess, so he stoned her to death.

قالَ: إنَّ ابْني كانَ عَسيفاً عَلى هٰذا - قالَ مالكٌ: والعَسيفُ الأجيرُ - زَنى بامْرأتِهِ فَأخبروني أنَّ عَلى ابْني الرَّجْمَ. فافْتَدَيْتُ مِنْهُ بِمائَةِ شاةٍ لي وجارِيَةٍ. ثُمَّ إنّي سَأَلْتُ أهْلَ العِلْمِ فَأخْبَرُوني أنَّ ما عَلى ابْني جَلْدُ مائَةٍ وتَغْريبُ عامٍ، وإنَّما الرَّجْمُ عَلى امْرَأتِهِ، فَقالَ رَسُولُ اللهِ ﷺ: «أمَا والذي نَفْسِي بِيَدِهِ لأقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ، أمَّا غَنَمُكَ وجارِيَتُكَ فَرَدٌّ عَلَيْكَ»، وجَلَدَ ابْنَهُ مائَةً وغَرَّبَهُ عاماً. وَأمَرَ أُنَيْسَ الأسْلَمِيَّ أنْ يَأتِيَ امْرَأةَ الآخَرِ، فإنِ اعْتَرَفَتْ رَجَمَها، فَاعْتَرَفَتْ فَرَجَمَها. [راجع: ٢٣١٤، ٢٣١٥]

6635. Narrated Abū Bakra: The Prophet ﷺ said, "Do you think if the tribes of Aslam, Ghifār, Muzaina and Juhaina are better than the tribes of Tamīm, 'Āmir bin Ṣa'ṣa'a, Ghaṭafān and Asad, then they (the second group) are despairing and losing?" They (the Prophet's Companions) said, "Yes, (they are)." He said, "By Him in Whose Hand my soul is, they (the first group) are better than them (the second group)."

٦٦٣٥ - حدَّثَني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا وَهْبٌ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أبي يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أبي بَكْرَةَ، عَنْ أبيهِ عَنِ النَّبِيِّ ﷺ قالَ: «أرَأَيْتُمْ إنْ كانَ أسْلَمُ وغِفَارُ ومُزَيْنَةُ وجُهَيْنَةُ خَيراً مِنْ تَميمٍ، وَعامِرِ بْنِ صَعْصَعَةَ وغَطَفانَ وأسَدٍ، خابُوا وخَسِروا؟» قالوا: نَعَمْ، فَقالَ: «والذي نَفْسِي بِيَدِهِ إنَّهُمْ خَيرٌ مِنْهم». [راجع: ٣٥١٥]

6636. Narrated Abū Ḥumaid As-Sā'idī: Allāh's Messenger ﷺ employed an employee (to collect *Zakāt*). The employee returned after completing his job and said, "O Allāh's Messenger! This (amount of *Zakāt*) is for

٦٦٣٦ - حدَّثَنا أبو اليمانِ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُرْوَةُ، عَنْ أبي حُمَيدٍ

السَّاعِدِيِّ: أَنَّهُ أَخْبَرَهُ أَنَّ رَسولَ اللهِ ﷺ اسْتَعْمَلَ عاملاً فَجاءَهُ العامِلُ حينَ فَرَغَ مِنْ عَمَلِهِ، فقالَ: يا رَسُولَ اللهِ، هٰذا لَكُمْ وهٰذا أُهْدِيَ لي، فَقالَ لَهُ: «أفَلا قَعَدْتَ في بَيْتِ أبيكَ وأُمِّكَ فَنَظَرْتَ أَيُهْدَى لكَ أَمْ لا؟ ثُمَّ قامَ رَسُولُ اللهِ ﷺ عَشِيَّةً بَعْدَ الصَّلاةِ فَتَشَهَّدَ وأثْنَى عَلى اللهِ بِما هُوَ أهْلُهُ. ثُمَّ قالَ: «أمَّا بَعْدُ فما بالُ العاملِ نَسْتَعْمِلُهُ فَيَأتينا فيقُولُ: هٰذا مِنْ عَمَلِكُمْ، وهٰذا أُهْدِيَ لي. أفَلا قَعَدَ في بَيْتِ أبيهِ وأُمِّهِ فَنَظَرَ هَلْ يُهْدَى لَهُ أمْ لا، فَوالذي نَفْسُ مُحَمَّدٍ بِيَدِهِ لا يَغُلُّ أحَدُكُمْ مِنْها شَيْئاً إلَّا جاءَ بِهِ يَوْمَ القِيامَةِ يَحْمِلُهُ عَلى عُنُقِهِ، إنْ كانَ بَعيراً جاءَ بِهِ لَهُ رُغاءٌ، وإنْ كانَتْ بَقَرَةً جاءَ بِها لها خُوارٌ، وإنْ كانَتْ شاةً جاءَ بِهَا تَيْعَرُ، فَقَدْ بَلَّغْتُ». فَقال أبو حُمَيْدٍ: ثُمَّ رَفَعَ رَسولُ اللهِ ﷺ يَدَهُ حَتَّى إنَّا لَنَنْظُرُ إلى عُفْرَةِ إبْطَيهِ. قالَ أبو حُمَيْدٍ: وقَدْ سَمِعَ ذلكَ مَعي زَيْدُ بْنُ ثابِتٍ مِنَ النَّبِيِّ ﷺ فَسَلوهُ.

[راجع: ٩٢٥]

you, and this (other amount) was given to me as a present." The Prophet ﷺ said to him, "Why didn't you stay at your father's or mother's house and see if you would be given presents or not?" Then in the evening Allāh's Messenger ﷺ got up after the *Ṣalāt* (prayer,) and having testified that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and praised and glorified Allāh تعالى as He deserved, and said, "Now then! What about an employee whom we employed and then he comes and says, 'This amount (of *Zakāt*) is for you, and this (amount) was given to me as a present'? Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muḥammad's soul is, none of you will steal anything of it (i.e., *Zakāt*) but will bring it by carrying it over his neck on the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting; and if it has been a cow, he will bring it (over his neck) while it will be mooing; and if it has been a sheep, he will bring it (over his neck) while it will be bleating." The Prophet ﷺ added, "I have conveyed (Allāh's Message to you)."

Abū Ḥumaid said, "Then Allāh's Messenger ﷺ raised his hands so high that we saw the whiteness of his armpits."

٦٦٣٧ - حَدَّثَنا إبراهيمُ بْنُ موسَى: أخْبرَنا هِشامٌ، هُوَ ابْنُ يوسُفَ، عَنْ مَعْمَرٍ عن همَّامٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ أبو القاسِمِ ﷺ: «والذي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ

6637. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abūl-Qāsim (the Prophet ﷺ) said, "By Him in Whose Hand Muḥammad's soul is, if you knew that which I know, you would weep much and laugh little."

تَعْلَمونَ ما أعْلَمُ لَبَكَيْتُمْ كَثيراً، ولَضَحِكْتُمْ قَليلاً». [راجع: ٦٤٨٥]

6638. Narrated Abū Dhar: I reached him (the Prophet ﷺ) while in the shade of the Ka'bah; he was saying, "They are the losers, by the Lord of the Ka'bah! They are the losers, by the Lord of the Ka'bah!" I said (to myself), "What is wrong with me? Is anything improper detected in me? What is wrong with me?[1]" Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allāh knows in what sorrowful state I was at that time. So I said, "Who are they (the losers)? Let my father and mother be sacrificed for you, O Allāh's Messenger!" He said, "They are the wealthy people, except the one who does like this; and like this, and like this (i.e., spends of his wealth in Allāh's Cause)."

٦٦٣٨ - حدَّثَنا عُمَرُ بْنُ حَفْصٍ: حدَّثَنا أَبي: حدَّثَنا الأعْمَشُ، عَنِ المَعْرورِ، عَنْ أبي ذَرٍّ قالَ: انْتَهَيْتُ إلَيْهِ وهُوَ يَقولُ في ظِلِّ الكَعْبَةِ: «هُمُ الأخْسَرونَ ورَبِّ الكَعْبَةِ، هُمُ الأخْسَرونَ ورَبِّ الكَعْبَةِ»، قُلْتُ: ما شَأني؟ أيُرَى فيَّ شَيءٌ؟ ما شَأني؟ فَجَلَسْتُ إلَيْهِ وهُوَ يَقُولُ، فَما اسْتَطَعْتُ أنْ أسْكُتَ، وتَغَشَّاني ما شاءَ اللهُ، فَقُلْتُ: مَنْ هُمْ بِأبي أنْتَ وأُمّي يا رَسُولَ اللهِ؟ قالَ: «الأكْثَرُونَ أمْوالاً إلَّا مَنْ قالَ هٰكَذا وهٰكَذا وهٰكَذا». [راجع: ١٤٦٠]

6639. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(The Prophet) Sulaimān (Solomon) once said, 'Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier, who will fight in Allāh's Cause'." On this, his companion said to him, 'Say: If Allāh will!' But he did not say 'if Allāh will'. Sulaimān then slept with all the women, but none of them became pregnant except one woman who later delivered a half-man (i.e., malformed baby). By Him in Whose Hand Muḥammad's soul is, if he (Sulaimān) had said, 'If Allāh will' (all his wives would have brought forth boys) and they would have fought in Allāh's Cause as cavaliers."

٦٦٣٩ - حدَّثَنا أبو اليمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «قالَ سُلَيمانُ: لأَطُوفَنَّ اللَّيْلَةَ عَلى تِسْعينَ امْرَأةً كُلُّهُنَّ تَأتي بِفارِسٍ يُجاهِدُ في سَبيلِ اللهِ، فَقالَ لَهُ صاحِبُهُ: قُلْ: إنْ شاءَ اللهُ. فَلَمْ يَقُلْ: إنْ شاءَ اللهُ، فَطافَ عَلَيهِنَّ جَميعاً فَلَمْ تَحْمِلْ مِنْهُنَّ إلَّا امْرَأةٌ واحِدَةٌ جاءَتْ بِشِقِّ رَجُلٍ، وايمُ الذي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قالَ: إنْ

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(1) (H. 6638) Abū Dhar thought that the Prophet ﷺ had noticed something improper about him which made him say so.

شاءَ اللهُ، لَجاهَدُوا في سَبيلِ اللهِ فُرسانًا أجمَعُونَ».

٦٦٤٠ - حدَّثَنا مُحَمَّدٌ: حدَّثنا أبُو الأحْوصِ، عَنْ أبي إسحاقَ، عَنِ البَرَاءِ بْنِ عازبٍ قالَ: أُهْدِيَ إلى النَّبيِّ ﷺ سَرَقَةٌ مِنْ حَريرٍ فَجعَلَ النَّاسُ يَتَداوَلُونَها بَيْنَهُمْ ويَعْجَبونَ مِنْ حُسْنِها ولِينِها، فقالَ رَسولُ اللهِ ﷺ: «أتَعْجَبونَ مِنها؟» قالُوا: نَعَمْ يا رَسولَ اللهِ، قالَ: «والَّذي نَفْسي بيَدِهِ لَمَناديلُ سَعْدٍ في الجنَّةِ خَيرٌ مِنها». لَمْ يَقُلْ شُعْبَةُ وإسرائيلُ عَنْ أبي إسحاقَ: «والذي نَفْسي بيَدِهِ».

[راجع: ٣٢٤٩]

6640. Narrated Al-Bara' 'bin 'Āzib رَضِيَ اللهُ عَنْهُما: A piece of silken cloth was given to the Prophet ﷺ as a present and the people handed it over amongst themselves and were astonished at its beauty and softness. Allāh's Messenger ﷺ said, "Are you astonished at it?" They said, "Yes, O Allāh's Messenger." He said, "By Him in Whose Hand my soul is, the handkerchiefs of Sa'd in Paradise are better than it."

٦٦٤١ - حدَّثَنا يَحْيَى بْنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يونسَ، عَنِ ابْنِ شِهابٍ: حدَّثَني عُرْوَةُ بْنُ الزُّبَيْرِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: إنَّ هِنْدَ بِنْتَ عُتْبَةَ بْنِ رَبيعَةَ قالَتْ: يا رَسولَ اللهِ، ما كانَ مِمَّا عَلى ظَهْرِ الأرْضِ أهْلُ أخْباءٍ أوْ خِباءٍ أحَبَّ إليَّ مِنْ أنْ يَذِلُّوا مِنْ أهْلِ أخْبائِكَ أوْ خِبائِكَ - شَكَّ يَحْيى - ثُمَّ ما أصْبَحَ اليَوْمَ أهْلُ أخْباءٍ أوْ خِباءٍ أحَبَّ إليَّ مِنْ أنْ يَعِزُّوا مِنْ أهْلِ أخْبائِكَ أوْ خِبائِكَ. قالَ رَسُولُ اللهِ ﷺ: «وأيْضاً والذي نَفْسُ مُحَمَّدٍ بيَدِه». قالَتْ: يا رَسُولَ اللهِ، إنَّ أبا سُفيانَ رَجُلٌ مِسِّيكٌ. فَهلْ

6641. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Hind bint 'Utba bin Rabī'a said, "O Allāh's Messenger! (Before I embraced Islām), there was no family on the surface of the earth I wish to have degraded more than I did your family. But today there is no family whom I wish to have honoured more than I did yours." Allāh's Messenger ﷺ said, "I thought similarly; by Him in Whose Hand Muḥammad's soul is!" Hind said, "O Allāh's Messenger! (My husband) Abū Sufyān is a miser. Is it sinful of me to feed my children from his property?" The Prophet ﷺ said, "No, if you take it for your needs what is just and reasonable."

عَلَيَّ حَرَجٌ أنْ أُطْعِمَ مِنَ الَّذِي لَهُ؟ قَالَ: «لا، إلَّا بالمَعْرُوفِ». [راجع: ٢٢١١]

٦٦٤٢ - حدَّثَنا أحْمَدُ بْنُ عُثمانَ: حدَّثَنا شُرَيْحُ بْنُ مَسْلَمَةَ: حدَّثَنا إبراهِيمُ بْنُ يوسُفَ، عَنْ أبيهِ، عَنْ أبي إسحاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمونٍ قالَ: حدَّثَنِي عَبْدُ اللهِ بْنُ مَسْعودٍ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنَما رَسولُ اللهِ ﷺ مُضيفٌ ظَهْرَهُ إلى قُبَّةٍ مِنْ أدَمٍ يَمانٍ إذ قالَ لأصْحابِهِ: «أتَرْضَوْنَ أنْ تَكونوا رُبُعَ أهْلِ الجنَّةِ؟» قالوا: بَلَى، قالَ: «أفَلَمْ تَرْضَوْا أنْ تَكونوا ثُلُثَ أهْلِ الجنَّةِ؟» قالوا: بَلَى، قالَ: «فَوالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إنِّي لأَرْجو أنْ تَكونُوا نِصْفَ أهْلِ الجنَّةِ». [راجع: ٦٥٢٨]

6642. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: While Allāh's Messenger ﷺ was sitting, reclining his back against a Yemenite leather tent, he said to his Companions, "Will you be pleased to be one-fourth of the people of Paradise?" They said, "Yes." He said, "Won't you be pleased to be one-third of the people of Paradise?" They said, "Yes." He said, "By Him in Whose Hand Muḥammad's soul is, I hope that you will be half of the people of Paradise."

٦٦٤٣ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبيهِ، عَنْ أبي سَعيدٍ الخُدْرِيِّ: أنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرَأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١﴾ يُرَدِّدُها، فَلَمَّا أصْبَحَ جاءَ إلى رسولِ اللهِ ﷺ فَذَكَرَ ذلكَ لَهُ، وكأنَّ الرَّجُلَ يَتَقالُّها. فَقالَ رَسولُ اللهِ ﷺ: «والَّذِي نَفْسِي بِيَدِهِ إنَّها لَتَعْدِلُ ثُلُثَ القُرآنِ». [راجع: ٥٠١٣]

6643. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A man heard another man reciting: *Sūrat Al-Ikhlāṣ* (The Purity) "Say (O Muḥammad ﷺ): 'He is Allāh, (the) One." (V.112:1) And he was repeating it. The next morning he came to Allāh's Messenger ﷺ and mentioned the whole story to him as if he regarded the recitation of that *Sūrah* as insufficient. On that, Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is! That (*Sūrah*) equals one-third of the Qur'ān."

٦٦٤٤ - حدَّثَنا إسحاقُ: أخْبَرَنا حَبَّانُ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ:

6644. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Perform the bowing and the prostration properly (with

peace of mind), for, by Him in Whose Hand my soul is, I see you from behind my back when you bow and when you prostrate."

حدَّثنا أنَسُ ابْنُ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَ النَّبِيَّ ﷺ يقولُ: «أتِمُّوا الرُّكوعَ والسُّجودَ، فوالّذي نَفْسي بِيَدِهِ إنّي لأراكُمْ مِنْ بَعْدِ ظَهْري إذا ما رَكَعْتُمْ وإذا ما سجَدتُمْ». [راجع: ٤١٩]

6645. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: An *Anṣārī* woman came to the Prophet ﷺ in the company of her children, and the Prophet ﷺ said to her, "By Him in Whose Hand my soul is, you are the most beloved people to me!" And he repeated the statement thrice.

٦٦٤٥ - حدَّثنا إسحاقُ: حدَّثنا وَهْبُ بْنُ جَريرٍ: حَدَّثنا شُعْبَةُ، عَنْ هِشامِ بْنِ زَيْدٍ، عَنْ أنَسِ بْنِ مالِكٍ: أنَّ امرأةً مِنَ الأنْصارِ أتَتِ النَّبِيَّ ﷺ مَعَها أوْلادُها فقالَ النَّبِيُّ ﷺ: «والَّذي نَفْسي بيَدِهِ إنَّكُمْ لأحَبُّ النَّاسِ إليَّ». قالَها ثَلاثَ مِرارٍ.
[راجع: ٣٧٨٦]

(4) CHAPTER. "Do not swear by your fathers."

(٤) بابٌ: لا تَحْلِفوا بآبائِكُمْ

6646. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ met 'Umar bin Al-Khaṭṭāb while the latter was going with a group of camel-riders, and he was swearing by his father. The Prophet ﷺ said, "Verily! Allāh forbids you to swear by your fathers, so whoever has to take an oath, he should take the oath by the Name of Allāh or keep quiet."

٦٦٤٦ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسولَ اللهِ ﷺ أدْرَكَ عُمَرَ بْنَ الخَطَّابِ وَهُوَ يَسيرُ في رَكْبٍ يَحْلِفُ بأبيهِ فَقالَ: «ألا إنَّ اللهَ يَنهاكُمْ أنْ تَحْلِفوا بآبائِكُمْ، مَنْ كانَ حالِفاً فَلْيَحْلِفْ باللهِ أوْ لِيَصْمُتْ».
[راجع: ٢٦٧٩]

6647. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard 'Umar saying, "Allāh's Messenger ﷺ said to me, 'Allāh forbids you to swear by your fathers.'" 'Umar said, "By Allāh! Since I heard that from the Prophet ﷺ, I have not taken such an oath, neither intentionally, nor

٦٦٤٧ - حدَّثنا سَعيدُ بْنُ عُفَيْرٍ: حدَّثَنا ابْنُ وهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ قالَ: قالَ سالِمٌ: قالَ ابْنُ عُمَرَ: سَمِعْتُ عُمَرَ يَقولُ: قال لي

by reporting the oath of someone else."

رَسولُ اللهِ ﷺ: «إنَّ اللهَ يَنهاكُمْ أنْ تَحْلفوا بآبائكُمْ»، قالَ عُمَرُ: فواللهِ ما حَلَفْتُ بِها مُنْذُ سَمِعْتُ النَّبيَّ ﷺ ذاكِراً ولا آثِراً.

قالَ مُجاهِدٌ: ﴿أَوْ أَثَـٰرَةٍ مِّنْ عِلْمٍ﴾ [الأحقاف: ٤]، يَأثُرُ عِلْماً.

تابَعَهُ عُقَيْلٌ والزُّبَيْديُّ وإسحاقُ الكَلْبيُّ عَنِ الزُّهْريِّ.

وقالَ ابْنُ عُيَيْنَةَ ومَعْمَرٌ، عَنِ الزُّهْريِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ: سَمِعَ النَّبيُّ ﷺ عُمَرَ.

6648. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Do not swear by your fathers."

٦٦٤٨ - **حدَّثنا** موسَى بْنُ إسماعيلَ: حدَّثنا عَبْدُ العَزيزِ بْنُ مُسْلِمٍ: حدَّثنا عَبْدُ اللهِ ابْنُ دينارٍ قالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنهُما يَقولُ: قالَ رَسولُ اللهِ ﷺ: «لا تَحْلفوا بِآبائِكُمْ». [راجع: ٢٦٧٩]

6649. Narrated Zahdam: There was a relation of love and brotherhood between this tribe of Jarm and *Al-Ash'ariyūn.* Once we were with Abū Mūsa Al-Ash'arī, and then a meal containing chicken was brought to Abū Mūsa, and there was present, a man from the tribe of Taimillāh who was of red complexion as if he were from non-Arab freed slaves. Abū Mūsa invited him to the meal. He said, "I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken." On that, Abū Mūsa said, "Get up, I will narrate to you something about that. Once a group of the *Ash'ariyūn* and I went to Allāh's Messenger ﷺ and asked him to provide us with mounts; he said, 'By Allāh, I will never give you any mounts, nor

٦٦٤٩ - **حدَّثنا** قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، والقاسِمِ التَّميْميِّ، عَنْ زَهْدَمٍ قالَ: كانَ بَيْنَ هٰذا الحَيِّ مِنْ جَرْمٍ وبَيْنَ الأشْعَرِيِّينَ وُدٌّ وإخاءٌ، فَكُنَّا عِنْدَ أبي موسَى الأشْعَريِّ، فَقُرِّبَ إلَيْهِ طَعامٌ فيهِ لَحمُ دَجاجٍ، وعِنْدَهُ رَجُلٌ مِنْ بَني تَيْمِ اللهِ أحْمَرُ كأنَّه مِنَ المَوالي، فَدَعاهُ إلى الطَّعامِ، فقالَ: إنِّي رَأيْتُهُ يَأكُلُ شَيئاً فَقَذِرْتُهُ فَحَلَفْتُ أنْ لا آكُلَهُ، فقالَ: قُمْ فَلأُحَدِّثَنَّكَ عَنْ ذاكَ:

do I have anything to mount you on.' Then a few camels of war booty were brought to Allāh's Messenger ﷺ, and he asked about us, saying, 'Where are the *Ash'ariyūn*?' He then ordered five nice camels to be given to us, and when we had departed, we said, 'What have we done? Allāh's Messenger ﷺ had taken the oath not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allāh's Messenger ﷺ had forgotten his oath? By Allāh, we will never succeed.' So we went back to him and said to him, 'We came to you to ask for mounts, and you took an oath that you would not give us any mounts, and that you had nothing to mount us on.' On that he (ﷺ) said, 'I did not provide you with mounts, but Allāh did. By Allāh, if I take an oath to do something, and then (later) find something else better than it, I do that which is better and make expiation for the the oath.'"

إنّي أَتَيْتُ رَسولَ اللهِ ﷺ في نَفَرٍ مِنَ الأشْعَرِيِّينَ نَسْتَحْمِلُهُ، فَقالَ: «واللهِ لا أَحْمِلُكُمْ وما عِنْدِي ما أَحْمِلُكُمْ عَلَيْهِ»، فَأُتِيَ رَسولُ اللهِ ﷺ بِنَهْبِ إِبِلٍ فَسأَلَ عَنَّا فَقالَ: «أَيْنَ النَّفَرُ الأشْعَرِيُّونَ؟» فَأَمَرَ لَنا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، فَلَمَّا انْطَلَقْنا قُلْنا: ما صَنَعْنا؟ حَلَفَ رَسُولُ اللهِ ﷺ لا يَحْمِلُنا وما عِنْدَهُ ما يَحْمِلُنا ثُمَّ حَمَلَنا؟ تَغَفَّلْنا رَسولَ اللهِ ﷺ يَمينَهُ؟ واللهِ لا نُفْلِحُ أَبَداً. فَرَجَعْنا إِلَيْهِ فَقُلْنا لَهُ: إنَّا أَتَيْناكَ لِتَحْمِلَنا فَحَلَفْتَ أن لا تَحْمِلَنا وما عِنْدَكَ ما تَحْمِلُنا، فَقالَ: «إنّي لَسْتُ أنا حَمَلْتُكُمْ، ولكِنَّ اللهَ حَمَلَكُمْ، واللهِ لا أَحْلِفُ عَلى يَمينٍ فَأَرَى غَيرَها خَيراً مِنها إلَّا أَتَيْتُ الَّذِي هُوَ خَيرٌ وتَحَلَّلْتُها». [راجع: ٣١٣٣]

(5) CHAPTER. One should not swear by Al-Lāt and Al-'Uzza (idols which used to be worshipped in the Pre-Islāmic Period of Ignorance in Ḥijāz) or by any kind of false deities.

(٥) بابٌ: لا يُحْلَفُ باللَّاتِ والعُزَّى، ولا بالطَّواغيتِ

6650. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever swears saying in his oath, 'By Al-Lāt and Al-'Uzza,' should say, *Lā ilāha illallāh* (none has the right to be worshipped but Allāh); and whoever says to his friend, 'Come, let me gamble with you,' should give something in charity."

٦٦٥٠ - حدَّثَني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بْنُ يُوسُفَ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَلَفَ فَقالَ في حَلِفِهِ: باللَّاتِ والعُزَّى، فَلْيَقُلْ: لا إلٰهَ إلَّا

اللهُ. ومَنْ قالَ لِصاحِبه: تَعالَ أُقامِرْكَ، فَلْيَتَصَدَّقْ». [راجع: ٤٨٦٠]

(6) CHAPTER. The one who gives an oath regarding something although he has not been asked to give an oath.

(٦) بابُ مَنْ حَلَفَ عَلى الشَّيْءِ وإنْ لَمْ يُحَلَّفْ

6651. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ had a gold ring made for himself (with a stone in it), and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet ﷺ sat on the pulpit and took it off, saying, "I used to wear this ring and keep its stone towards the palm of my hand." He then threw it away and said, "By Allāh, I will never wear it." Therefore all the people threw away their rings as well.

٦٦٥١ - حدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ: أنَّ رَسُولَ اللهِ ﷺ اصْطَنَعَ خاتَماً مِنْ ذَهَبٍ، وَكانَ يَلْبَسُهُ، فَجعَلَ فَصَّهُ في باطِنِ كَفِّهِ، فَصَنَعَ النَّاسُ خَواتِيمَ، ثُمَّ إنَّهُ جَلَسَ عَلى المِنْبَرِ فَنَزَعَهُ فَقالَ: «إنِّي كُنْتُ ألبَسُ هٰذا الخاتَمَ وأجْعَلُ فَصَّهُ مِنْ داخِلٍ، فَرَمَى بِهِ ثُمَّ قالَ: واللهِ لا ألبَسُهُ أبَداً». فَنَبَذَ النَّاسُ خَواتِيمَهُمْ. [راجع: ٥٨٦٥]

(7) CHAPTER. Whoever swears by a religion other than Islām.

(٧) بابُ مَنْ حَلَفَ بِمِلَّةٍ سِوَى مِلَّةِ الإسْلامِ،

The Prophet ﷺ said, "Whoever swears by Al-Lāt and Al-'Uzza should say, *'Lā ilāha illallāh'* (none has the right to be worshipped but Allāh). " The Prophet ﷺ did not label him as a disbeliever.

وقالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ باللَّاتِ والعُزَّى فَلْيَقُلْ: لا إلٰهَ إلَّا اللهُ». ولمْ يَنْسُبْهُ إلى الكُفْرِ.

6652. Narrated Thābit bin Aḍ-Ḍaḥḥāk: The Prophet ﷺ said, "Whoever swears by a religion other than Islām, is as he says; and whoever commits suicide with something, will be punished with the same thing in the (Hell) Fire; and cursing a believer is like murdering him; and whoever accuses a believer of disbelief, then it is as if he had killed him."

٦٦٥٢ - حدَّثنا مُعَلَّى بْنُ أسَدٍ: حدَّثنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ ثابِتِ بْنِ الضَّحَّاكِ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ بِغَيْرِ مِلَّةِ الإسْلامِ فَهُوَ كما قالَ. ومَنْ قَتَلَ نَفْسَهُ بِشَيءٍ عُذِّبَ بِهِ في نارِ جَهَنَّمَ، ولَعْنُ المُؤْمِنِ كَقَتْلِهِ، ومَنْ رَمَى مُؤْمِناً بِكُفْرٍ فَهُوَ كَقَتْلِهِ». [راجع: ١٣٦٣]

(8) CHAPTER. One should not say: "Whatever Allāh will and whatever you will (will exist)." And can one say: "I am (alright) with Allāh's Help, and then with your help."

(٨) **بابٌ**: لا يَقولُ: ما شاءَ اللهُ وشِئْتَ، وهَلْ يَقولُ: أنَا باللهِ ثُمَّ بِكَ؟

6653. Narrated Abū Hurairah that he heard the Prophet ﷺ saying, "Allāh decided to test three Israēlī persons. So, He sent an angel who came first to the leper and said, '(I am a traveller) who has run short of all means of living, and I have nobody to help me except Allāh, and then with your help.'" Abū Hurairah then mentioned the complete narration.

[See Vol. 4, *Hadīth* No. 3464 for details.]

٦٦٥٣ - وقالَ عَمْرُو بْنُ عاصِم: حدَّثَنا هَمَّامٌ: حدَّثَنا إسحاقُ بْنُ عَبْدِ اللهِ بنِ أبي طلحةَ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ أبي عَمْرَةَ أنَّ أبا هُرَيْرَةَ حدَّثَهُ: أنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقولُ: «إنَّ ثَلاثَةً في بَنِي إسرائيلَ أرادَ اللهُ أنْ يَبْتَلِيَهُمْ، فَبَعَثَ مَلَكاً فَأتَى الأبْرَصَ، فَقالَ: تَقَطَّعَتْ بيَ الحِبالُ فَلا بَلاغَ لي إلَّا باللهِ ثُمَّ بِكَ»، فَذَكَرَ الحَديثَ.

[راجع: ٣٤٦٤]

(9) CHAPTER. The Statement of Allāh تَعالى: "They swear by Allāh their strongest oaths that..." (V.24:53)

And Ibn 'Abbās رَضِيَ اللهُ عَنْهما said: 'Abū Bakr said, "By Allāh! O Allāh's Messenger, you shall tell me of my error regarding the interpretation of the dream." On that the Prophet ﷺ said, "Do not take an oath."

(٩) **بابُ** قَوْلِ اللهِ تَعالى: ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَٰنِهِمْ﴾ [الأنعام: ١٠٩].

وقالَ ابْنُ عَبّاسٍ: قالَ أبو بَكْرٍ: فَواللهِ يا رَسُولَ اللهِ لَتُحَدِّثَنِّي بالَّذي أخْطَأْتُ في الرُّؤيا، قالَ: «لا تُقْسِمْ».

6654. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered us to help others to fulfil their oaths[1].

٦٦٥٤ - **حدَّثَنا** قَبيصَةُ: حدَّثَنا سُفيانُ، عَنْ أشْعَثَ، عَنْ مُعاوِيَةَ بْنِ سُوَيد بْنِ مُقَرِّنٍ، عَنِ البَراءِ عَنِ النَّبِيِّ ﷺ ح. وحدَّثَني مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أشْعَثَ، عَنْ مُعاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ البَراءِ رَضِيَ اللهُ عَنْهُ قالَ:

(1) (H. 6654) If what is requested, is not sinful to achieve.

أَمَرَنا النَّبِيُّ ﷺ بإِبْرَارِ المُقْسِمِ.
[راجع: ١٢٣٩]

٦٦٥٥ - حدَّثنا حَفْصُ بْنُ عُمَرَ: حدَّثنا شُعْبَةُ: أخبرَنا عاصِمٌ الأحْوَلُ: سَمِعْتُ أبا عُثمانَ يُحَدِّثُ عَنْ أُسامَةَ: أنَّ ابْنَةً لِرَسولِ اللهِ ﷺ أَرْسَلَتْ إليهِ ومَعَ رَسولِ اللهِ ﷺ أُسامَةُ وسَعْدٌ وَأَبِيٌّ أَوْ أُبَيٌّ: أنَّ ابْني قد احْتُضِرَ فاشْهَدْنا، فأرْسلَ يَقْرأُ السَّلامَ ويَقولُ: «إنَّ للهِ ما أخَذَ وما أعْطَى، وكُلُّ شَيءٍ عِنْدَهُ مُسمًّى، فَلْتَصْبِرْ وتَحْتَسِبْ. فَأَرْسلَتْ إلَيْهِ تُقْسِمُ عليهِ فَقامَ وقُمْنا مَعَهُ فَلَمَّا قَعَدَ رُفِعَ إليهِ فَأَقْعَدَه في حَجْرِهِ ونَفْسُ الصَّبِيِّ تَقَعْقَعُ فَفاضَتْ عَيْنا رَسُولِ اللهِ ﷺ فقالَ سَعْدٌ: ما هٰذا يا رَسولَ اللهِ؟ قالَ: «هٰذه رَحْمَةٌ يَضَعُها اللهُ في قُلوبِ مَنْ يَشاءُ مِنْ عِبادِهِ. وإنَّما يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ». [راجع: ١٢٨٤]

6655. Narrated Usāma رَضِيَ اللهُ عَنْهُ: Once a daughter of Allāh's Messenger ﷺ sent a message to Allāh's Messenger ﷺ while Usāma, Sa'd, and my father or Ubayy were (sitting there) with him. She said, (in the message); "My child is going to die, please come to us." Allāh's Messenger ﷺ returned the messenger and told him to convey his greetings to her, and say: "Whatever Allāh takes; is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world); so she should be patient and hope for Allāh's Reward." Then she again sent for him swearing that he should come, so the Prophet got up, and so did we. When he sat there (at the house of his daughter), the child was brought to him, and he took him into his lap while the child's breath was disturbed in his chest. The eyes of Allāh's Messenger ﷺ started shedding tears. Sa'd said, "What is this, O Allāh's Messenger?" The Prophet ﷺ said, "This is the mercy which Allāh has lodged in the hearts of whomsoever He wants of His slaves. Verily Allāh is Merciful only to those of His slaves who are merciful (to others)."

٦٦٥٦ - حدَّثنا إسماعيلُ: حدَّثني مالكٌ، عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسولَ اللهِ ﷺ قالَ: «لا يَموتُ لأحَدٍ مِنَ المُسْلِمينَ ثَلاثَةٌ مِنَ الوَلَدِ تَمَسُّهُ النَّارُ إلَّا تَحِلَّةَ القَسَمِ». [راجع: ١٢٥١]

6656. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Any Muslim who has lost three of his children will not be touched by the (Hell) Fire except that which will render Allāh's Oath fulfilled."[1]

(1) (H. 6656) Allāh's Oath alluded to here is the Qur'ānic Verse: "There is not one of you but will pass over it (Hell), this is with your Lord, a Decree which must be accomplished." (V.19:71)

6657. Narrated Hāritha bin Wahb رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Shall I tell you of the people of Paradise? They comprise every poor, humble person, and if he swears by Allāh to do something, Allāh will fulfil it; while the people of the Fire comprise every violent, cruel arrogant person."

٦٦٥٧ - حدَّثَنا مُحَمَّدُ بْنُ المُثَنَّى: حدَّثَني غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خالِدٍ: سَمِعْتُ حارِثَةَ بْنَ وَهْبٍ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «ألا أدُلُّكُمْ عَلى أهْلِ الجَنَّةِ؟ كُلُّ ضَعيفٍ مُتَضَعَّفٍ لَو أقْسَمَ عَلى اللهِ لأبَرَّهُ، وأهْلِ النَّارِ كُلُّ جَوَّاظٍ عُتُلٍّ مُسْتَكْبِرٍ». [راجع: ٤٩١٨]

(10) CHAPTER. If one says: "I bear witness swearing by Allāh" or "I have borne witness swearing by Allāh."

(١٠) بابٌ: إذا قالَ: أشْهَدُ باللهِ، أو شَهِدْتُ باللهِ

6658. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked, "Who are the best people?" He replied: "The people of my century (generation), and then those who will come after them, and then those who will come after the latter; after that there will come some people whose witness will precede their oaths and their oaths will precede their witness." Ibrāhīm (a subnarrator) said, "When we were young, our elder friends used to prohibit us from taking oaths by saying, 'I bear witness by the Name of Allāh, or by the Covenant of Allāh'."

[See Vol. 3, *Hadith* Nos. 2651, 2652, 2653]

٦٦٥٨ - حدَّثَنا سَعْدُ بْنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَنْ مَنْصورٍ، عَنْ إبراهيمَ، عَنْ عَبيدَةَ، عَنْ عَبْدِ اللهِ قالَ: سُئِلَ النَّبِيُّ ﷺ أيُّ النَّاسِ خَيْرٌ؟ قالَ: «قَرْني، ثُمَّ الذينَ يَلونَهُمْ، ثُمَّ الذينَ يَلونَهُمْ، ثُمَّ يَجيءُ قَوْمٌ تَسْبِقُ شَهادَةُ أحَدِهِمْ يَمينَهُ، ويَمينُهُ شَهادَتَهُ».

قالَ إبراهيمُ: وكانَ أصحابُنا يَنْهَوْنا ونَحنُ غِلْمانٌ أنْ نَحْلِفَ بالشَّهادَةِ والعَهْدِ. [راجع: ٢٦٥٢]

(11) CHAPTER. (What is said regarding) the Covenant of Allāh عَزَّ وجَلَّ.

(١١) بابُ عَهْدِ اللهِ عَزَّ وجَلَّ

6659. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever swears falsely in order to grab the property of a Muslim (or of his brother), Allāh will be angry with him when he meets Him." Allāh then revealed in confirmation of the above statement:

"Verily, those who purchase a small gain at the cost of Allāh's Covenant and

٦٦٥٩ - حدَّثَني مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا ابْنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُليمانَ ومَنْصورٍ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ حَلَفَ عَلى

يَمينٍ كاذِبَةٍ لِيَقْتَطِعَ بِها مالَ رَجُلٍ مُسْلِمٍ - أو قالَ: أخيهِ - لَقِيَ اللهَ وَهُوَ عَليهِ غَضْبانُ»، فأنْزَلَ اللهُ تَصْديقَهُ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ﴾. [راجع: ٢٣٥٦]

their oaths..." (V.3:77)

٦٦٦٠ - قالَ سُليمانُ في حَديثِهِ: فَمَرَّ الأشْعَثُ بْنُ قَيْسٍ فقالَ: ما يُحَدِّثُكُم عَبْدُ اللهِ؟ قالوا لهُ فَقالَ الأشْعَثُ: نَزَلَتْ فِيَّ وفي صاحِبٍ لي في بِئرٍ كانَتْ بَيْنَنا. [راجع: ٢٣٥٧]

6660. Al-Ash'ath said, "This Verse (V.3:77) was revealed regarding me and a companion of mine when we had a dispute about a well."

(١٢) بابُ الحَلِفِ بِعِزَّةِ اللهِ وصِفاتِهِ وكَلَامِهِ

وقالَ ابْنُ عَبَّاسٍ: كانَ النَّبِيُّ ﷺ يَقولُ: «أعوذُ بِعِزَّتِكَ». وقالَ أبو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «يَبقى رَجُلٌ بَينَ الجنَّةِ والنَّارِ، فَيقولُ: يا رَبِّ اصْرِفْ وَجْهي عَنِ النَّارِ، لا وعِزَّتِكَ لا أسألُكَ غَيْرَها»، وقالَ أبو سَعيدٍ: «قالَ النَّبِيُّ ﷺ: قالَ اللهُ: لك ذٰلك وعَشَرَةُ أمْثالِهِ». وقالَ أيُّوبُ: «وعِزَّتِكَ لا غِنَى لِي عَنْ بَرَكَتِكَ».

(12) CHAPTER. To swear by Allāh's *'Izza* (Power and Honour), His Qualities, and His Speech.

And Ibn 'Abbās said that the Prophet ﷺ used to say, "I seek refuge with Your *'Izza*" (i.e., with Allāh's Power and Honour).

And Abū Hurairah said that the Prophet ﷺ said, "A man will remain between Paradise and Hell and will say, 'O Lord! Please turn my face away from the Fire; and by Your Power and Honour, I will not ask You for anything other than that.'"

And Abū Sa'īd said that the Prophet ﷺ said, "Allāh said, 'This and ten times as much are for you.'"

And (Prophet) Ayyūb said (to Allāh), "By Your Power and Honour I cannot dispense with Your Blessings."

٦٦٦١ - حدَّثَنا آدَمُ: حدَّثَنا شَيْبانُ: حدَّثَنا قَتادَةُ، عَنْ أنَسِ بْنِ مالكٍ: قالَ النَّبِيُّ ﷺ: «لا تَزالُ جَهنَّمُ تَقولُ: هَلْ مِنْ مَزيدٍ؟ حَتَّى يَضَعَ رَبُّ العِزَّةِ فيها قَدَمَهُ فَتَقولُ: قَطْ قَطْ وعِزَّتِكَ. ويُزْوَى بَعضُها إلى

6661. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The (Hell) Fire will keep on saying: 'Are there anymore (people to come)?' Till the Lord of power and honour (Allāh) will put His Foot over it and then it will say, '*Qat! Qat!* (Sufficient! Sufficient!) By Your Power and Honour.' And its various sides will come close to each other (i.e., it will contract)."

بَعضٍ». رَواهُ شُعْبَةُ عَنْ قَتادَةَ.

[راجع: ٤٨٤٨]

(13) CHAPTER. The saying of a person, *"La 'amrullāh* [By the Eternity of Allāh]."

(١٣) بابٌ قَوْلِ الرَّجُلِ: لَعَمْرُ اللهِ،

قالَ ابْنُ عَباسٍ: ﴿لَعَمْرُكَ﴾ [الحجر: ٧٢]: لَعَيْشُكَ.

6662. Narrated Az-Zuhrī: I heard 'Urwa bin Az-Zubair, Sa'īd bin Al-Musaiyab, 'Alqama bin Waqqāṣ and 'Ubaidullāh bin 'Abdullāh narrating from 'Āishah رَضِيَ الله عَنها, the wife of the Prophet ﷺ the story about the liars who said what they said about her and how Allāh revealed her innocence afterwards. Each one of the above four narrators narrated to me a portion of her narration. (It was said in it), "The Prophet ﷺ stood up, saying, 'Is there anyone who can relieve me from 'Abdullāh bin Ubaī?' On that, Usaid bin Ḥuḍair got up and said to Sa'd bin 'Ubāda, *La'amrullāhi* [By the Eternity (Ever-Living) of Allāh], we will kill him!'"

٦٦٦٢ - حدَّثَنا الأُوَيْسِيُّ: حدَّثَنا إبراهِيمُ، عَنْ صالحٍ، عَنِ ابْنِ شِهابٍ ح. وحدَّثَنا حَجّاجُ بنُ مِهالٍ: حدَّثَنا عَبْدُ اللهِ بْنُ عُمَرَ النُّمَيْرِيُّ: حدَّثَنا يُونُسُ قالَ: سَمِعْتُ الزُّهْرِيَّ قالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ وسَعيدَ بْنَ المُسَيَّبِ وعَلْقَمَةَ بْنَ وقّاصٍ وعُبَيْدَ اللهِ ابْنَ عَبْدِ اللهِ عَنْ حَديثِ عائِشَةَ زَوْجِ النَّبِيِّ ﷺ حينَ قالَ لها أهْلُ الإفْكِ ما قالوا فَبَرَّأها اللهُ، وكُلٌّ حدَّثَني طائِفَةً مِنَ الحَديثِ، فَقامَ النَّبِيُّ ﷺ فاسْتَعْذَرَ مِنْ عَبْدِ اللهِ بنِ أُبيٍّ فَقامَ أُسَيْدُ بنُ حُضَيْرٍ فَقالَ لِسَعْدِ بنِ عُبادَةَ: لَعَمْرُ اللهِ لَنَقْتُلَنَّهُ.

[راجع: ٢٥٩٣]

(14) CHAPTER. (The Holy Verse): "Allāh will not call you to account for that which is unintentional in your oaths..." (V.2:225)

(١٤) بابٌ: ﴿لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ﴾ الآية [البقرة: ٢٢٥].

6663. Narrated 'Āishah رَضِيَ الله عَنها regarding:

"Allāh will not call you to account for that which is unintentional in your oaths..." (V.2:225) This Verse was revealed concerning such statements (oath formulas) as:

"No, by Allāh!" and "Yes, by Allāh!"

٦٦٦٣ - حدَّثَني مُحَمَّدُ بْنُ المُثَنَّى، حدَّثَنا يَحْيَى عَنْ هِشامٍ، قالَ أخْبَرَني أبي عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها ﴿لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ﴾ قالَ: قالَتْ: أُنْزِلَتْ في قَوْلِهِ: لا واللهِ، وبَلَى واللهِ. [راجع: ٤٦١٣]

(15) CHAPTER. If someone does something against his oath due to forgetfulness (should he make expiation)?

And the Statement of Allāh تعالى:

"And there is no sin on you concerning that in which you made a mistake..." (V.33:5)

And Allāh said:

"[Mūsa (Moses) said (to Khidr): Call me not to account for what I forgot..." (V.18:73)

(١٥) **بابٌ**: إذا حَنَثَ ناسياً في الأيمانِ،

وقَوْلِ اللهِ تَعالى: ﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ﴾ [الأحزاب: ٦٥] وقـالَ: ﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ﴾ [الكهف: ٧٣].

6664. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh forgives my followers those (evil deeds) their ownselves may whisper or suggest to them as long as they do not act (on it) or speak."

٦٦٦٤ - **حدَّثنا** خَلَّادُ بْنُ يَحْيَى: حدَّثنا مِسْعَرٌ: حدَّثنا قَتادَةُ: حدَّثنا زُرارَةُ بْنُ أوْفَى، عَنْ أبي هُرَيْرَةَ يَرْفَعُهُ قالَ: «إنَّ اللهَ تَجاوَزَ لأُمَّتِي عَمَّا وَسْوَسَتْ أوْ حَدَّثَتْ بِهِ أنْفُسَها ما لَم تَعْمَلْ بِهِ أوْ تَكَلَّمْ». [راجع: ٢٥٢٨]

6665. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ اللهُ عَنْهُما: While the Prophet ﷺ was delivering a *Khutba* (religious talk) on the day of *Naḥr* (i.e., 10th Dhul-Ḥijja; day of slaughtering the sacrifice), a man got up saying, "I thought, O Allāh's Messenger, such and such a thing was to be done before such and such a thing." Another man got up, saying, "O Allāh's Messenger! As regards these three (acts of *Ḥajj*),(1) I thought so-and-so." The Prophet ﷺ said, "Do (it now), and there is no harm, concerning all those matters on that day." And so, on that day whatever question he was asked, he said, "Do it, do it (now), and there is no harm therein." (See H. 83)

٦٦٦٥ - **حدَّثنا** عُثمانُ بْنُ الهَيْثَمِ أو مُحَمَّدٌ عَنْهُ، عَنِ ابْنِ جُرَيْجٍ قالَ: سَمِعْتُ ابْنَ شِهابٍ يَقولُ: حدَّثَنِي عِيسَى بْنُ طَلْحَةَ: أنَّ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ العاصِ حَدَّثَهُ: أنَّ النَّبيَّ ﷺ بَيْنما هُوَ يَخْطُبُ يَوْمَ النَّحْرِ إذْ قامَ إلَيْهِ رَجُلٌ فَقالَ: كُنْتُ أحْسِبُ يا رَسُولَ اللهِ كَذا وكَذا قَبْلَ كَذا وكَذا. ثُمَّ قامَ آخَرُ فَقالَ: يا رَسُولَ اللهِ، كُنْتُ أحْسِبُ كَذا وكَذا لِهؤلاءِ الثَّلاثِ. فَقالَ النَّبيُّ ﷺ: «افْعَلْ ولا حَرَجَ» لَهُنَّ كُلِّهِنَّ يَوْمَئِذٍ. فَما سُئِلَ

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(1) (H. 6665) (A) i.e., *Ramy* (throwing pebbles) at the *Jamra* (B) Slaughtering of the *Hady* (animal) and (C) Shaving of the head. (See Book of *Ḥajj*, Volume 2.)

يَوْمَئِذٍ عَنْ شَيءٍ إلَّا قالَ: «افْعَلِ افْعَلْ ولا حَرَجَ». [راجع: ٨٣]

6666. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man said to the Prophet ﷺ (while he was delivering a *Khuṭba* (religious talk) on the day of *Naḥr*), "I have performed the *Ṭawāf* round the Ka'bah (*Ṭawaf-al-Ifaḍa*) before the *Ramy* (throwing pebbles) at the *Jamra*." The Prophet ﷺ said, "There is no harm (therein)." Another man said, "I had my head shaved before slaughtering (the sacrifice)." The Prophet ﷺ said, "There is no harm." A third said, "I have slaughtered (the sacrifice) before the *Ramy* at the *Jamra*." The Prophet ﷺ said, "There is no harm."

٦٦٦٦ - **حدَّثَنا** أحْمَدُ بْنُ يُونُسَ: حدَّثَنا أبو بَكْرٍ، عَنْ عَبْدِ العَزيزِ بْنِ رُفَيْعٍ، عَنْ عَطاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنهما قالَ: قالَ رَجُلٌ للنَّبيِّ ﷺ: زُرْتُ قَبْلَ أنْ أرْمِيَ، قالَ: «لا حَرَجَ». قالَ آخَرُ: حَلَقْتُ قَبْلَ أنْ أذْبَحَ، قالَ: «لا حَرَجَ». قالَ آخَرُ: ذَبَحْتُ قَبْلَ أنْ أرْمِيَ، قالَ: «لا حَرَجَ». [راجع: ٨٤]

6667. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man entered the mosque and started offering *Ṣalāt* (prayer) while Allāh's Messenger ﷺ was sitting somewhere in the mosque. Then (after finishing the *Ṣalāt*) the man came to the Prophet ﷺ and greeted him. The Prophet ﷺ said to him, "Go back and offer *Ṣalāt* (prayer), for you have not offered *Ṣalāt* (prayer)." The man went back, and having offered *Ṣalāt* (prayer), he came and greeted the Prophet ﷺ. The Prophet ﷺ after returning his greetings said, "Go back and offer *Ṣalāt* (prayer), for you did not offer *Ṣalāt* (prayer)." On the third time the man said, "(O Allāh's Messenger!) Teach me [how to offer *Ṣalāt* (prayer)]." The Prophet ﷺ said, "When you get up for the *Ṣalāt* (prayer), perform the ablution properly and then face the *Qiblah* and say *Takbīr (Allāhu Akbar)*, and then recite of what you know of the Qur'ān, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration,

٦٦٦٧ - **حدَّثَني** إسحاقُ بْنُ مَنْصورٍ: حدَّثَنا أبو أُسامَةَ: حدَّثَنا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ سَعيدِ بْنِ أبي سَعيدٍ، عَنْ أبي هُرَيْرَةَ: أنَّ رَجُلاً دَخَلَ المَسْجِدَ يُصلِّي ورَسُولُ اللهِ ﷺ في ناحِيَةِ المَسْجِدِ، فَجاءَ فَسلَّمَ عَلَيْهِ، فَقالَ لهُ: «ارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ». فَرَجَعَ فَصَلَّى ثُمَّ سَلَّمَ، فَقالَ: «وعَلَيْكَ، ارْجِعْ فَصَلِّ فإنَّكَ لَمْ تُصَلِّ». قالَ في الثالثَةِ: فأعْلِمْني، قالَ: «إذا قُمْتَ إلى الصَّلاةِ فأسْبِغِ الوُضُوءَ، ثُمَّ اسْتَقْبِلِ القِبْلَةَ فَكَبِّرْ واقْرَأْ بِما تَيَسَّرَ مَعَكَ مِنَ القُرْآنِ، ثُمَّ ارْكَعْ حتَّى تَطْمَئِنَّ رَاكِعاً، ثُمَّ ارْفَعْ رَأسَكَ حتَّى تَعْتَدِلَ قائِماً، ثُمَّ اسجُدْ حَتَّى تَطْمَئِنَّ ساجِداً، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ

and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your *Ṣalāt* (prayer)."

وتَطْمَئِنَّ جالِساً، ثُمَّ اسجُدْ حَتَّى تَطْمَئِنَّ ساجِداً، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قائماً، ثُمَّ افْعَلْ ذلكَ في صَلاتِكَ كُلِّها». [راجع: ٧٥٧]

6668. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنها: When *Al-Mu<u>sh</u>rikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] were defeated during the (first stage) of the battle of Uḥud, Satan shouted, "O Allāh's slaves! Beware of what is behind you!" So the front files of the Muslims attacked their own rear files. Ḥu<u>dh</u>aifa bin Al-Yamān looked and on seeing his father he shouted, "My father! My father!" By Allāh! The people did not stop till they killed his father. Ḥu<u>dh</u>aifa then said, "May Allāh forgive you." 'Urwa (the subnarrator) added, "Ḥu<u>dh</u>aifa continued asking Allāh's forgiveness for the killers of his father till he met Allāh (till he died)."

٦٦٦٨ - حدَّثَنا فَرْوَةُ بْنُ أبي المَغْراءِ: حدَّثَنا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: هُزِمَ المُشْرِكونَ يَوْمَ أُحُدٍ هَزيمَةً تُعْرَفُ فيهِمْ. فَصَرَخَ إبْليسُ: أيْ عِبادَ اللهِ، أُخْراكُمْ. فَرَجَعَتْ أولاهُمْ فاجْتَلَدَتْ هِيَ وأُخْراهُمْ. فَنَظَرَ حُذَيْفَةُ بْنُ اليمانِ فإذا هُوَ بأبيهِ، فَقالَ: أبي أبي. قالَتْ: فَواللهِ ما انحَجزُوا حَتَّى قَتَلوهُ. فَقالَ حُذَيْفَةُ: غَفَرَ اللهُ لَكُمْ. قالَ عُرْوَةُ: فَوَاللهِ ما زَالَتْ في حُذَيْفَةَ مِنها بَقِيَّةٌ حَتَّى لَقِيَ اللهَ. [راجع: ٣٢٩٠]

6669. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody eats something forgetfully while he is observing *Ṣaum* (fasting), then he should complete his *Ṣaum*, for Allāh has made him to eat and drink."(1)

٦٦٦٩ - حدَّثَني يُوسُفُ بْنُ مُوسَى: حدَّثَنا أبو أُسامَةَ: حدَّثَني عَوْفٌ، عَنْ خِلاسٍ ومُحَمَّدٍ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ أكَلَ ناسِياً وهُوَ صائِمٌ فَلْيُتِمَّ صَوْمَهُ فإنَّما أطْعَمَهُ اللهُ وسَقاهُ». [راجع: ١٩٣٣]

6670. Narrated 'Abdullāh bin Buḥaina رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ led us in *Ṣalāt* (prayer), and after finishing the first two *Rak'a*, got up (instead of sitting for *At-Tahiyyāt*) and then carried on with the *Ṣalāt*

٦٦٧٠ - حدَّثَنا آدَمُ بْنُ أبي إيَاسٍ: حدَّثَنا ابْنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنِ الأعْرَجِ، عَنْ عَبْدِ اللهِ

(1) (H. 6669) His fast is valid although he has eaten or drunk something forgetfully.

بْنِ بُحَيْنَةَ قالَ: صَلَّى بِنا رَسُولُ اللهِ ﷺ فَقامَ في الرَّكْعَتَيْنِ الأُولَيَيْنِ قَبْلَ أَنْ يَجْلِسَ، فَمَضَى في صَلاتِهِ، فَلَمَّا قَضى صَلاتَهُ انْتَظَرَ النَّاسُ تَسْلِيمَهُ فَكَبَّرَ وسجَدَ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ وسجَدَ، ثُمَّ رَفَعَ رَأْسَهُ وسَلَّمَ. [راجع: ٨٢٩]

(prayer). When he had finished his *Ṣalāt* (prayer), the people were waiting for him to say *Taslīm*, but before saying *Taslīm*, he said *Takbīr* and prostrated; then he raised his head, and again said *Takbīr (Allahu Akbar)*, and prostrated (i.e. the two prostrations of *Sahw*) and then raised his head and finished his *Ṣalāt* with *Taslīm*.[1]

٦٦٧١ - **حدَّثَني** إسحاقُ بْنُ إبراهيمَ: سَمِعَ عَبْدَ العَزيزِ بْنَ عَبْدِ الصَّمَدِ: حدَّثَنا مَنْصُورٌ، عَنْ إبراهيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعودٍ رَضِيَ اللهُ عَنْهُ: أَنَّ نَبِيَّ اللهِ ﷺ صَلَّى بِهِمْ صَلاةَ الظُّهْرِ فَزادَ أَوْ نَقَصَ مِنها - قالَ مَنْصورٌ: لا أَدْرِي إبراهِيمُ وَهِمَ أَمْ عَلْقَمَةُ - قالَ: قِيلَ: يا رَسولَ اللهِ، أَقَصُرَتِ الصَّلاةُ أَمْ نَسِيتَ؟ قالَ: «وما ذاكَ؟» قالوا: صَلَّيْتَ كَذا وكَذا، قالَ: فَسَجَدَ بِهِمْ سَجْدَتَيْنِ، ثُمَّ قالَ: «هاتانِ السَّجْدَتانِ لِمَنْ لا يَدْرِي، زادَ في صَلاتِهِ أَمْ نَقَصَ فَيَتَحَرَّى الصَّوابَ فَيُتِمُّ ما بَقِيَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ». [راجع: ٤٠١]

6671. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ that Allāh's Prophet ﷺ led them in the *Ẓuhr Ṣalāt* (prayer) and he offered either more or less *Rak'a*, and it was said to him, "O Allāh's Messenger! Has the *Ṣalāt* (prayer) been reduced, or have you forgotten?" He asked, "What is that?" They said, "You have offered so many *Rak'a*." So he performed with them two more prostrations and said, "These two prostrations are to be performed by the person who does not know whether he has offered more or less (*Rak'a*) in which case he should seek to follow what is right.[2] And then complete the rest [of the *Ṣalāt* (prayer)] and perform two extra prostrations."

٦٦٧٢ - **حدَّثَنا الحُمَيْدِيُّ**: حدَّثَنا سُفيانُ: حدَّثَنا عَمْرُو بْنُ دينارٍ: حَدَّثَني سَعيدُ بْنُ جُبَيْرٍ قالَ: قُلْتُ لابْنِ عَبَّاسٍ فَقالَ: حدَّثَنا أُبَيُّ بْنُ

6672. Narrated Ubayy bin Ka'b that he heard Allāh's Messenger ﷺ saying, "[Prophet Mūsa (Moses)] said, 'Call me not to account for what I forget, and be not hard upon me for my affair (with you).' (V.18:73) The first excuse of Mūsa was his forgetfulness."

(1) (H. 6670) The Prophet ﷺ performed two prostrations of *Sahw* (forgetfulness).
(2) (H. 6671) i.e., he should assume that he has performed the least number of *Rak'a* that may occur to his mind out of uncertainty.

كَعْبٍ أَنَّهُ سَمِعَ رَسولَ اللهِ ﷺ يَقُولُ ﴿قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾﴾ قالَ: «كانَتِ الأُولَى مِنْ مُوسَى نِسياناً». [راجع: ٧٤]

٦٦٧٣ - قالَ أبو عَبْدِ اللهِ: كَتَبَ إليَّ مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا مُعاذُ بْنُ مُعاذٍ: حدَّثَنا ابْنُ عَوْنٍ، عَنِ الشَّعْبيِّ قالَ: قالَ البَرَاءُ بْنُ عازِبٍ وكانَ عِنْدَهُمْ ضَيْفٌ لهُمْ فَأَمَرَ أَهْلَهُ أَنْ يَذْبَحوا قَبْلَ أَنْ يَرْجِعَ لِيَأْكُلَ ضَيْفُهُمْ، فَذَبَحوا قَبْلَ الصَّلاةِ فَذَكَرُوا ذلكَ للنَّبيِّ ﷺ فَأَمَرَهُ أَنْ يُعيدَ الذَّبْحَ، فَقالَ: يا رَسولَ اللهِ، عِنْدي عَناقٌ جَذَعٌ، عَناقُ لَبنٍ هِيَ خَيرٌ مِنْ شاتَيْ لَحمٍ.

وَكَانَ ابْنُ عَوْنٍ يَقِفُ في هٰذا المَكانِ عَنْ حَديثِ الشَّعْبيِّ ويُحدِّثُ عَنْ مُحَمَّدِ بْنِ سيرينَ بمِثلِ هٰذا الحَديثِ، ويَقِفُ في هٰذا المَكانِ ويَقولُ: لا أَدْري أَبَلَغَتِ الرُّخْصَةُ غَيرَهُ أَمْ لا؟

رَواهُ أَيُّوبُ، عَنِ ابْنِ سيرينَ، عَنْ أَنَسٍ عَنِ النَّبيِّ ﷺ. [راجع: ٩٥١]

6673. Narrated Al-Barā' bin 'Āzib that once he had a guest, so he told his family (on the day of *'Eīd-ul-Aḍḥā*) that they should slaughter the animal for sacrifice before he returned from the (*'Eīd*) *Ṣalāt* (prayer) in order that their guest could take his meal. So his family slaughtered (the animal) before the *Ṣalāt* (prayer). Then they mentioned that event to the Prophet ﷺ who ordered Al-Barā' to slaughter another sacrifice. Al-Bara' said to the Prophet ﷺ, "I have a young milch she-goat which is better than two sheep for slaughtering." [The subnarrator, Ibn 'Aun used to say, "I don't know whether the permission (to slaughter a she-goat as a sacrifice) was especially given to Al-Barā, or if it was in general for all the Muslims."]

[See Vol. 2, *Ḥadīth* No. 983]

٦٦٧٤ - **حدَّثَنا** سُلَيْمانُ بْنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ قالَ: سَمِعْتُ جُنْدَباً قالَ: شَهِدْتُ النَّبيَّ ﷺ صَلَّى يَوْمَ عيدٍ، ثُمَّ خَطَبَ، ثُمَّ قالَ: «مَنْ ذَبَحَ فَلْيُبَدِّل

6674. Narrated Jundub: I witnessed the Prophet ﷺ offering the *'Eīd* prayer (and after finishing it) he delivered a *Khuṭba* and said, "Whoever has slaughtered his sacrifice [before the *Ṣalāt* (prayer)] should make up for it (i.e., slaughter another animal) and whoever has not slaughtered his sacrifice yet, should slaughter it by

mentioning Allāh's Name over it."

مَكانَها، ومَنْ لمْ يَكُنْ ذَبَحَ، فَلْيَذْبَحْ باسْمِ اللهِ». [راجع: ٩٨٥]

(16) CHAPTER. ***Al-Ghamūs* oath[1]. And the Statement of Allāh تعالى:**
"And make not your oaths, a means of deception amongst yourselves, lest a foot may slip after being firmly planted..." (V.16:94)

'Dakhalan' means by a plot and dishonesty.

(١٦) **بابُ اليمينِ الغموسِ**: ﴿وَلَا تَتَّخِذُوٓا۟ أَيْمَٰنَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوتِهَا﴾ الآية [النحل: ٩٢]، ﴿دَخَلًا﴾: مَكْراً وخِيانَةً.

6675. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The biggest sins are: To join others in worship with Allāh; to be undutiful to one's parents; to kill somebody unlawfully; and to take an *Al-Ghamūs* oath[1]."

٦٦٧٥ - **حدَّثنا** مُحَمَّدُ بْنُ مُقاتِلٍ: أخْبرَنا النَّضْرُ: أخْبرَنا شُعْبَةُ: حدَّثَنا فِراسٌ الشَّعْبِيُّ: عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قالَ: «الكَبائِرُ: الإشْراكُ باللهِ، وعُقوقُ الوَالِدَيْنِ، وقَتْلُ النَّفْسِ، واليمينُ الغَموسُ». [انظر: ٦٨٧٠، ٦٩٢٠]

(17) CHAPTER. The Statement of Allāh تعالى:
"Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)
And also the Statement of Allāh تعالى:
"And make not Allāh's (Name) an excuse in your oaths..." (V.2:224)
And also the Statement of Allāh عزَّ وجلَّ:
"And purchase not a small gain at the cost of Allāh's Covenant. Verily! What is with Allāh is better for you if you did but know." (V.16:95)
And fulfil the Convenant of Allāh (*Bai'a*: pledge for Islām) when you have covenanted, and break not the oaths after you have

(١٧) **بابُ قَوْلِ اللهِ تعالى**: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ﴾ [آل عمران: ٧٧]، وقَوْلِ اللهِ تَعالَى: ﴿وَلَا تَجْعَلُوا۟ ٱللَّهَ عُرْضَةً لِّأَيْمَٰنِكُمْ﴾ [البقرة: ٢٢٤] وقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿وَلَا تَشْتَرُوا۟ بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا﴾ [النمل: ٩٠] إلَى قَوْلِهِ ﴿وَلَا تَنقُضُوا۟ ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا﴾ [النحل: ٩١]

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(1) (Ch. 16) *Al-Ghamūs* oath is the false oath taken by somebody intentionally to mislead and cheat people. Such an oath cannot be expiated, but the one who takes it will be dipped into the Hell-fire. Hence comes the term *'Al-Ghamūs'*, meaning, 'the dipping'.

confirmed them — and indeed you have appointed Allāh your surety...” (V.16:91)

٦٦٧٦ - حدَّثنا موسى بنُ إسماعيلَ: حدَّثنا أبو عوانَةَ، عَنِ الأعْمَشِ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلى يَمينِ صَبْرٍ يَقْتَطِعُ بِها مالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللهَ وهُوَ عَلَيْهِ غَضْبانُ»، فَأنزَلَ اللهُ تَصْديقَ ذلِكَ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾ إلى آخِرِ الآيَةِ. [راجع: ٢٣٥٦]

6676. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “If somebody is ordered (by the ruler or the judge) to take an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allāh’s Wrath when he will meet Him.” And Allāh revealed in its confirmation:

“Verily, those who purchase a small gain at the cost of Allāh’s Convenant and their oaths...” (V.3:77)

٦٦٧٧ - فَدَخَلَ الأشْعَثُ بْنُ قَيْسٍ فَقالَ: ما حَدَّثَكُمْ أبو عَبْدِ الرَّحْمٰنِ؟ فَقالوا: كَذا وكَذا، قالَ: فِيَّ أُنْزِلَتْ، كانَ لي بِئرٌ في أرضِ ابْنِ عَمٍّ لي فَأتَيْتُ رَسولَ اللهِ ﷺ فَقالَ: «بَيِّنَتُكَ أو يَمينُهُ». فَقُلْتُ: إذاً يَحلِفُ عَلَيها يا رَسولَ اللهِ، فَقالَ رَسولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلى يَمينِ صَبْرٍ وهُوَ فيها فاجِرٌ يَقْتَطِعُ بِها مالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللهَ يَوْمَ القِيامَةِ وهُوَ عَلَيْهِ غَضْبانُ». [راجع: ٢٣٥٧]

6677. (The subnarrator added:) Al-Ash‘ath bin Qais entered saying, “What did Abū ‘Abdur-Raḥmān narrated to you?” They said, “So-and-so.” Al-Ash‘ath said, “This Verse (V.3:77) was revealed in my connection. I had a well on the land of my cousin (and we had a dispute about it). I reported him to Allāh’s Messenger ﷺ who said (to me), ‘You should bring witnesses otherwise the oath of your opponent will render your claim invalid.’ I said, ‘Then he (my opponent) will take the oath, O Allāh’s Messenger.’ Allāh’s Messenger ﷺ said, ‘Whoever is ordered (by the ruler or the judge) to give an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allāh’s Wrath when he will meet Him on the Day of Resurrection.’ ” (See H. 2357)

(١٨) **بابُ اليمينِ فيما لا يَملكُ، وفي المَعْصيَةِ، والغَضَبِ**

(18) CHAPTER. To swear (to do or not to do) something which is not in one’s power (to do or not); and to swear to do an act of disobedience or to take an oath in a state of anger.

6678. Narrated Abū Mūsa: My companions sent me to the Prophet ﷺ to ask him for some mounts. He said, "By Allāh! I will not mount you on anything!" When I met him, he was in an angry mood, but when I met him (again), he said, "Tell your companions that Allāh or Allāh's Messenger will provide you with mounts."

٦٦٧٨ - حَدَّثَنِي مُحَمَّدُ بْنُ العَلاءِ: حدَّثنا أبو أسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى قالَ: أرْسَلَنِي أصحابي إلى النَّبيِّ ﷺ أسْألُهُ الحُمْلانَ فقالَ: «واللهِ لا أحمِلُكُمْ عَلى شَيءٍ». ووافَقْتُهُ وهُوَ غَضبانُ فَلَمَّا أتَيْتُهُ قالَ: «انْطَلِقْ إلى أصحابِكَ فَقُلْ: إنَّ اللهَ أوْ إنَّ رَسولَ اللهِ ﷺ يَحمِلُكُمْ». [راجع: ٣١٣٣]

6679. Narrated Az-Zuhrī: I heard 'Urwa bin Az-Zubair, Sa'īd bin Al-Musaiyab, Alqama bin Waqqāṣ and 'Ubaidullāh bin 'Abdullāh bin 'Uqba relating from 'Āishah رَضِيَ اللهُ عَنها the wife of the Prophet ﷺ the narration of the people (i.e., the liars) who spread the slander against her and they said what they said, and how Allāh revealed her innocence. Each of them related to me a portion of that narration. (They said that 'Āishah said), "Then Allāh revealed the ten Verses starting with:

'Verily! Those who brought forth the slander...' (V.24:11-21) All these Verses were in proof of my innocence. Abū Bakr Aṣ-Ṣiddīq who used to provide for Misṭaḥ some financial aid because of his relationship to him, said, 'By Allāh, I will never give anything to Misṭaḥ after what he has said about 'Āishah.'[1] Then Allāh revealed:

'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen...' (V.24:22)

"On that, Abū Bakr said, 'Yes, by Allāh, I like that Allāh should forgive me.' And then resumed giving Misṭaḥ the aid he used to give

٦٦٧٩ - حدَّثَنَا عَبْدُ العَزيزِ: حدَّثَنا إبراهيمُ، عَنْ صالحٍ، عَنِ ابْنِ شِهابٍ ح.

وحدَّثَنا الحَجَّاجُ: حدَّثَنا عَبْدُ اللهِ بْنُ عُمَرَ النُّميريُّ: حدَّثَنا يُونُسُ بْنُ يَزيدَ الأيْلِيُّ قالَ: سَمِعْتُ الزُّهْرِيَّ، قالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيرِ وسَعيد بْنَ المُسَيَّبِ وعَلْقَمَةَ بْنَ وَقَّاصٍ وعُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ بْنِ عُقْبَةَ عَنْ حَديثِ عائِشَةَ زَوْجِ النَّبيِّ ﷺ حينَ قالَ لَها أهْلُ الإفْكِ ما قالوا، فَبرَّأها اللهُ مِمَّا قالوا، كُلٌّ حدَّثَني طائفَةً مِنَ الحَديثِ، فَأنزَلَ اللهُ ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ﴾ العَشْرَ الآياتِ كُلَّها في بَراءَتي، فَقالَ أبو بَكرٍ الصِّدِّيقُ وكانَ يُنْفِقُ عَلى مِسْطَحٍ لِقَرابَتِهِ مِنْهُ: واللهِ لا أُنْفِقُ عَلى مِسْطَحٍ شَيْئاً أبَداً بَعْدَ الذي قالَ لِعائِشَةَ. فأنزَلَ اللهُ ﴿وَلَا

(1) (H. 6679) Misṭaḥ was one of those who spread false rumour about 'Āishah.

﴿يَأْتَلِ أُوْلُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُوْلِى ٱلْقُرْبَىٰ﴾ الآيَةَ. قالَ أبو بَكرٍ: بَلى واللهِ إنّي لَأُحِبُّ أن يَغْفِرَ اللهُ لي. فَرَجَعَ إلى مِسْطَحٍ النَّفَقَةَ الَّتي كانَ يُنْفِقُ عَليهِ، وقالَ: واللهِ لا أنزِعُها عَنْهُ أبداً. [راجع: ٢٥٩٣]

him and said, 'By Allāh! I will never withhold it from him.' "

٦٦٨٠ - حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوارِثِ: حدَّثَنا أيُّوبُ، عَنِ القاسِمِ، عَنْ زَهْدَمٍ، قالَ: كُنَّا عِنْدَ أبي مُوسَى الأشْعَرِيِّ فَقالَ: أتَيْتُ رَسولَ اللهِ ﷺ في نَفَرٍ مِنَ الأشْعَرِيِّينَ، فَوافَقْتُهُ وهُوَ غَضْبانُ فاسْتَحْمَلْناهُ، فَحَلَفَ أنْ لا يَحْمِلَنا، ثُمَّ قالَ: «واللهِ إنْ شاءَ اللهُ لا أحْلِفُ عَلى يَمينٍ فَأرَى غَيرَها خَيراً مِنها إلَّا أتَيْتُ الذي هُوَ خَيرٌ وتَحَلَّلْتُها». [راجع: ٣١٣٣]

6680. Narrated Abū Mūsa Al-Ash'arī: I went along with some men from the *Ash'ariyūn* to Allāh's Messenger ﷺ and it happened that I met him while he was in an angry mood. We asked him to provide us with mounts, but he swore that he would not give us any. Later on he said, "By Allāh, If Allāh will, if ever I take an oath (to do something) and later on I find something else better than the first, then I do the better one and give expiation for the dissolution of my oath."

(١٩) بابٌ: إذا قالَ: واللهِ لا أتَكَلَّمُ اليَوْمَ، فَصلّى أو قَرأَ أو سَبَّحَ أو كَبَّرَ أو حَمِدَ أو هَلَّلَ فَهُوَ عَلى نِيَّتِهِ،

(19) CHAPTER. If one says: "By Allāh! I will not speak today," and then offers *Ṣalāt* (prayer) or recites the Qur'ān or says, *Subḥān Allāh* or *Al-Ḥamdu lillāh* or *Lā ilāha illallāh*, he will be (judged by Allāh) according to his intentions.[1]

وقالَ النَّبيُّ ﷺ: «أفْضَلُ الكَلامِ أرْبَعٌ: سُبْحانَ اللهِ، والحَمْدُ للهِ، ولا إلَهَ إلَّا اللهُ، واللهُ أكبرُ». وقالَ أبو سُفْيانَ: كَتَبَ النَّبيُّ ﷺ إلى هِرَقْلَ: ﴿تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ﴾

And the Prophet ﷺ said, "The best things to say are four (expressions) i.e., (A) *Subḥān Allāh*, (B) *Al-Ḥamdulillāh*, (C) *Lā ilāha illallāh* and (D) *Allāhu Akbar*[2].

And Abū Sufyān said, "The Prophet ﷺ wrote to Heraclius:

['O the people of the Scripture (Jews and

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(1) (Ch. 19) i.e., whether he has intended by his oath not to speak absolutely or with the exclusion of *Ṣalāt* (prayers) and invocations.

(2) (Ch. 19) See the glossary.

[آل عمران: ٦٤]، وقالَ مُجاهِدٌ: ﴿كَلِمَةَ ٱلتَّقْوَىٰ﴾ [الفتح: ٢٦]: لا إلٰهَ إلَّا اللهُ.

Christians)!] Come to a word that is just between us and you that we worship none but Allāh...' " (V.3:64)

Mujāhid said: The word referred to above is the word of piety, i.e., *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

٦٦٨١ - حدَّثنا أبو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سَعيدُ بْنُ المُسَيَّبِ، عَنْ أبيهِ قالَ: لَمَّا حَضَرَتْ أبا طالِبٍ الوفاةُ جاءَهُ رَسولُ اللهِ ﷺ فقالَ: «قُلْ: لا إلٰهَ إلَّا اللهُ، كَلِمَةً أُحاجُّ لكَ بِها عِنْدَ اللهِ». [راجع: ١٣٦٠]

6681. Narrated Al-Musaiyyab: When the death of Abū Ṭālib approached, Allāh's Messenger ﷺ came to him and said, "Say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), a sentence with which I will be able to defend you before Allāh."

٦٦٨٢ - حدَّثنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثنا مُحَمَّدُ بْنُ فُضَيْلٍ: حدَّثنا عُمارَةُ بْنُ القَعْقاعِ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسولُ اللهِ ﷺ: «كَلِمَتانِ خَفيفَتانِ عَلى اللِّسانِ ثَقيلَتانِ في الميزانِ، حَبيبَتانِ إلى الرَّحْمٰنِ: سُبْحانَ اللهِ وبِحَمْدِهِ، سُبْحانَ اللهِ العَظيمِ». [راجع: ٦٤٠٦]

6682. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(There are) two expressions or utterances that are very easy for the tongue to say, and very heavy in the balance, and the most beloved to the Most Gracious (Allāh). (And they are): *Subḥān Allāhi wa bi-ḥamdihī; Subḥān Allāhil-'Aẓīm*."[1]

٦٦٨٣ - حدَّثنا مُوسَى بْنُ إسماعيلَ: حدَّثنا عَبْدُ الواحدِ: حدَّثنا الأعْمَشُ، عَنْ شَقيقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسولُ اللهِ ﷺ كَلِمَةً وقُلْتُ أُخرى، قالَ «مَنْ

6683. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said a sentence and I said another. He ﷺ said, "Whoever dies while he is setting up rivals along with Allāh (i.e., worshipping others along with Allāh) shall enter the (Hell) Fire." And I said the other: "Whoever dies while he is not setting up rivals along with Allāh (i.e., worshipping

(1) (H. 6682) "I deem Allāh above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allāh the Most Great, above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever."

none except Allāh) shall enter Paradise."
[See Vol. 6, *Hadith* No. 4497]

مات يَجْعَلُ للهِ نِدّاً أُدْخِلَ النَّارَ». وقُلْتُ أُخْرَى: مَنْ ماتَ لا يَجْعَلُ للهِ نِدّاً أُدْخِلَ الجنَّةَ. [راجع: ١٢٣٨]

(20) CHAPTER. Whoever took an oath that he would not enter upon his wife for one month and that month was of twenty-nine days.

(٢٠) بابٌ مَنْ حَلَفَ أنْ لا يَدْخُلَ على أهْلِهِ شَهراً. وكانَ الشَّهْرُ تِسْعاً وعِشرينَ،

6684. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ took an oath for abstention from his wives (for one month), and during those days he had a dislocation (sprain) of his foot. He stayed in a *Mashrubah* (an upper room) for twenty-nine nights and then came down. Then the people said, "O Allāh's Messenger! You took an oath for abstention (from your wives) for one month." On that he said, "A (lunar) month can be of twenty-nine days."

٦٦٨٤ - حدَّثَنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا سُليمانُ بْنُ بِلالٍ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ قالَ: آلَى رَسولُ اللهِ ﷺ مِنْ نسائِهِ وكانَتِ انْفَكَّتْ رِجْلُهُ فَأقامَ في مَشْرُبَةٍ تِسعاً وعِشرينَ لَيْلَةً ثُمَّ نَزَلَ فَقالوا: يا رسولَ اللهِ، آلَيْتَ شَهْراً، فَقالَ: «إنَّ الشَّهْرَ يَكونُ تِسعاً وعِشْرينَ». [راجع: ٣٧٨]

(21) CHAPTER. If somebody takes an oath not to drink *Nabidh* (infusion of dates) and then he drinks *Tilā* or *Sakar* or juice (syrup) then, in the opinion of some people, he is not regarded as having broken his oath, if, to him, such drinks are not regarded as *Nabidh*.

(٢١) بابٌ إذا حَلَفَ أنْ لا يَشْرَبَ نَبيذاً فَشَرِبَ طِلاءً أو سَكَراً أو عَصيراً لَمْ يَحنَثْ في قَوْلِ بَعْضِ النَّاسِ، ولَيْسَتْ هٰذِهِ بأنْبِذَةٍ عِنْدَهُ

6685. Narrated Abū Hāzim: Sahl bin Sa'd said, "Abū Usaid, the Companion of the Prophet ﷺ got married, so he invited the Prophet ﷺ to his wedding banquet, and the bride herself served them." Sahl said to the people, "Do you know what drink she served him with? She infused some dates in a pot at night and the next morning she served him with the infusion."

٦٦٨٥ - حَدَّثَني عَليٌّ: سَمِعَ عَبْدَ العَزيزِ بْنَ أبي حازِمٍ: أخْبَرَني أبي، عَنْ سَهْلِ ابْنِ سَعْدٍ: أنّ أبا أُسيدٍ صاحِبَ النَّبيِّ ﷺ أعْرَسَ فَدَعا النَّبيَّ ﷺ لِعُرْسِهِ، فَكانَتِ العَروسُ خادِمَهُمْ. فَقالَ سَهْلٌ لِلقَومِ: هَلْ تَدْرُونَ ما سَقَتْهُ؟ قالَ: أنْقَعَتْ لَهُ تَمْراً في تَوْرٍ مِنَ اللَّيْلِ حَتَّى أصْبَحَ عَلَيهِ فَسَقَتْهُ إيَّاهُ. [راجع: ٥١٧٦]

6686. Narrated Sauda رضي الله عنها, the wife of the Prophet ﷺ : One of our sheep died and we tanned its skin and kept on infusing dates in it till it was a worn out water-skin.

٦٦٨٦ - حدَّثنا مُحمَّدُ بْنُ مُقاتِلٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا إسماعيلُ بْنُ أبي خالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنْ سَوْدَةَ زَوْجِ النَّبِيِّ ﷺ قالَتْ: ماتَتْ لَنا شاةٌ فَدَبَغْنا مَسْكَها ثُمَّ ما زِلنا نَنْبِذُ فيهِ حَتَّى صارَت شَنّاً.

(22) CHAPTER. If someone takes an oath that he will not eat *Udm* (cooked food-dish, meat, etc.) and then he eats dates with bread, (will his oath be regarded as dissolved)? And what sort of food is to be considered as *Udm* (cooked food-dish etc.)

(٢٢) بابٌ إذا حَلَفَ أنْ لا يَأتَدِمَ فَأكَلَ تَمْراً بِخُبزٍ وما يَكونُ مِنْهُ الأُدْمُ

6687. Narrated 'Āishah رضي الله عنها: The family of (the Prophet) Muḥammad ﷺ never ate wheat bread with cooked food-dish (meat, etc.) for three consecutive days to their fill, till he met Allāh (i.e., till the Prophet ﷺ died).

٦٦٨٧ - حدَّثَنا مُحمَّدُ بْنُ يوسُفَ: حدَّثَنا سُفيانُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عابِسٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبزِ بُرٍّ مأدومٍ ثَلاثَةَ أيامٍ حَتَّى لَحِقَ باللهِ. [راجع: ٥٤٢٣]

وقالَ ابْنُ كَثيرٍ: أخْبرَنا سُفيانُ: حدَّثَنا عَبْدُ الرَّحْمٰنِ، عَنْ أبيهِ أنَّهُ قالَ لِعائِشَةَ، بِهٰذا.

6688. Narrated Anas bin Mālik رضي الله عنه: Abū Ṭalḥa said to Umm Sulaim, "I heard the voice of Allāh's Messenger ﷺ rather weak, and I knew that it was because of hunger. Have you anything (to present to the Prophet ﷺ)?" She said, "Yes." Then she took out a few loaves of barley bread and took a veil of her and wrapped the bread with a part of it and sent me to Allāh's Messenger ﷺ. I went and found Allāh's Messenger ﷺ sitting in the mosque with some people. I stood up before him. Allāh's Messenger ﷺ said to me, "Has

٦٦٨٨ - حدَّثَنا قُتَيْبَةُ عَنْ مالِكٍ، عَنْ إسحاقَ بْنِ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنَسَ بْنَ مالِكٍ قالَ: قالَ أبو طَلْحَةَ لأُمِّ سُلَيْمٍ: لَقَدْ سَمِعْتُ صَوتَ رَسولِ اللهِ ﷺ ضعيفاً أعرِفُ فيهِ الجوعَ، فَهلْ عِنْدَكِ مِنْ شَيءٍ؟ فَقالَتْ: نَعَمْ. فَأخْرجَتْ أقْراصاً مِنْ شَعيرٍ ثُمَّ أخَذَت خِماراً لَها فَلَفَّتِ

Abū Ṭalḥa sent you?" I said, "Yes." Then Allāh's Messenger ﷺ said to those who were with him, "Get up and proceed." I went ahead of them (as their forerunner) and came to Abū Ṭalḥa and informed him about it. Abū Ṭalḥa said, "O Umm Sulaim! Allāh's Messenger ﷺ has come (with his Companions) and we have no food to feed them." Umm Sulaim said, "Allāh and His Messenger know better." So Abū Ṭalḥa went out (to receive them) till he met Allāh's Messenger ﷺ. Allāh's Messenger ﷺ came in company with Abū Ṭalḥa and they entered the house. Allāh's Messenger ﷺ said, "O Umm Sulaim! Bring whatever you have." So she brought that (barley) bread and Allāh's Messenger ﷺ ordered that bread to be broken into small pieces, and then Umm Sulaim poured over it some butter from a leather butter container, and then Allāh's Messenger ﷺ said what Allāh wanted him to say, (i.e., invoked Allāh to bless that food). Allāh's Messenger ﷺ then said, "Admit ten men." Abū Ṭalḥa admitted them and they ate to their fill and went out. He (ﷺ) again said, "Admit ten men." He admitted them, and in this way all the people ate to their fill, and they were seventy or eighty men."

الخُبزَ بِبَعْضِهِ ثُمَّ أَرْسَلَتْنِي إِلَىٰ رَسولِ اللهِ ﷺ فَذَهَبْتُ فَوَجَدْتُ رَسولَ اللهِ ﷺ في المَسجِدِ ومَعَهُ النَّاسُ فَقُمْتُ عَلَيهِ. فَقالَ رَسولُ اللهِ ﷺ: «أَأَرْسَلَكَ أبو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ. فَقالَ رَسولُ اللهِ ﷺ لِمَنْ مَعَهُ: «قُوموا» فانْطَلَقُوا، وانْطَلَقْتُ بَينَ أَيْدِيهِمْ حَتَّى جِئْتُ أبا طَلْحَةَ فَأَخْبَرْتُهُ، فَقالَ أبو طَلْحَةَ: يا أُمَّ سُلَيْمٍ، قَدْ جاءَ رَسولُ اللهِ ﷺ، ولَيسَ عِنْدَنا مِنَ الطَّعامِ ما نُطْعِمُهُمْ. فَقالَت: اللهُ ورَسولُهُ أَعْلَمُ، فانْطَلَقَ أبو طَلْحَةَ حتَّى لَقِيَ رَسولَ اللهِ ﷺ فَأَقْبَلَ رَسُولُ اللهِ ﷺ وأبو طَلْحَةَ مَعَهُ حَتَّى دَخَلا، فَقالَ رَسولُ اللهِ ﷺ: «هَلُمِّي يا أُمَّ سُلَيْمٍ ما عِنْدَكِ»، فَأَتَتْ بِذلكَ الخُبزِ، قالَ: فَأَمَرَ رَسولُ اللهِ ﷺ بذلكَ الخُبزِ فَفُتَّ وعَصَرَتْ أُمُّ سُلَيْمٍ عُكَّةً لَها فَأَدَمَتْهُ. ثُمَّ قالَ فيهِ رَسولُ اللهِ ﷺ ما شاءَ اللهُ أنْ يَقولَ. ثُمَّ قالَ: «ائْذَنْ لِعَشَرةٍ»، فَأَذِنَ لَهُمْ فَأَكَلوا حَتَّى شَبِعوا ثُمَّ خَرجُوا، ثُمَّ قالَ: «ائْذَنْ لِعَشَرةٍ»، فَأَذِنَ لَهُمْ فَأَكَلَ القَوْمُ كُلُّهُمْ وشَبِعُوا، والقَوْمُ سَبْعونَ أو ثَمانونَ رَجُلاً.

(23) CHAPTER. The intention in taking oaths.

(٢٣) بابُ النِّيَّةِ في الأَيمانِ

6689. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ

٦٦٨٩ - حدَّثَنا قُتَيبَةُ بْنُ سَعيدٍ:

حدَّثنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى بْنَ سَعيدٍ يَقولُ: أخْبرَني مُحَمَّدُ بْنُ إبراهيمَ: أنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وقَّاصٍ اللَّيْثِيَّ يَقولُ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقولُ: سَمِعْتُ رَسولَ اللهِ ﷺ يَقولُ: «إنَّما الأعْمالُ بالنِّيَّةِ، وإنَّما لامْرِئٍ ما نَوى. فمَنْ كانَتْ هِجْرَتُهُ إلى اللهِ ورَسولِهِ فَهِجْرَتُهُ إلى اللهِ ورَسولِهِ، ومَنْ كانَتْ هِجْرَتُهُ إلى دُنْيا يصيبُها أو امرَأةٍ يَتزَوَّجُها، فهِجْرَتُهُ إلى ما هَاجَرَ إلَيهِ». [راجع: ١]

saying, "The (reward of) deeds depend upon the intentions; and every person will get the reward according to what he has intended. So whoever emigrates for the sake of Allāh and His Messenger, then his emigration will be considered to be for Allāh and His Messenger, and whoever emigrates for the sake of worldly gain or to marry a women, then his emigration will be considered to be for what he emigrated for."(1)

(٢٤) بابٌ: إذا أهْدَى مالَه عَلى وجْهِ النَّذْرِ والتَّوْبَةِ

(24) CHAPTER. If a person gives his property in charity because of a vow and as an expiation for sins (in repentance).

٦٦٩٠ - حدَّثَنا أحْمَدُ بْنُ صالحٍ: حدَّثَنا ابْنُ وَهْبٍ: أخْبرَني يونُسُ، عَنِ ابْنِ شِهابٍ: أخْبرَني عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مالكٍ وكانَ قائِدَ كَعْبٍ مِنْ بَنيهِ حينَ عَمِيَ، قالَ: سَمِعْتُ كَعْبَ بْنَ مالكٍ يَقولُ في حَديثِهِ، ﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟﴾، فَقالَ في آخِرِ حَديثِهِ: إنَّ مِنْ تَوْبَتِي أنْ أنْخَلِعَ مِنْ مالي صَدَقَةً إلى اللهِ ورَسولِهِ، فَقالَ النَّبيُّ ﷺ: «أمْسِكْ عَلَيْكَ بَعْضَ مالِكَ فَهُوَ خَيرٌ لكَ». [راجع: ٢٧٥٧]

6690. Narrated Ka'b bin Mālik in the last part of his narration about the three who remained behind (from the battle of Tabūk). (I said), "As a proof of my true repentance (for not joining the battle of Tabūk), I shall give up all my property for the sake of Allāh and His Messenger (as an expiation for that sin)." The Prophet ﷺ said (to me), "Keep some of your wealth, for that is better for you."

(٢٥) بابٌ إذا حَرَّمَ طَعاماً،

(25) CHAPTER. If someone makes some food unlawful for himself.

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(1) (H. 6689) In the Hereafter, everyone will be judged according to his intentions.

And the Statement of Allāh تعالى:

"O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives?..." (V.66:1)

And also His Statement:

"O you who believe! Make not unlawful the *Ṭayyibāt* (all that is good as regards foods, deeds, beliefs, persons, things, etc.) which Allāh has made lawful to you..." (V.5:87)

وقَوْلُهُ تَعالى: ﴿أَزْوَٰجِكَ﴾ [التحريم: ١-٢] وقَوْلُهُ: ﴿لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ﴾ [المائدة: ٨٧].

6691. Narrated 'Āishah رَضِيَ الله عَنْها: The Prophet ﷺ used to stay (for a period) in the house of Zainab bint Jahsh (one of the wives of the Prophet ﷺ), and he used to drink honey in her house. Ḥafṣa and I decided that when the Prophet ﷺ entered upon either of us, she would say: "I smell in you the bad smell of *Maghāfir* (a bad smelling rasin). Have you eaten *Maghāfir*?" When he entered upon one of us, she said that to him, he replied (to her), "No, but I have drunk honey in the house of Zainab bint Jahsh, and I will never drink it again." Then the following Verse was revealed:

"O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you?..." (V.66:1)

(Also His Statement): "...If you two (wives of the Prophet ﷺ namely 'Āishah and Ḥafṣa) turn in repentance to Allāh..." (V.66:4)

The two were 'Āishah and Ḥafṣa.

And also the Statement of Allāh تعالى:

"And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Ḥafṣa)..." (V.66:3) i.e., his saying, "But I have drunk honey."

Hishām said: It also meant his saying, "I will not drink anymore, and I have taken an oath, so do not inform anybody of that."

٦٦٩١ - حدَّثنا الحَسَنُ بْنُ مُحَمَّدٍ: حدَّثَنا الحجَّاجُ بنُ مُحمَّد، عَنِ ابْنِ جُرَيْجٍ قالَ: زَعَمَ عَطاءٌ أنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيرٍ يَقول: سَمِعْتُ عائِشَةَ تَزْعُمُ أنَّ النَّبيَّ ﷺ كانَ يَمْكُثُ عندَ زَيْنَبَ بِنْتِ جَحْشٍ ويَشْرَبُ عِنْدَها عَسَلاً، فَتَواصَيْتُ أنا وحَفْصَةُ أنَّ أيَّتَنا دَخَلَ عَلَيها النَّبيُّ ﷺ فَلْتَقُلْ: إنِّي أجِدُ مِنْكَ رِيحَ مَغافيرَ، أكَلْتَ مَغافيرَ؟ فدَخَلَ على إحْداهُما فَقالَتْ ذلكَ لهُ، فَقالَ: «لا بَلْ شَرِبْتُ عَسلاً عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ ولَنْ أعُودَ لهُ». فَنَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ﴾ لِعائِشَةَ وحَفْصَةَ ﴿وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا﴾ لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلاً». وقالَ إبراهيمُ بْنُ موسَى، عَنْ هِشام: «ولَنْ أعُودَ لهُ وقَدْ حَلَفْتُ، فَلا تُخْبِري بِذلك أحداً». [راجع: ٤٩١٢]

(26) CHAPTER. To fulfil one's vow. And the Statement of Allāh تعالى:
"They (are those who) fulfil (their) vows..." (V.76:7)

6692. Narrated Sa'īd bin Al-Ḥārith that he heard Ibn 'Umar رَضِيَ اللهُ عَنْهُما saying, "Weren't the people forbidden to make vows? The Prophet ﷺ said, 'A vow neither hastens nor delays anything, but by the making of vows some of the wealth of a miser is spent.' "(1)

6693. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ forbade the making of vows and said, "It (a vow) does not prevent anything (that has to take place), but the property of a miser is spent (taken out) with it."

6694. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh says, 'The vow does not bring about for the son of Ādam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for him what he would not give Me before but for his vow.' "

(٢٦) بابُ الوَفاءِ بالنَّذْرِ، وقَوْلِ اللهِ تَعالَى: ﴿يُوفُونَ بِٱلنَّذْرِ﴾ [الإنسان: ٧]،

٦٦٩٢ - حدَّثَنا يَحْيَى بْنُ صالحٍ: حدَّثَنا فُلَيْحُ بْنُ سُليمانَ: حدَّثَنا سَعيدُ بْنُ الحارِثِ: أنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهما يَقولُ: أوَ لَمْ يُنهَوْا عَنِ النَّذْرِ؟ إنَّ النَّبِيَّ ﷺ قالَ: «إنَّ النَّذْرِ لا يُقَدِّمُ شَيْئاً ولا يُؤَخِّرُ، وإنَّما يُسْتَخْرَجُ بالنَّذْرِ مِنَ البَخيلِ». [راجع: ٦٦٠٨]

٦٦٩٣ - حدَّثَنا خَلَّادُ بْنُ يَحْيَى: حدَّثَنا سُفيانُ، عَنْ مَنْصُورٍ: أَخْبَرَنا عَبْدُ اللهِ بْنُ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: نَهى النَّبِيُّ ﷺ عَنِ النَّذْرِ وقالَ: «إنَّهُ لا يَرُدُّ شَيئاً ولكنَّهُ يُسْتَخْرَجُ بِهِ مِنَ البَخيلِ». [راجع: ٦٦٠٨]

٦٦٩٤ - حدَّثَنا أبو اليمانِ: أخبرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لا يَأْتي ابْنَ آدمَ النَّذْرُ بِشَيْءٍ لَمْ أَكُنْ قَدَّرْتُهُ، ولٰكِنْ يُلْقيهِ النَّذْرُ إلى القَدَرِ قد قُدِّرَ لَهُ فَيَسْتَخْرِجُ اللهُ بِهِ مِنَ البَخيلِ، فَيُؤتِيني عَليهِ ما لَمْ يَكنْ يُؤتي عَليهِ مِنْ قَبْلُ». [راجع: ٦٦٠٩]

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(1) (H. 6692) Miserly people do not spend willingly and without compensation in this life. So, by means of vows, they have to spend their money when their worldly wishes are fulfilled.

(27) CHAPTER. The sin of him who does not fulfil his vow.

(٢٧) **بابُ** إثمِ مَنْ لا يَفِي بالنَّذْرِ

6695. Narrated Zahdam bin Muḍarrib: 'Imrān bin Ḥuṣain said, "The Prophet ﷺ said, 'The best of you (people) are my century (generation), then those who will come after them, and then those who will come after the second century (generation)'" 'Imrān added, "I do not remember whether he mentioned two or three centuries (generations) after his century (generation). (The Prophet ﷺ) added, "Then will come some people who will make vows but will not fulfil them; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will appear among them."

٦٦٩٥ - حدَّثنا مُسَدَّدٌ، عَنْ يَحْيى، عَنْ شُعْبَةَ، حدَّثني أبو جَمْرَةَ: حدَّثنا زَهْدَمُ ابْنُ مُضرِّبٍ قالَ: سَمِعْتُ عِمْرانَ بْنَ حُصَينٍ يُحدِّثُ عَنِ النَّبيِّ ﷺ قالَ: «خَيركُمْ قَرْني، ثُمَّ الذينَ يَلونَهُمْ، ثُمَّ الذينَ يَلُونَهُمْ، - قالَ عِمْرانُ: لا أدْري ذَكرَ ثِنْتَينِ أو ثَلاثاً بَعْدَ قَرْنِهِ - ثُمَّ يَجيءُ قَوْمٌ يَنْذُرونَ ولا يَفُونَ، ويَخونُونَ - ولا يُؤتَمنونَ، ويَشْهَدونَ ولا يُسْتَشْهَدونَ، ويَظْهَرُ فيهمُ السِّمَنُ». [راجع: ٢٦٥١]

(28) CHAPTER. To vow for to be obedient to Allāh.
And the Statement of Allāh تعالى:
"And whatever you spend for spendings (e.g. *Sadaqa*—charity, etc. for Allāh's Cause) or whatever vow you make..." (V.2:270)

(٢٨) **بابٌ: النَّذْرُ في الطَّاعَةِ** ﴿وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ﴾ [البقرة: ٢٧٠]

6696. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Whoever vows that he will be obedient to Allāh, should remain obedient to Him; and whoever made a vow that he will disobey Allāh, should not disobey Him."

٦٦٩٦ - حدَّثنا أبو نُعَيمٍ: حدَّثنا مالكٌ، عَنْ طَلْحَةَ بْنِ عَبْدِ المَلكِ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبيِّ ﷺ قالَ: «مَنْ نَذَرَ أنْ يُطيعَ اللهَ فَلْيُطِعْهُ، ومَنْ نَذَرَ أنْ يَعْصِيَهُ فَلا يَعْصِهِ». [انظر: ٦٧٠٠]

(29) CHAPTER. If somebody vowed or took an oath that he would not speak to anybody, during the Pre-Islāmic Period of Ignorance, and then he embraces Islām (should he fulfil his vow)?.

(٢٩) **بابٌ**: إذا نَذَرَ أوْ حَلَفَ أنْ لا يُكلِّمَ إنْساناً في الجاهِلِيَّةِ ثُمَّ أسْلَمَ

6697. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar said, "O Allāh's Messenger! I vowed

٦٦٩٧ - حدَّثنا مُحَمَّدُ بْنُ مُقاتِلٍ

أبو الحَسَنِ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ قالَ: يا رَسولَ اللهِ، إنّي نَذَرْتُ في الجاهِلِيَّةِ أنْ أَعْتَكِفَ لَيْلَةً في المَسْجِدِ الحَرامِ، قالَ: «أَوْفِ بِنَذْرِكَ». [راجع: ٢٠٣٢]

to perform *I'tikāf*[1] for one night in *Al-Masjid-al-Ḥarām*, during the Pre-Islāmic Period of Ignorance (before embracing Islām)." The Prophet ﷺ said, "Fulfil your vow."

(٣٠) بابٌ مَنْ ماتَ وعَلَيهِ نَذْرٌ

(30) CHAPTER. If somebody dies without fulfiling a vow (may somebody else fulfil it on his behalf)?

وأَمَرَ ابْنُ عُمَرَ امْرَأةً جَعَلَتْ أُمُّها عَلى نَفْسِها صَلاةً بِقُباءٍ فَقالَ: صَلّي عَنها، وقالَ ابْنُ عَباسٍ نَحْوَهُ.

Ibn 'Umar gave a verdict to a lady whose mother had died, leaving an unfulfiled vow, that she would offer *Ṣalāt* (prayer) in *Qubā'* (a mosque at Al-Madīna).

Ibn 'Umar said to the lady, "Offer *Ṣalāt* (prayer) on her behalf." Ibn 'Abbās said the same.

٦٦٩٨ - حدَّثَنا أبو اليمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ بْنَ عَباسٍ أخْبَرَهُ: أنَّ سَعْدَ بْنَ عُبادَةَ الأنْصارِيَّ اسْتَفْتَى النَّبيَّ ﷺ في نَذْرٍ كانَ عَلى أُمِّه فَتُوُفِّيَتْ قبلَ أَنْ تَقْضِيَه فأَفتاه أَنْ يَقْضِيَهُ عَنْها، فَكانَتْ سُنَّةً بَعْدُ. [راجع: ٢٧٦١]

6698. Narrated Sa'īd bin 'Ubāda Al-Anṣārī that he consulted the Prophet ﷺ about a vow that had been made by his mother who died without fulfiling it. The Prophet ﷺ gave his verdict that he should fulfil it on her behalf. The verdict became *Sunna* [i.e., the Prophet's *Sunna* (legal way)]."

٦٦٩٩ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ عَنْ أبي بِشْرٍ قالَ: سَمِعْتُ سَعيدَ بْنَ جُبَيرٍ، عَنِ ابْنِ عَباسٍ رَضِيَ اللهُ عَنْهُما قالَ: أتى رَجُلٌ النَّبيَّ ﷺ فَقالَ لهُ: إنَّ أُخْتي نَذَرَتْ أنْ تَحُجَّ وإنَّها ماتَتْ، فَقالَ النَّبيُّ ﷺ: «لَوْ كانَ

6699. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man came to the Prophet ﷺ and said to him, "My sister vowed to perform the *Ḥajj*, but she died (before fulfiling it)." The Prophet ﷺ said, "Would you not have paid her debts if she had any?" The man said, "Yes." The Prophet ﷺ said, "So pay Allāh's Rights, as He is more entitled to receive His Rights."

(1) (H. 6697) *I'tikāf*: See the glossary.

عَليها دَيْنٌ أَكُنْتَ قاضِيَهُ؟» قالَ: نَعَمْ. قـالَ: «فَـاقْـضِ اللهَ فَـهُـوَ أَحَـقُّ بِالقَضاءِ». [راجع: ١٨٥٢]

(31) CHAPTER. To vow for something which one does not possess, and to vow for something sinful.

(٣١) بابُ النَّذْرِ فيما لا يَملكُ، وفي مَعْصِيَةٍ

6700. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Whoever vowed to be obedient to Allāh, must be obedient to Him; and whoever vowed to be disobedient to Allāh, should not be disobedient to Him."

٦٧٠٠ - حدَّثَنا أبو عاصِم، عَنْ مالكٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ الملكِ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبيُّ ﷺ: «مَنْ نَذَرَ أَنْ يُطيعَ اللهَ فَلْيُطِعْهُ، ومَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلا يَعْصِهِ». [راجع: ٦٦٩٦]

6701. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh is not in need of this (man) torturing himself," when he saw the man walking between his two sons (who were supporting him)[1].

٦٧٠١ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ ثابتٍ، عَنْ أَنَسٍ، عَنِ النَّبيِّ ﷺ قالَ: «إنَّ اللهَ لَغَنِيٌّ عَنْ تَعْذيبِ هٰذا نَفْسَهُ»، وَرَآهُ يَمْشِي بَينَ ابْنَيْهِ.

وقـالَ الفَـزَارِيُّ، عَـنْ حُـمَيْـدٍ، حَـدَّثَـنِـي ثـابِـتٌ، عَـنْ أَنَـسٍ. [راجع: ١٨٦٥]

6702. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ saw a man performing *Ṭawāf* around the Ka'bah, tied with a rope or something else (while another person was holding him). The Prophet ﷺ cut that rope off.

٦٧٠٢ - حدَّثَنا أبو عاصِم، عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيمانَ الأَحْوَلِ، عَنْ طاوسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبيَّ ﷺ رَأى رَجُلاً يَطوفُ بالكَعْبَةِ بِزِمامٍ أو غَيرِهِ فَقَطَعَهُ. [راجع: ١٦٢٠]

6703. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While performing the *Ṭawāf* around the Ka'bah, the Prophet ﷺ passed by a person leading another person by a hair-rope nose-

٦٧٠٣ - حدَّثَنا إبراهيم بْنُ موسَى: أَخْبَرَنا هِشامٌ أنَّ ابْنَ جُرَيْجٍ أَخْبـرَهـم قـالَ: أَخْـبـرَنـي سُلَـيـمـانُ

(1) (H. 6701) The man had vowed that he would perform the *Ḥajj* on foot though he was old and sick.

الأَحْوَلُ أَنَّ طاوُساً أَخْبَرَهُ عَنِ ابْنِ عَباسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ ﷺ مَرَّ وهُوَ يَطوفُ بالكَعْبَةِ بإنْسانٍ يَقُودُ إنْساناً بخِزامةٍ في أَنْفِهِ، فَقَطَعَها النَّبيُّ ﷺ بيَدِهِ ثُمَّ أَمَرَهُ أَنْ يَقودَهُ بيدِهِ.

[راجع: ١٦٢٠]

ring in his nose. The Prophet ﷺ cut the hair-rope nose-ring off with his hand and ordered the man to lead him by the hand.

٦٧٠٤ - حدَّثَنا موسَى بْنُ إسماعيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قالَ: بَيْنا النَّبِيُّ ﷺ يَخْطُبُ إذا هُوَ برَجُلٍ قائِمٍ، فَسَأَلَ عَنْهُ فَقالوا: أبو إسرائيلَ نَذَرَ أَنْ يَقومَ ولا يَقْعُدَ، ولا يَسْتَظِلَّ ولا يَتَكلَّمَ، ويَصومَ. فَقالَ النَّبِيُّ ﷺ: «مُرْهُ فَلْيَتَكَلَّمْ، وليَسْتَظِلَّ، وليَقْعُدْ، وليُتِمَّ صَوْمَهُ». قالَ عَبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ.

6704. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While the Prophet ﷺ was delivering a Khuṭba (religious talk), he saw a man standing, so he asked about that man. They (the people) said, "It is Abū Isrā'īl who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will observe fasting." The Prophet ﷺ said, "Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast."

(٣٢) بابٌ مَنْ نَذَرَ أَنْ يَصُومَ أياماً، فَوافَقَ النَّحْرَ أو الفِطْرَ

(32) CHAPTER. If somebody has vowed that he will observe *Ṣaum* (fast) for a few successive days and then those days appear to coincide with *'Īd-ul-Aḍḥā* or *'Īd-ul-Fiṭr* (should he observe fast then or make expiation, or observe fast on other days)?.

٦٧٠٥ - حدَّثَنا مُحَمَّدُ بْنُ أبي بَكرٍ المُقَدَّميُّ: حدَّثَنا فُضَيلُ بْنُ سُلَيْمانَ: حدَّثَنا موسَى بْنُ عُقْبَةَ: حدَّثَنا حَكيمُ بْنُ أبي حُرَّةَ الأَسْلَميُّ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما: سُئِلَ عَنْ رَجُلٍ نَذَرَ أن لا يَأتيَ عَليهِ يَوْمٌ إلَّا صامَ، فَوافَقَ يَوْمَ

6705. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما that he was asked about a man who had vowed that he would observe *Ṣaum* (fast) all the days of his life; then the day of *'Īd-ul-Aḍḥā* or *'Īd-ul-Fiṭr* came. 'Abdullāh bin 'Umar said: "Indeed in the Messenger of Allāh ﷺ you have a good example (to follow). He did not observe fast on the day of *'Īd-ul-Aḍḥā* or the day of *'Īd-ul-Fiṭr*, and we do not fast on these two days."

أَضْحى أوْ فِطْرٍ فَقالَ: لَقَدْ كان لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ. لم يَكُنْ يَصومُ يَوْمَ الأَضْحى والفِطْرِ، ولا يَرَى صِيامَهُما. [راجع: ١٩٩٤]

6706. Narrated Ziyād bin Jubair: I was with Ibn 'Umar when a man asked him, "I have vowed to observe fast every Tuesday or Wednesday throughout my life; and if the day of my fasting coincided with the day of *Nahr* (the first day of *'Eīd-ul-Adhā*), (what shall I do)?" Ibn 'Umar said, "Allāh has ordered the vows to be fulfiled, and we are forbidden to observe fast on the day of *Nahr*." The man repeated his question and Ibn 'Umar repeated his former answer, adding nothing more.

٦٧٠٦ - حدَّثنا عبْدُ اللهِ بْنُ مَسْلَمَةَ: حدَّثنا يَزيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنْ زِيادِ ابنِ جُبَيرٍ قالَ: كُنْتُ مَعَ ابْنِ عُمَرَ فَسأَلَهُ رَجُلٌ فقالَ: نَذَرْتُ أنْ أصُومَ كُلَّ يَوْمٍ ثُلاثاءَ أو أرْبعاءَ ما عِشْتُ، فَوافَقْتُ هٰذا اليَومَ يَومَ النَّحرِ، فَقالَ: أَمَرَ اللهُ بِوَفاءِ النذْرِ، ونُهينا أنْ نَصومَ يَومَ النَّحْرِ. فَأعادَ عَليهِ، فَقالَ مِثْلَهُ، لا يَزيدُ عَليهِ. [راجع: ١٩٩٤]

(33) CHAPTER. Can the land, sheep, farms and one's belongings be included in one's vows and oaths?

(٣٣) بابٌ: هَلْ يَدْخُلُ في الأيمانِ والنُّذور الأرضُ والغَنَمُ والزَّرْعُ والأمْتِعَةُ؟

And Ibn 'Umar said: 'Umar said to the Prophet ﷺ, "I have a piece of land better than which I never had." The Prophet ﷺ said, "If you wish, you may keep this land in your custody and spend its output in charity."

And Abū Talha said to the Prophet ﷺ, "Bairuhā' (garden) is the most beloved property to me from all my properties." Bairuhā' was a garden belonging to him, situated opposite the (Prophet's) mosque.

[See Vol. 6, *Hadīth* No. 4554]

وقالَ ابْنُ عُمَرَ: قالَ عُمَرُ للنَّبيِّ ﷺ: أَصَبْتُ أرضاً لمْ أُصِبْ مالاً قَطُّ أنْفَسَ مِنْهُ، قالَ: «إنْ شِئْتَ حَبَّسْتَ أصْلَها وَتَصَدَّقْتَ بِها». وقالَ أبو طَلْحَةَ للنَّبيِّ ﷺ: أحَبُّ أمْوالي إلَيَّ بيرُحاءِ، لِحائِطٍ لهُ مُسْتَقْبِلَةِ المَسْجِدِ.

6707. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: We went out in the company of Allāh's Messenger on the day of (the battle of) Khaibar, and we did not get any gold or silver as war booty, but we got property in the form

٦٧٠٧ - حدَّثَنا إسماعيلُ، حدَّثَني مالكٌ، عَنْ ثَوْرِ بنِ زَيْدٍ الدِّيلِيِّ، عَنْ أبي الغَيْثِ مَوْلى ابْنِ

of things and clothes. Then a man, called Rifā'a bin Zaid, from the tribe of Banī Aḍ-Ḍubaib presented a slave named Mid'am to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ headed towards the valley of *Al-Qurā*, and when he was in the valley of *Al-Qurā,* an arrow thrown by an unidentified person, struck and killed Mid'am who was making a she-camel of Allāh's Messenger ﷺ kneel down. The people said, "Congratulations to him (the slave) for gaining Paradise." Allāh's Messenger ﷺ said, "No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of Khaibar, is now burning over him." When the people heard that, a man brought one or two *Shirāk* (leather straps of shoes) to the Prophet ﷺ. The Prophet ﷺ said, "A *Shirāk* of fire, or two *Shirāk* of fire."

مُطيع، عَنْ أبي هُرَيْرَةَ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ يومَ خَيْبَرَ فَلَمْ نَغْنَمْ ذَهَباً ولا فِضَّةً إلا الأمْوالَ وَالمتاعَ والثِّيابَ. فَأهْدَى رَجُلٌ مِنْ بَنِي الضُّبَيْبِ يُقالُ لهُ: رِفاعَةُ بْنُ زَيْدٍ لِرَسُولِ اللهِ ﷺ غُلاماً يُقالُ لَهُ: مِدعَمٌ، فَوَجَّهَ رَسُولُ اللهِ ﷺ إلى وادي القُرَى حتَّى إذا كانَ بوادي القُرَى بَيْنَما مِدْعَمٌ يَحُطُّ رَحْلاً لِرَسُولِ اللهِ ﷺ إذا سَهْمٌ عائِرٌ فَقَتَلَهُ، فَقالَ النَّاسُ: هَنيئاً لهُ الجَنَّةُ، فَقالَ رَسُولُ اللهِ ﷺ: «كَلَّا والذِي نَفْسِي بِيَدِهِ، إنَّ الشَّمْلَةَ التي أخَذَها يَوْمَ خَيْبَرَ مِنَ المَغانِمِ لَمْ تُصِبْها المقاسِمُ لَتَشْتَعِلُ عَليهِ ناراً»، فَلَمَّا سَمِعَ ذٰلكَ النَّاسُ جاءَ رَجُلٌ بِشِرَاكٍ أوْ شِراكَيْنِ إلى النَّبِيِّ ﷺ، فقالَ: «شِرَاكٌ مِنْ نَارٍ، أوْ شِرَاكانِ مِنْ نارٍ». [راجع: ٤٢٣٤]

84 - THE BOOK OF THE EXPIATION OF UNFULFILLED OATHS

٨٤ - كتاب كفارات الأيمان

(1) CHAPTER. The Statement of Allāh تعالى: "(Then for the) expiation (of a deliberate oath) feed ten *Masākīn* (poor persons)..."

And what the Prophet ﷺ ordered when the following Verse was revealed:

"...must pay a *Fidyah* (ransom) of either observing *Ṣaum* (fasts) (for three days) or giving *Ṣadaqa* (charity — six poor persons) or feeding or offering a sacrifice (one sheep)..." (V.2:196)

Ibn 'Abbās, 'Aṭā' and 'Ikrima said, "Whenever the word 'or' occurs in the Qur'ān, then the person intended has the option to fulfil any of the alternatives specified." The Prophet ﷺ gave Ka'b the option as regards the expiation (for his oath).

(١) **باب** قولِ اللهِ تعالى: ﴿فَكَفَّـٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَـٰكِينَ﴾ [المائدة: ٨٩]، وما أمَرَ النَّبيُّ ﷺ حينَ نَزَلَتْ ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦] ويُذْكَرُ عَنِ ابْنِ عَبَّاسٍ وعَطاءٍ وعِكْرِمَةَ: ما كانَ في القُرْآنِ «أوْ أوْ» فَصاحِبُهُ بالخِيارِ، وقَدْ خَيَّرَ النَّبيُّ ﷺ كَعْباً في الفِدْيَةِ.

6708. Narrated Ka'b bin 'Ujra: I came to the Prophet ﷺ and he said to me, "Come near." So I went near to him and he said, 'Are your lice troubling you?" I replied, "Yes." He said, "(Shave your head and) make expiation in the form of *Ṣiyām* (fasting), *Ṣadaqa* (giving in charity), or offering a sacrifice."

(The subnarrator) Ayyūb said, "*Aṣ-Ṣiyām* (fasting) should be for three days, and the *Nusuk* (sacrifice) is to be of a sheep, and the *Ṣadaqa* is to be given to six poor persons."

٦٧٠٨ - حدَّثَنا أحْمَدُ بْنُ يونُسَ: حدَّثَنا أبو شِهابٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أبي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قالَ: أتَيْتُهُ يَعْني النَّبيَّ ﷺ فَقالَ: «ادْنُ»، فَدَنَوْتُ، فَقالَ: أيُؤْذيكَ هَوامُّكَ؟» قُلْتُ: نَعَمْ. قالَ: «فِدْيَةٌ مِنْ صِيامٍ أو صَدَقَةٍ أو نُسُكٍ». وأخْبَرَني ابْنُ عَوْنٍ، عَنْ أيُّوبَ قالَ: الصِّيامُ ثَلاثَةُ أيامٍ، والنُّسُكُ: شاةٌ، والمَساكينُ: سِتَّةٌ. [راجع: ١٨١٤]

(2) CHAPTER. When is expiation due or obligatory upon the rich and the poor? And the Statement of Allāh تعالى:

"Allāh has already ordained for you (O men) the dissolution of your oaths. And Allāh is

(٢) **بابٌ** مَتَى تَجِبُ الكَفَّارَةُ عَلى الغَنيِّ والفَقيرِ؟ وقَولِ اللهِ تَعالى: ﴿قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَـٰنِكُمْ﴾ إلى قَوْلِهِ

your *Maula* (Lord, Master, Protector) and He is the All-Knower, the All-Wise." **(V.66:2)**

6709. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ asked, "What is the matter with you?" He said, "I had sexual relation with my wife (while I was fasting) in Ramaḍān." The Prophet ﷺ said, "Have you got enough to manumit a slave?" He said, "No." The Prophet ﷺ said, "Can you observe *Ṣaum* (fast) for two successive months?" The man said, "No." The Prophet ﷺ said, "Can you afford to feed sixty poor persons?" The man said, "No." Then the Prophet ﷺ said to him, "Sit down," and he sat down. Afterwards an *'Araq*, i.e., a big basket, containing dates was brought to the Prophet ﷺ, and the Prophet ﷺ said to him, "Take this (basket of dates) and give it in charity." The man said, "To poorer people than us?" On that, the Prophet ﷺ smiled till his premolar teeth became visible, and then told him, "Feed your family with it."

[See Vol. 3, *Ḥadīth* No. 1936]

(3) CHAPTER. The man who helped another person in difficult circumstances to make an expiation (for the latter's fault).

6710. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ said, "What is the matter with you?" He said, "I had sexual relation with my wife (while fasting) in Ramaḍān." The Prophet ﷺ said to him, "Can you afford to manumit a slave?" He said, "No." The Prophet ﷺ said, "Can you observe *Ṣaum* (fast) for two successive

﴿ٱلْعَلِيمُ ٱلْحَكِيمُ﴾ [التحريم: ٢]

٦٧٠٩ - حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا سُفيانُ، عَنِ الزُّهْرِيِّ قالَ: سَمِعْتُهُ مِنْ فِيهِ عَنْ حُمَيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ قالَ: جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فَقالَ: «هَلَكْتُ». قالَ ﷺ: «وما شأْنُكَ؟» قالَ: وقَعْتُ على امْرَأتِي في رَمَضانَ، قالَ: «تَستَطِيعُ تُعْتِقُ رَقَبَةً؟» قالَ: لا. قالَ: «فَهلْ تَستَطِيعُ أنْ تَصومَ شَهْرَيْنِ مُتَتابِعَينِ؟» قالَ: لا. قالَ: «فَهَلْ تَستَطِيعُ أنْ تُطْعِمَ سِتِّينَ مِسْكيناً؟» قالَ: لا. قالَ: «اجْلِسْ». فجَلَسَ فَأُتِيَ النَّبِيُّ ﷺ بِعَرَقٍ فيهِ تَمْرٌ، - والعَرَقُ: المِكْتَلُ الضَّخْمُ - قالَ: «خُذْ هٰذا فَتَصدَّقْ بِهِ»، قالَ: على أفْقَرَ مِنّا؟ فَضحِكَ النَّبِيُّ ﷺ حتَّى بَدَتْ نَواجِذُهُ، قالَ: «أطْعِمْهُ عِيالَكَ». [راجع: ١٩٣٦]

(٣) بابٌ مَنْ أعانَ المُعْسِرَ في الكَفّارَةِ

٦٧١٠ - حَدَّثَنا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنا عَبْدُ الواحِدِ: حَدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ قالَ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ ﷺ فَقالَ: هَلَكْتُ. فقالَ: «وما ذاكَ؟» قالَ:

وقَعْتُ بأهْلي في رَمَضانَ. قالَ: «تَجِدُ رَقَبَةً؟» قالَ: لا. قالَ: «فَهَلْ تَسْتَطيعُ أنْ تَصومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قالَ: لا. قالَ: «فَهَلْ تَسْتَطيعُ أنْ تُطْعِمَ سِتِّينَ مِسكيناً؟» قالَ: لا. قالَ فَجاءَ رَجُلٌ مِنَ الأنصارِ بِعَرَقٍ - وَالعَرَقُ المِكْتَلُ فيه تَمْرٌ - فَقالَ: «اذْهَبْ بهٰذا فَتَصَدَّقْ بِهِ»، قالَ: أعَلَى أحْوَجَ مِنَّا يا رسولَ اللهِ؟ والذي بَعَثَكَ بالحقِّ ما بين لابَتَيْها أهْلُ بيتٍ أحوجُ مِنَّا. ثُمَّ قالَ: «اذْهَبْ فَأطْعِمْهُ أهْلَكَ». [راجع: ١٩٣٦]

months?" He said, "No." The Prophet ﷺ said, "Can you afford to feed sixty poor persons?" He replied in the negative. Later on, an *'Araq* (big basket) containing dates was presented to the Prophet ﷺ, and the Prophet ﷺ said (to him), "Take this basket and give it in charity." The man said, "To poorer people than we! O Allāh's Messenger? By Him who has sent you with the Truth! Indeed, there is no house in between the two mountains (of the city of Al-Madīna) poorer than us." So the Prophet ﷺ said (to him), "Go and feed it to your family."

(٤) باب: يُعْطي في الكَفَّارَةِ عَشَرَةَ مَساكينَ قَريباً كانَ أو بَعيداً

(4) CHAPTER. For expiation (of one's oath) one should feed ten poor persons no matter whether they are relatives or not.

٦٧١١ - حدَّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حدَّثنا سُفْيانُ عَنِ الزُّهْريِّ، عَنْ حُمَيدٍ، عَنْ أبي هُرَيْرَةَ قالَ: جاءَ رَجُلٌ إلى النَّبيِّ ﷺ فقالَ: هَلَكْتُ، قالَ: «وما شَأنُكَ؟» قالَ: وقَعْتُ عَلى امْرأتي في رَمَضانَ. قالَ: «هَلْ تَجِدُ ما تُعْتِقُ رَقَبَةً؟» قالَ: لا. قالَ: «فَهَلْ تَسْتَطيعُ أنْ تَصومَ شَهْرَيْنِ مُتَتابِعَينِ؟» قالَ: لا. قالَ: «فَهَلْ تَسْتَطيعُ أنْ تُطْعِمَ سِتِّينَ مِسكيناً؟» قالَ: لا أجِدُ. فأُتيَ النَّبيُّ ﷺ بِعَرَقٍ فيهِ تَمْرٌ، فَقالَ: «خُذْ هٰذا فَتَصَدَّقْ بِهِ»، فَقالَ: أعَلَىٰ أفْقَرَ مِنَّا؟ ما بَيْنَ لابَتَيْها أفْقَرُ مِنَّا. ثُمَّ

6711. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ asked, "What is the matter with you?" He said, "I had sexual relation with my wife (while I was fasting) in Ramaḍān." The Prophet ﷺ said to him, "Can you afford to manumit a slave?" He said, "No." The Prophet ﷺ said, "Can you observe *Ṣaum* (fast) for two successive months?" He said, "No." The Prophet ﷺ said, "Can you afford to feed sixty poor persons. He said, "I have nothing." Later on an *'Araq* (big basket) containing dates was presented to the Prophet ﷺ and the Prophet ﷺ said (to him), "Take this basket and give it in charity." The man said, "To poorer people than us? Indeed, there is nobody between its (i.e., Al-Madīna's) two mountains who is poorer than we." The Prophet ﷺ then said, "Take it and feed your family with it."

قَالَ: «خُذْهُ فَأَطْعِمْهُ أَهْلَكَ».

[راجع: ١٩٣٦]

(٥) بابُ صاعِ المَدِينَةِ، ومُدِّ النَّبِيِّ ﷺ وبَرَكَتِهِ، وما تَوارَثَ أَهْلُ المَدِينَةِ مِنْ ذلك قَرْناً بَعْدَ قَرْنٍ

(5) CHAPTER. The *Ṣa'* (measuring unit) of Al-Madīna, and the *Mudd* of the Prophet ﷺ, and his invocation for Allāh's Blessing in it. And what the people of Al-Madīna inherited of that through the generations.

٦٧١٢ - حدَّثَنَا عُثمانُ بْنُ أبي شَيْبَةَ: حدَّثَنا القاسِمُ بْنُ مالكٍ المُزَنِيُّ: حدَّثَنا الجُعَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنِ السَّائِبِ بْنِ يَزِيدَ قالَ: كانَ الصَّاعُ عَلى عَهْدِ النَّبِيِّ ﷺ مُدًّا وثُلُثاً بِمُدِّكُمُ اليَوْمَ، فَزِيدَ فيهِ في زَمَنِ عُمَرَ بْنِ عبْدِ العَزِيزِ. [راجع: ١٨٥٩]

6712. Narrated Al-Ju'aid bin 'Abdur-Raḥmān: As-Sā'ib bin Yazīd said, "The *Ṣā'* at the time of the Prophet ﷺ was equal to one *Mudd* plus one-third of a *Mudd* of your time, and then, it was increased during the caliphate of 'Umar bin 'Abdul-Azīz."

٦٧١٣ - حدَّثَنَا مُنْذِرُ بْنُ الوَلِيدِ الجارُودِيُّ: حدَّثَنا أبو قُتَيْبَةَ وهُوَ سَلْمٌ: حدَّثَنا مالكٌ، عَنْ نافِعٍ قالَ: كانَ ابْنُ عُمَرَ يُعْطِي زَكاةَ رَمَضانَ بِمُدِّ النَّبِيِّ ﷺ، المُدِّ الأوَّلِ، وفي كَفَّارَةِ اليمينِ بِمُدِّ النَّبِيِّ ﷺ. قالَ أبو قُتَيْبَةَ: قالَ لَنا مالكٌ: مُدُّنا أعْظَمُ مِنْ مُدِّكُمْ، ولا نَرَى الفَضْلَ إلَّا في مُدِّ النَّبِيِّ ﷺ. وقالَ لي مالكٌ: لَو جاءَكُمْ أميرٌ فَضَرَبَ مُدّاً أصْغَرَ مِنْ مُدِّ النَّبِيِّ ﷺ، بأيِّ شَيءٍ كُنْتُمْ تُعْطونَ؟ قُلْتُ: كُنَّا نُعْطِي بِمُدِّ النَّبِيِّ ﷺ.

6713. Narrated Nāfi': Ibn 'Umar used to give the *Zakāt* of Ramaḍān *(Zakāt-ul-Fiṭr)* according to the *Mudd* of the Prophet ﷺ, the first *Mudd*, and he also used to give things for expiation for oaths according to the *Mudd* of the Prophet ﷺ. Abū Qutaiba said, "Mālik said to us, 'Our *Mudd* (i.e., of Al-Madīna) is better than yours[1] and we do not see any superiority except in the *Mudd* of the Prophet ﷺ.'[2] Mālik further said to me, 'If a ruler came to you and fixed a *Mudd* smaller than the one of the Prophet ﷺ, by what *Mudd* would you measure what you give (for expiation or *Zakāt-ul-Fiṭr*)?' I replied, 'We would give it according to the *Mudd* of the Prophet ﷺ.' On that, Mālik said, 'Then, don't you see that we have to revert to the *Mudd* of the Prophet ﷺ ultimately?' "

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(1) (H. 6713) The other *Mudd* is that used by Hishām, and it was bigger than that of the Prophet ﷺ.

(2) (H. 6713) Mālik asserts that the *Mudd* of the Prophet ﷺ should be used because he invoked for Allāh's Blessings in it, and so it is superior to any other *Mudd* even if it were bigger in size.

قالَ: أفَلا تَرَى أنَّ الأمْرَ إنَّما يَعودُ إلى مُدِّ النَّبِيِّ ﷺ؟.

6714. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "O Allāh! Bestow Your Blessings on their measures, *Ṣa'* and *Mudd* (i.e., of the people of Al-Madīna)".

٦٧١٤ - حدَّثَنا عَبْدُ اللهِ بْنُ يوسفَ: أخْبَرَنا مالكٌ، عَنْ إسحاقَ بْنِ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ، عَنْ أنَسِ بْنِ مالكٍ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «اللَّهُمَّ بارِكْ لَهُمْ في مِكْيالِهِم وصاعِهِمْ ومُدِّهِمْ». [راجع: ٢١٣٠]

(6) CHAPTER. The Statement of Allāh تعالى: "...Or manumit a slave..." (V.5:89)
And the manumission of what sort of slave is best?

(٦) **بابُ قَوْلِ اللهِ تَعالى: ﴿أَوْ تَحْرِيرُ رَقَبَةٍ﴾ [المائدة: ٨٩] وأيُّ الرِّقابِ أزْكى؟**

6715. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody manumits a Muslim slave, Allāh will save from the (Hell) Fire every part of his body for freeing the corresponding parts of the slave's body, even his private parts (will be saved from the Fire) because of freeing the slave's private parts."

٦٧١٥ - حدَّثَنا مُحَمَّدُ بْنُ عَبْدِ الرَّحيمِ: حدَّثَنا داودُ بْنُ رُشَيْدٍ: حدَّثَنا الوَليدُ بْنُ مُسْلِمٍ، عَنْ أبي غَسَّانَ مُحَمَّدِ بْنِ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أسْلَمَ، عَنْ عَلِيِّ بْنِ حُسينٍ، عَنْ سَعيدِ بْنِ مَرْجانَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أعتَقَ رَقَبَةً مُسْلِمَةً أعْتَقَ اللهُ بِكُلِّ عُضوٍ مِنْهُ عُضْواً مِنَ النَّارِ حتَّى فَرْجَهُ بِفَرْجِهِ». [راجع: ٢٥١٧]

(7) CHAPTER. What is said about the manumission of *Mudabbar*[1] and *Umm Walad*[2] and a *Mukātab*[3] for expiation; and the manumission of a bastard.

(٧) **بابُ عِتْقِ المُدَبَّرِ وأمِّ الوَلَدِ والمكاتَبِ في الكَفَّارَةِ، وعِتْقِ وَلَدِ الزِّنا. وقالَ طاوُسٌ: يُجزِئُ المُدَبَّرُ وأُمُّ الولدِ**

Ṭawūs said, "The manumission of a *Mudabbar* or an *Umm Walad* is sufficient (for making expiation)."

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(1) (Ch. 7) A slave who is promised by his masters to be manumitted after the latter's death.
(2) (Ch. 7) A slave-girl who has given birth to a child for her master.
(3) (Ch. 7) A slave whose master agrees to free him for paying a certain amount of money.

6716. Narrated 'Amr: Jābir رَضِيَ اللهُ عَنْهُ said: An *Anṣārī* man made his slave a *Mudabbar* and he had no property other than the slave. When the Prophet ﷺ heard of that, he said (to his Companions), 'Who wants to buy him (i.e., the slave) from me?' Nu'aim bin An-Naḥḥām bought him for eight hundred Dirham. I heard Jābir saying, "That was a Coptic slave who died in the same year."

٦٧١٦ - **حدَّثَنا** أبو النُّعمانِ: أخبرَنا حَمّادُ بْنُ زَيْدٍ عَنْ عَمْرٍو، عَنْ جابِرٍ: أنّ رَجُلاً مِنَ الأنصارِ دَبَّرَ مَمْلوكاً لَهُ ولَمْ يَكُنْ لَهُ مالٌ غَيرُهُ. فَبَلَغَ النَّبيَّ ﷺ فَقالَ: «مَنْ يَشتريهِ مِنِّي؟» فاشْتراهُ نُعَيمُ بْنُ النَّحّامِ بِثَمانِمِائَةِ دِرْهَمٍ، فَسَمِعْتُ جابرَ بْنَ عَبْدِ اللهِ يَقُولُ: عَبْداً قِبْطيّاً ماتَ عامَ أوّلَ. [راجع: ٢١٤١]

CHAPTER. If someone manumits a slave, possessed by him and another person.

بابٌ إذا أعْتَقَ عَبْداً بَيْنَهُ وبَينَ آخَرَ،

(8) CHAPTER. If somebody manumits a slave for expiation (for dissolving oaths etc.), (then) for whom will the slave's *Walā'*[1] be?

(٨) **بابٌ**: إذا أعْتَقَ في الكَفّارَةِ لِمَنْ يَكونُ وَلاؤُهُ

6717. Narrated 'Āishah رَضِيَ اللهُ عَنْهُ that she intended to buy Barīra (a slave girl) and her masters stipulated that they would have her *Walā'*. When 'Āishah رَضِيَ اللهُ عَنْها mentioned that to the Prophet ﷺ, he said, "Buy her, for the *Walā'* is for the one who manumits."

٦٧١٧ - **حدَّثَنا** سُلَيمانُ بْنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبراهيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ: أنَّها أرادَتْ أنْ تَشْتَرِيَ بَريرَةَ فاشْتَرَطُوا عَلَيها الوَلاءَ، فَذَكَرَتْ ذلكَ للنَّبيِّ ﷺ فَقالَ: «اشْتَرِيها فإنَّما الوَلاءُ لِمَنْ أعْتَقَ». [راجع: ٤٥٦]

(9) CHAPTER. To say: "*In shā' Allāh*" (If Allāh will) while taking an oath.

(٩) **بابُ** الاسْتِثْناءِ في الأيمانِ

6718. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: I went to Allāh's Messenger ﷺ along with a group of people from (the tribe of) Al-Ash'arī, asking for mounts. The Prophet ﷺ said, "By Allāh, I will not give you anything to ride, and I have nothing to mount you

٦٧١٨ - **حدَّثَنا** قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا حَمّادٌ، عَنْ غَيلانَ بْنِ جَريرٍ، عَنْ أبي بُرْدَةَ ابْنِ أبي موسَى، عَنْ أبي موسَى الأشْعَرِيِّ قالَ: أتيتُ

(1) (Ch. 8) *Walā'*: See the glossary.

on." We stayed there as long as Allāh wished, and after that, some camels were brought to the Prophet ﷺ and he ordered that we be given three camels. When we set out, some of us said to others, "Allāh will not bless us, as we all went to Allāh's Messenger ﷺ asking him for mounts, and although he had sworn that he would not give us mounts, he did give us." So we returned to the Prophet ﷺ and mentioned that to him. He said, "I have not provided you with mounts, but Allāh has provided you with mounts. By Allāh, if Allāh will, if I ever take an oath and then see that another thing is better than the first, I make expiation for my (dissolved) oath, and do what is better and make expiation."

رَسُولَ اللهِ ﷺ في رَهْطٍ مِنَ الأَشْعَرِيِّينَ أَسْتَحْمِلُهُ فَقالَ: «واللهِ لا أَحْمِلُكُمْ، ما عِنْدي ما أَحْمِلُكُمْ». ثُمَّ لَبِثْنا ما شاءَ اللهُ فأُتِيَ بِإِبِلٍ فَأَمَرَ لَنا بِثَلاثِ ذَوْدٍ، فَلَمَّا انْطَلَقْنا قالَ بَعْضُنا لِبَعْضٍ: لا يُبارِكُ اللهُ لَنا، أَتَيْنا رَسُولَ اللهِ ﷺ نَسْتَحْمِلُهُ فحلَفَ لا يَحْمِلنا فَحَمَلَنا، فَقالَ أبو موسَى: فأَتَيْنا النَّبِيَّ ﷺ فَذَكَرْنا ذلكَ لهُ فَقالَ: «ما أَنا حَمَلْتُكمْ، بَلِ اللهُ حَمَلَكُمْ، إنّي واللهِ إنْ شاءَ اللهُ لا أَحْلِفُ عَلى يَمينٍ فَأَرَى غَيرَها خيراً مِنْها إلا كَفَّرْتُ عَنْ يَميني وأَتَيْتُ الذي هوَ خيرٌ وَكَفَّرْتُ». [راجع: ٣١٣٣]

6719. Narrated Ḥammād, the same narration as above (*Hadith* No. 6718): "I make expiation for my dissolved oath, and I do what is better, or do what is better and make expiation."

٦٧١٩ - حدَّثَنَا أبو النُّعمانِ: حدَّثَنا حَمَّادٌ وقالَ: «إلَّا كَفَّرْتُ عَنْ يَميني وأَتَيْتُ الذي هُوَ خيرٌ، أو أَتَيْتُ الذي هُوَ خَيرٌ وكَفَّرْتُ». [راجع: ٣١٣٣]

6720. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: (The Prophet) Sulaimān (Solomon) said, "Tonight I will sleep with (my) ninety wives, each of whom will beget a male child who will fight for Allāh's Cause." On that, his companion (Sufyān said that his companion was an angel) said to him, "Say, 'If Allāh will (*In shā' Allāh*)." But Sulaimān forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a half boy (malformed). Abū Hurairah added: The Prophet ﷺ said, "If Sulaiman had said, 'If Allāh will' (*In shā' Allāh*) he would not have

٦٧٢٠ - حدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ، عَنْ هِشامِ بْنِ حُجَيرٍ، عَنْ طاوُسٍ: سَمِعَ أَبا هُرَيْرَةَ قالَ: «قالَ سُلَيْمانُ: لأَطوفَنَّ اللَّيْلَةَ عَلى تِسْعينَ امْرأَةً كُلٌّ تَلِدُ غُلاماً يقاتِلُ في سَبيلِ اللهِ، فَقالَ لَهُ صاحِبُهُ - قالَ سُفيانُ: يَعني المَلَكَ -: قُلْ: إنْ شاءَ اللهُ. فَنَسِيَ. فَطافَ بهِنَّ فَلمْ تَأتِ امْرأَةٌ مِنْهُنَّ بِوَلَدٍ إلَّا واحِدَةٌ بِشِقِّ

غُلامٍ»، فقالَ أبو هُرَيْرَةَ يَرْوِيهِ: قالَ: «لَوْ قالَ إنْ شاءَ اللّٰهُ لم يَحْنَثْ وكانَ دَرَكاً في حاجَتِهِ». وقالَ مَرَّةً: قالَ رَسُولُ اللهِ ﷺ: «لَوِ اسْتَثْنى». قالَ وحدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ مِثْلَ حَديثِ أبي هُرَيْرَةَ.

been unsuccessful in his action, and would have attained what he had desired." Once Abū Hurairah added: Allāh's Messenger ﷺ said, "If he had accepted."(1)

(١٠) بابُ الكَفَّارَةِ قَبْلَ الحِنْثِ وبَعْدَهُ

(10) CHAPTER. To make expiation for one's oath before or after dissolving it.

٦٧٢١ - حدَّثَنا عَلِيُّ بْنُ حُجْرٍ: حدَّثَنا إسماعيلُ بْنُ إبراهيمَ، عَنْ أيُّوبَ، عَنِ القاسِمِ التَّميميِّ، عَنْ زَهْدَمٍ الجَرْمِيِّ قالَ: كُنَّا عِنْدَ أبي موسَى وكانَ بَيْنَنا وبَيْنَ هٰذا الحَيِّ مِنْ جَرْمٍ إخاءٌ ومَعْروفٌ، قالَ: فَقُدِّمَ طَعامُهُ، قالَ: وقُدِّمَ في طَعامِهِ لَحمُ دَجاجٍ. قالَ: وفي القَومِ رَجُلٌ مِنْ بَني تَيمِ اللهِ أحْمَرُ كأنَّهُ مَوْلًى، قالَ: فَلم يَدْنُ، فَقالَ لهُ أبو موسَى: ادْنُ فإنِّي قَدْ رَأيْتُ رَسُولَ اللهِ ﷺ يَأكُلُ مِنْهُ قالَ: إنِّي رَأيْتُهُ يَأكُلُ شَيئاً قَذِرْتُهُ فَحَلَفْتُ أنْ لا أطْعَمَهُ أبداً فَقالَ: ادْنُ أُخْبِرْكَ عَنْ ذلكَ، أتَيْنا رَسُولَ اللهِ ﷺ في رَهْطٍ مِنَ الأشْعَرِيِّينَ أسْتَحْمِلُهُ وَهُوَ يَقْسِمُ نَعَماً مِنْ نَعَمِ الصَّدَقَةِ. قالَ أيُّوبُ: أحْسِبُهُ قالَ: وَهُوَ غَضْبانُ. قالَ: «واللهِ لا أحْمِلُكُمْ، وما عِنْدي ما أحْمِلُكُمْ». قالَ:

6721. Narrated Zahdam Al-Jarmī: We were sitting with Abū Mūsa Al-Ash'arī, and there were ties of friendship and mutual favours between us and his tribe. His meal was presented before him and there was chicken meat in it. Among those who were present there was a man from Banī Taimillāh having a red complexion as a non-Arab freed slave, and that man did not approach the meal. Abū Mūsa said to him, "Come along! I have seen Allāh's Messenger ﷺ eating of that (i.e., chicken)." The man said, "I have seen it (chickens) eating something I regarded as dirty, and so I have taken an oath that I shall never eat chicken." Abū Mūsa said, "Come along! I will inform you about it (i.e., your oath). Once we went to Allāh's Messenger ﷺ in company with a group of *Ash'ariyūn*, asking him for mounts while he was distributing some camels from the camels of *Zakāt*. (Ayyūb said, "I think he said that the Prophet ﷺ was in an angry mood at the time.") The Prophet ﷺ said, 'By Allāh! I will not give you mounts, and I have nothing to mount you on.' After we had left, some camels of booty were brought to Allāh's Messenger ﷺ and he said, 'Where are those *Ash'ariyūn*? Where are those *Ash'ariyūn*?' So

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(1) (H. 6720) If he had accepted the possibility that Allāh might not fulfil his desire. Such acceptance is expressed by saying, "If Allāh will" (*In sha' Allāh*).

فانْطَلَقْنا فأُتِيَ رَسُولُ اللهِ ﷺ بِنَهْبِ إبِلٍ، فَقِيلَ: «أيْنَ هٰؤلاءِ الأشْعَرِيُّونَ؟ أيْنَ هٰؤلاءِ الأشْعَرِيُّونَ؟» فأتَيْنا فأمَرَ لَنا بِخَمْسِ ذَودٍ غُرِّ الذُّرَى، قالَ: فانْدَفَعْنا فَقُلْتُ لأصحابي: أتَيْنا رَسُولَ اللهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أنْ لا يَحْمِلَنا ثُمَّ أرْسَلَ إلَيْنا فَحملَنا. نَسِيَ رَسُولُ اللهِ ﷺ يَمينَهُ؟ واللهِ لَئِنْ تَغَفَّلْنا رَسُولَ اللهِ ﷺ يَمينَهُ لا نُفْلِحُ أبداً، ارْجِعُوا بِنا إلى رَسُولِ اللهِ ﷺ فَلْنُذَكِّرْهُ يَمينَهُ. فَرَجَعْنا فقُلْنا: يا رَسولَ اللهِ، أتَيْناكَ نَسْتَحْمِلُكَ فَحَلَفْتَ أنْ لا تَحْمِلَنا ثُمَّ حَمَلْتَنا فَظَنَنَّا أو فَعَرَفْنا أنَّكَ نَسِيتَ يَمينَكَ. قالَ: «انْطَلِقوا فإنَّما حَمَلَكُمُ اللهُ، إنِّي واللهِ إنْ شاءَ اللهُ لا أحْلِفُ عَلى يَمينٍ فأرَى غَيرَها خَيراً مِنها إلَّا أتَيْتُ الَّذي هُوَ خَيرٌ وتَحَلَّلْتُها»

[راجع: ٣١٣٣].

تابَعَهُ حَمَّادُ بْنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ والقاسِمِ بنِ عاصِمٍ الكُلَيْبيِّ. حدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهّابِ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ والقاسِمِ التَّميميِّ، عَنْ زَهْدَمٍ بِهٰذا. حدَّثَنا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ، عَنِ القاسِمِ، عَنْ زَهْدَمٍ بِهٰذا.

we went (to him) and he gave us five very fat good-looking camels. We mounted them and went away, and then I said to my companions, 'We went to Allāh's Messenger ﷺ to ask for mounts, but he took an oath that he would not give us mounts, and then later on he sent for us and gave us mounts; perhaps Allāh's Messenger ﷺ forgot his oath. By Allāh, we will never be successful, for we have taken advantage of the fact that Allāh's Messenger ﷺ forgot to fulfil his oath. So let us return to Allāh's Messenger ﷺ to remind him of his oath.' We returned and said, 'O Allāh's Messenger! We came to you and asked you for mounts, but you took an oath that you would not give us mounts, but later on you gave us mounts, and we thought or considered that you have forgotten your oath.' The Prophet ﷺ said, 'Depart, for Allāh has given you mounts. By Allāh, *In sha Allāh* (if Allāh will), if I take an oath and then later find another thing better than that, I do what is better, and make expiation for the oath'."

٦٧٢٢ - حدَّثَني مُحَمَّدُ بنُ عَبْدِ

6722. Narrated 'Abdur-Rahmān bin Samura: Allāh's Messenger ﷺ said, "(O

'Abdur-Raḥmān!) Do not seek to be a ruler, for if you are given the authority of ruling without your asking for it, then Allāh will help you; but if you are given it by your asking, then you will be held responsible for it. And if you take an oath to do something and later on find another thing better than that, then do what is better and make expiation for (the dissolution of) your oath."

اللهِ: حدَّثَنا عُثمانُ بْنُ عُمَرَ بْنِ فارِسٍ: أخْبرَنا ابْنُ عَوْنٍ، عَنِ الحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تَسألِ الإمارَةَ فإنَّكَ إنْ أُعْطِيتَها عَنْ غيرِ مَسْألةٍ أُعِنْتَ عَلَيها وإنْ أُعْطيتَها عن مَسْأَلَةٍ وُكِلْتَ إلَيها. وإذا حَلَفْتَ عَلى يَمينٍ فرأيْتَ غَيرَها خَيراً مِنها فائْتِ الذي هُوَ خَيرٌ وكَفِّرْ عَنْ يَمينِكَ».

[راجع: ٦٦٢٢]

تابَعَهُ أشْهلُ عَنِ ابْنِ عَوْنٍ. وتابَعَهُ يونُسُ وسِمَاكُ بنُ عَطِيَّةَ وسِمَاكُ بْنُ حَرْبٍ وحُمَيْدٌ وقَتادَةُ ومَنصورٌ وهِشامٌ والرَّبيعُ.

85 - THE BOOK OF *Al-FARĀ'IḌ*[1] (THE LAWS OF INHERITANCE)

٨٥ - كتاب الفرائض

(1) CHAPTER. The Statement of Allāh تعالى: "Allāh commands you as regards your children's (inheritance)... (up to)... This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most Forbearing." (V.4:11,12)

(١) **بابٌ**: وقول الله تعالى: ﴿يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ﴾ إلى قوله: ﴿وَصِيَّةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَلِيمٌ﴾ [النساء: ١١-١٢].

6723. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I became sick, so Allāh's Messenger ﷺ and Abū Bakr came on foot to pay me a visit. When they came, I was unconscious. Allāh's Messenger ﷺ performed ablution and he poured over me the water of his ablution, and I came to my senses and said, "O Allāh's Messenger! What shall I do regarding my property? How shall I distribute it?" The Prophet ﷺ did not reply till the Divine Verses of inheritance (*Al-Farā'iḍ*)[2] were revealed.

٦٧٢٣ - حدَّثنا قُتَيْبَةُ بْنُ سعيدٍ: حدَّثنا سُفيانُ، عَنْ مُحَمَّدِ بْنِ المُنْكدِرِ قَالَ: سَمِعْتُ جابرَ بنَ عبدِ اللهِ الأنصارى رَضِيَ اللهُ عَنْهُما يَقولُ: مَرِضْتُ فَعادَني رَسُولُ اللهِ ﷺ وأبو بَكْرٍ وَهُما ماشِيانِ، فَأَتَيَاني وَقَدْ أُغْمِيَ عَلَيَّ، فَتَوَضَّأَ رَسُولُ اللهِ ﷺ فَصَبَّ عَلَيَّ وَضُوءَهُ فَأَفَقْتُ، فَقُلْتُ: يا رَسُولَ اللهِ، كَيْفَ أَصْنَعُ في مالي؟ كَيْفَ أَقْضِي في مالي؟ فَلَمْ يُجِبْني بِشَيءٍ حتَّى نَزَلَتْ آيَةُ المِيرَاثِ. [راجع: ١٩٤]

(2) CHAPTER. Learning about the Laws of Inheritance (descent and distribution).

'Uqba bin 'Āmir said, "Learn (the Laws of Inheritance) before those who depend on *Aẓ-Ẓan* (guessing), namely, those who base their judgement on mere presumption."

(٢) **بابُ** تَعْليمِ الفَرائِضِ،

وقالَ عقْبَةُ بْنُ عامِرٍ: تَعَلَّمُوا قَبْلَ الظانِّين، يَعني الَّذينَ يَتَكَلَّمونَ بالظَّنِّ.

6724. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Beware of suspicion, for it is the worst of false tales

٦٧٢٤ - حدَّثنا مُوسَى بْنُ إسْماعيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا ابْنُ

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(1) (Book 85) (H. 6723) *Al-Farā'iḍ* means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qur'ān and it is: half, one-fourth, one-eighth, two-third, one-third, and one-sixth. (See the Qur'ān, *Sūrah* 4, Verses 11, 12 & 176).

and don't look for the other's faults and don't spy, and don't hate each other, and don't desert (cut your relations with) one another. O Allāh's slaves, be brothers!"

[See *Ḥadīth* No. 6064]

طاوُسٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إيَّاكُمْ والظَّنَّ فإنَّ الظَّنَّ أكْذَبُ الحَديثِ، ولَا تَحَسَّسُوا ولا تَجَسَّسُوا، ولا تَباغَضُوا ولا تَدابَرُوا، وَكونُوا عِبادَ اللهِ إخْواناً». [راجع: ٥١٤٣]

(3) CHAPTER. The statement of the Prophet ﷺ: "Our (i.e., Messengers') property is not to be inherited, and whatever we leave (after our death), is *Ṣadaqa* (to be spent in charity)."

(٣) بابُ قَولِ النَّبيِّ ﷺ: «لا نورَثُ، ما تَرَكْنا صَدَقَةٌ»

6725. Narrated 'Āishah رَضِيَ اللهُ عَنها: Fāṭima and Al-'Abbās عَلَيهما السَّلامُ came to Abū Bakr, seeking their share from the property of Allāh's Messenger ﷺ, and at that time, they were asking for their land at Fadak and their share from Khaibar.......... (Contd. to No. 6726)

٦٧٢٥ - حَدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنا هِشامٌ: أخبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ فاطِمَةَ والعَبَّاسَ عَلَيهِما السَّلامُ أتَيا أبا بَكْرٍ يَلْتَمِسانِ مِيراثَهُما مِنْ رَسُولِ اللهِ ﷺ وَهُما حينَئِذٍ يَطْلُبانِ أرْضَيْهِما مِنْ فَدَكٍ وَسَهْمَهُ مِنْ خَيْبَرَ. [راجع: ٣٠٩٢]

6726. Abū Bakr said to them, "I have heard from Allāh's Messenger ﷺ saying, 'Our property is not to be inherited, and whatever we (after our death) leave is to be spent in charity, but the family of Muḥammad (ﷺ) may take their provisions from this property.'" Abū Bakr added, "By Allāh, I will not leave the procedure I saw Allāh's Messenger ﷺ following during his lifetime concerning this property." Therefore Fāṭima left Abū Bakr and did not speak to him till she died.

٦٧٢٦ - فَقالَ لَهُما أبو بَكْرٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا نُورَثُ، ما تَرَكْنا صَدقةٌ، إنَّما يَأكُلُ آلُ مُحَمَّدٍ مِنْ هٰذا المَالِ». قالَ أبو بَكْرٍ: واللهِ لا أدَعُ أمْراً رأيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُهُ فيهِ إلَّا صَنَعْتُهُ. قالَ: فَهَجَرَتْهُ فاطِمَةُ، فَلَمْ تُكَلِّمْهُ حتَّى ماتَتْ. [راجع: ٣٠٩٣]

6727. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ said, "Our (Messengers') property is not to be inherited, and

٦٧٢٧ - حَدَّثَنا إسْماعيلُ بْنُ أبَانَ: أخْبرَنا ابْنُ المُبارَكِ، عَنْ

يونس، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ النَّبِيَّ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ».

[راجع: ٤٠٣٤]

whatever we leave, is *Sadaqa* (to be spent in charity in Allāh's Cause)."

٦٧٢٨ - حدَّثَنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ قالَ: أَخْبَرَنِي مالِكُ بْنُ أَوسِ بْنِ الحَدَثانِ، وكانَ مُحَمَّدُ بْنُ جُبَيرِ بْنِ مُطْعِمٍ ذَكَرَ لِي ذِكْراً مِنْ حَدِيثِه ذلكَ، فانْطَلَقْتُ حتَّى دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقالَ: انْطَلَقْتُ حتَّى أَدْخُلَ عَلى عُمَرَ فَأَتاهُ حاجِبُهُ يَرْفأُ فَقالَ: هَلْ لكَ في عُثمانَ وَعَبْدِ الرَّحْمٰنِ والزُّبَيرِ وَسَعْدٍ؟ قالَ: نَعَمْ، فَأَذِنَ لَهُمْ ثُمَّ قالَ: هَلْ لك في عَلِيٍّ وعَبَّاسٍ؟ قالَ: نَعَمْ، قالَ عَبَّاسٌ: يا أَميرَ المُؤمِنينَ، اقضِ بَيْني وَبَينَ هٰذا، قالَ: أَنْشُدُكُمْ باللهِ الذي بِإِذْنِهِ تَقومُ السَّماءُ والأَرضُ، هَلْ تَعْلَمون أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ»، يُرِيدُ رَسُولُ اللهِ ﷺ نَفْسَهُ؟ فَقالَ الرَّهْطُ: قَدْ قالَ ذٰلكَ، فأَقْبَلَ عَلى عَلِيٍّ وعَبَّاسٍ، فَقالَ: هَلْ تَعْلَمانِ أَنَّ رَسُولَ اللهِ ﷺ قالَ ذلكَ؟ قالا: قَدْ قالَ ذٰلكَ. قالَ عُمَرُ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هٰذا الأَمْرِ، إنَّ اللهَ قَدْ كانَ خَصَّ لِرَسولِهِ ﷺ في هذا الفَيْءِ بِشَيءٍ لَمْ يُعْطِهِ أَحَداً غَيرَهُ، فَقالَ عَزَّ

6728. Narrated Mālik bin 'Aus: I went and entered upon 'Umar, his doorman, Yarfa came saying, "'Uthmān, 'Abdur-Raḥmān, Az-Zubair and Sa'd are asking your permission (to see you). May I admit them?" 'Umar said, "Yes." So he admitted them. Then he came again and said, "May I admit 'Alī and 'Abbās?" He said, "Yes." 'Abbās said, "O, chief of the believers! Judge between me and this (man 'Alī)." 'Umar said, "I beseech you by Allāh, by Whose Permission both the heaven and the earth exist, do you know that Allāh's Messenger ﷺ said, 'Our (the Messengers') property is not to be inherited, and whatever we leave (after our death) is *Ṣadaqa* (to be spent in charity)?' And by that Allāh's Messenger ﷺ meant himself." The group said, "(No doubt), he said so." 'Umar then faced 'Alī and 'Abbās and said, "Do you both know that Allāh's Messenger ﷺ said that? They replied, "(No doubt), he, said so." 'Umar said, "So let me talk to you about this matter. Allāh favoured His Messenger ﷺ with something of this *Faī'* (i.e., booty won by the Muslims at war without fighting) which He did not give to anybody else. Allāh تعالى said: 'And what Allāh gave as *(Faī')* booty to His Messenger... (up to)... to do all thing.' (V.59:6) And so that property was only for Allāh's Messenger ﷺ. Yet, by Allāh, he neither gathered that property for himself nor withheld it from you, but he gave its income to you, and distributed it among you till there remained the present property; out of which the Prophet ﷺ used to spend the

وَجَلَّ: ﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ﴾ إلى قَوْلِهِ: ﴿قَدِيرٌ﴾ فَكانَتْ خالصَةً لِرَسُولِ اللهِ ﷺ، وَوَاللهِ ما احْتازَها دونَكم ولا استَأْثَرَ بِها عَلَيْكُمْ، لقَد أعْطاكمُوه وَبَثَّها فِيكُمْ حتَّى بَقِيَ منها هذا المالُ. فَكانَ النَّبِيُّ ﷺ يُنْفِقُ عَلى أهْلِهِ مِنْ هٰذا المالِ نَفَقَةَ سَنَتِهِ، ثُمَّ يَأْخُذُ ما بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مالِ اللهِ، فَعَمِلَ بذاكَ رَسُولُ اللهِ ﷺ حَياتَهُ. أَنْشُدُكمْ باللهِ هَلْ تَعْلَمونَ ذلكَ؟ قالوا: نَعَمْ. ثُمَّ قالَ لِعَلِيٍّ وعَبَّاسٍ: أنْشُدكما باللهِ هَلْ تَعْلمانِ ذلكَ؟ قالا: نَعَمْ. فَتَوَفَّى اللهُ نَبِيَّه ﷺ فَقالَ أبو بكرٍ: أنَا وَلِيُّ رَسُولِ اللهِ ﷺ فَقَبَضَها، فَعَمِلَ بِما عَمِلَ بِهِ رَسُولُ اللهِ ﷺ، ثُمَّ تَوَفَّى اللهُ أبا بَكْرٍ فَقُلْتُ: أنا وَلِيُّ رَسُولِ اللهِ ﷺ فَقَبَضْتُها سَنَتَيْنِ أعْمَلُ فيها ما عَمِلَ رَسُولُ اللهِ ﷺ وأبو بَكْرٍ، ثُمَّ جِئْتُماني وَكَلِمَتُكُما واحِدَةٌ وَأَمْرُكُما جَميعٌ، جِئْتَني تَسألُني نَصيبَكَ مِن ابْنِ أخيكَ، وأتاني هٰذا يَسألني نَصيبَ امْرَأَتِهِ مِنْ أبيها، فَقُلْتُ: إنْ شِئْتُما دَفَعتُها إلَيْكما بذلكَ، فَتَلْتَمِسانِ مِنِّي قَضاءً غَيرَ ذٰلكَ؟ فَوَاللهِ الذي بإذْنِهِ تقومُ السَّماء والأرضُ لا أقْضِي فيها قَضاءً غَيرَ ذٰلكَ حتَّى تَقومَ الساعَةُ، فَإنْ عجَزتما فَادفَعاها إليَّ فَأنَا أكْفيكُماها. [راجع: ٢٩٠٤]

yearly maintenance for his family, and whatever used to remain he used to spend it where Allāh's property is spent (i.e., in charity, etc.). Allāh's Messenger ﷺ followed that system throughout his life. Now I beseech you by Allāh, do you know all that?" They said, "Yes." 'Umar then said to 'Alī and 'Abbās, "I beseech you by Allāh, do you know that?" Both of them said, "Yes." 'Umar added, "And when the Prophet ﷺ died, Abū Bakr said, 'I am the successor of Allāh's Messenger ﷺ,' and took charge of that property and managed it in the same way as Allāh's Messenger ﷺ did. Then I took charge of this property for two years, during which I managed it as Allāh's Messenger ﷺ and Abū Bakr did. Then you both ('Alī and 'Abbās) came to talk to me, bearing the same claim and presenting the same case. (O 'Abbās!) You came to me asking for your share from the property of your nephew, and this man ('Alī) came to me, asking for the share of his wife from the property of her father. I said, 'If you both wish, I will give that to you on that condition [i.e., that you would follow the way of the Prophet ﷺ and Abū Bakr and as I ('Umar) have done in managing it].' Now both of you seek of me a verdict other than that? Lo! By Allāh, by Whose Permission both the heaven and the earth exist, I will not give any verdict other than that till the Hour is established. If you are unable to manage it, then return it to me, and I will be sufficient to manage it on your behalf."

٦٧٢٩ - حدَّثنا إسْماعيلُ: حدَّثني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَقْسِمُ وَرَثَتِي دِيناراً، ما تَرَكْتُ بَعْدَ نَفَقَةِ نِسائي وَمَؤُونَةِ عامِلي فَهْوَ صَدَقَةٌ». [راجع: ٢٧٧٦]

6729. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Not even a single Dīnār of my property should be distributed (after my death) to my inheritors, but whatever I leave, excluding the provision for my wives and my servants, is *Ṣadaqa* (to be spent in charity)."

٦٧٣٠ - حدَّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ أزْواجَ النَّبِيِّ ﷺ حينَ تُوُفِّيَ رَسُولُ اللهِ ﷺ أرَدْنَ أنْ يَبْعَثْنَ عُثمانَ إلى أبي بَكْرٍ يَسْألْنَهُ مِيراثَهُنَّ، فَقالَتْ عائِشَةُ: ألَيسَ قالَ رَسُولُ اللهِ ﷺ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ»؟. [راجع: ٤٠٣٤]

6730. Narrated Urwa: 'Āishah رَضِيَ اللهُ عَنْها said, "When Allāh's Messenger ﷺ died, his wives intended to send 'Uthmān to Abū Bakr asking him for their share of the inheritance." Then 'Āishah said to them, "Didn't Allāh's Messenger ﷺ say, 'Our (Messengers') property is not to be inherited, and whatever we leave is *Ṣadaqa* (to be spent in charity)."

(٤) بابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ تَرَكَ مالاً فَلأهْلِهِ»

(4) CHAPTER. The statement of the Prophet ﷺ: "Whoever leaves some property (after his death), then it is for his family (inheritors)."

٦٧٣١ - حدَّثنا عَبْدانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ، عَنِ ابْنِ شِهابٍ: حدَّثني أبو سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «أنا أوْلَى بالمُؤْمِنينَ مِنْ أنْفُسِهِمْ، فَمَنْ ماتَ وعَلَيْهِ دَيْنٌ ولَمْ يَتْرُكْ وفاءً فَعَلَيْنا قَضاؤُهُ، ومَنْ تَرَكَ مالاً فَهُو لِوَرَثَتِهِ». [راجع: ٢٢٩٨]

6731. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I am more closer to the believers than their ownselves, so whoever (of them) dies while being in debt and leaves nothing for its repayment, then we are to pay his debts on his behalf; and whoever (among the believers) dies leaving some property, then that property is for his heirs."

(٥) بابُ ميراثِ الوَلَدِ مِنْ أبيهِ وأُمِّهِ،

(5) CHAPTER. The inheritance share of the offspring from the property of their dead fathers and mothers.

'And Zaid bin Thābit said, "If a man or a woman leaves as an heir, a (single) daughter, then she inherits half of the property; and if they are two daughters or more, they inherit two-thirds of the property; and if there is a son along with these daughters, then the other heirs (if there are any) are given their shares first, and what remains is to be distributed (among the daughters and the son) with the ratio of two shares for the male heir and one share each for the female heirs."

وقالَ زَيْدُ بْنُ ثابتٍ: إذا تَرَكَ رَجُلٌ أو امرأةٌ بِنْتاً فَلَها النِّصْفُ، وإنْ كانَتا اثْنَتَينِ أو أكْثَر فَلهنَّ الثُّلثان. وإنْ كانَ مَعَهُنَّ ذَكَرٌ بُدِئَ بِمَنْ شَرِكَهُمْ فَيُؤتى فَريضَتَهُ، فَما بَقِيَ فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ.

6732. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Give the *Farā'iḍ* (the shares of the inheritance that are prescribed in the Qur'ān)(1) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased."

٦٧٣٢ - **حدَّثَنا** مُوسَى بْنُ إسْماعيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابْنُ طاوُسٍ، عَنْ أبيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «ألْحِقُوا الفَرائِضَ بِأهْلِها، فمَا بَقِيَ فَهُوَ لِأوْلَى رَجُلٍ ذَكَرٍ». [انظر: ٦٧٣٥، ٦٧٣٧، ٦٧٤٦]

(6) CHAPTER. The inheritance of daughters (i.e., their right to inherit property).

(٦) بابُ ميراثِ البَناتِ

6733. Narrated Sa'd bin Abī Waqqāṣ: I was stricken by an ailment that led me to the verge of death. The Prophet ﷺ came to pay me a visit. I said, "O Allāh's Messenger! I have much property and no heir except my (only) daughter. Shall I give two-third of my property in charity?" He said, "No." I said, "Half of it?" He said, "No". I said, "One-third of it?" He said, "(You may do so) though one-third is also too much, for it is better for you to leave your offspring wealthy than to leave them poor, asking others for help. And whatever you spend (for Allāh's sake) you will be rewarded for it, even for a morsel of food which you may put in the

٦٧٣٣ - **حدَّثَنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا الزُّهْرِيُّ قالَ: أخْبَرَني عامِرُ بْنُ سَعْدِ بْنِ أبي وقّاصٍ، عَنْ أبيهِ قالَ: مَرِضتُ بِمَكَّةَ مَرَضاً فَأشفَيْتُ مِنه عَلى المَوتِ فَأتاني النَّبِيُّ ﷺ يَعُودني، فَقلْتُ: يا رَسُولَ اللهِ، إنَّ لي مالاً كثيراً وليسَ يَرِثُني إلا ابْنَتي، أفأتَصَدَّق بِثُلُثَيْ مالي؟ قالَ: «لا»، قالَ: قُلت: فَالشَّطْرُ؟ قالَ: «لا»، قُلْتُ: الثُّلُثُ؟ قالَ: «الثُّلُثُ

(1) (H. 6732): See the footnote of H. 6723.

كبيرٌ، إنَّكَ إنْ تَرَكْتَ وَلَدَكَ أغْنِياءَ خَيرٌ مِنْ أنْ تَتْرُكَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، وإنَّكَ لَنْ تُنْفِقَ نَفَقَةً إلَّا أُجِرْتَ عَلَيها حتَّى اللُّقْمَةَ تَرْفَعُها إلى في امْرَأتِكَ». فَقُلْتُ: يا رَسُولَ اللهِ، أُخَلَّفُ عَنْ هِجْرَتي؟ فَقالَ: «لَنْ تُخَلَّفَ بَعْدي فَتَعْمَلَ عَمَلاً تُريدُ بِهِ وجْهَ اللهِ إلَّا ازْدَدْتَ بِهِ رِفْعَةً ودَرجةً، وَلَعَلَّكَ أن تُخَلَّفَ بَعْدي حتَّى يَنْتَفِعَ بِكَ أقْوامٌ وَيُضَرَّ بِكَ آخَرُونَ. وَلٰكِنِ البائِسُ سَعْدُ بْنُ خَوْلَةَ» يَرْثي لَهُ رَسُولُ اللهِ ﷺ أنْ ماتَ بِمكَّةَ. قالَ سُفْيانُ: وسَعْدُ بْنُ خَوْلَةَ رَجُلٌ مِنْ بَني عامِرِ بْنِ لؤيٍّ.

mouth of your wife." I said, "O Allāh's Messenger! Will I remain behind and fail to complete my emigration?" The Prophet ﷺ said, "If you are left behind after me, whatever good deeds you will do for Allāh's sake will upgrade you and raise you high. May be you will have long life so that some people may benefit by you and others (the enemies) be harmed by you."(1) But Allāh's Messenger ﷺ felt sorry for Sa'd bin Khaula as he died in Makkah. (Sufyān, a subnarrator, said that Sa'd bin Khaula was a man from the tribe of Banī 'Āmir bin Lu'aī.)

٦٧٣٤ - حدَّثنا مَحْمودُ بْنُ غَيْلانَ: حدَّثَنا أبو النَّضْرِ: حدَّثَنا أبو مُعاوِيَةَ شَيْبانُ، عَنْ أشْعَثَ، عَنِ الأسْوَدِ بْنِ يَزيدَ قالَ: أتانا مُعاذُ بْنُ جبَلٍ باليَمنِ مُعَلِّماً وأميراً، فَسَألْناهُ عَنْ رَجُلٍ تُوُفِّيَ وتَرَكَ ابْنَتَهُ وأُخْتَهُ فَأعْطَى الابْنَةَ النِّصْفَ والأُخْتَ النِّصْفَ. [انظر: ٦٧٤١]

6734. Narrated Al-Aswad bin Yazīd: Mu'ādh bin Jabal came to us in Yemen as a tuitor and a ruler, and we (the people of Yemen) asked him about (the distribution of the property) of a man who had died leaving a daughter and a sister. Mu'ādh gave the daughter half of the property and gave the sister the other half.

(٧) بابٌ ميراثِ ابْنِ الابْنِ إذا لَمْ يَكنِ ابْنٌ،

(7) CHAPTER. The inheritance of one's grandchild if one has no child.

وقالَ زَيْدٌ: وَلَدُ الأبْناءِ بِمَنْزِلةِ الوَلَدِ إذا لَمْ يَكُنْ دونَهُمْ وَلَدٌ ذَكَرٌ، ذَكَرُهُمْ كَذَكَرِهِمْ، وأُنْثاهُمْ كأُنْثاهُمْ،

And Zaid said, "Grandchildren are to be considered as one's (own) children (in the distribution of inheritance) in case none of one's own children are alive: A grandson as a

(1) (H. 6733) Sa'd bin Abī Waqqāṣ survived forty years after the death of the Prophet ﷺ, but Sa'd bin Khaula died in Makkah.

son, and granddaughter as a daughter, and they (grandsons and granddaughters) inherit (their grandparents' property) as their own parents would (were they alive), and they prevent the sharing of the inheritance with all those relatives who would have been prevented from the same, were their parents alive. So one's grandchild does not share the inheritance with one's own son (if the son is alive)."

يَرِثُونَ كما يَرِثُونَ وَ يَحْجُبونَ كما يَحْجُبونَ، ولا يَرِثُ وَلَدُ الابْنِ مَعَ الابْنِ.

6735. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Give the *Farā'iḍ* (shares prescribed in the Qur'ān) to those who are entitled to receive it; and whatever remains, should be given to the closest male relative of the deceased."

٦٧٣٥ - حدَّثَنا مُسْلِمُ بْنُ إبراهيمَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابْنُ طاوُسٍ، عَنْ أبيهِ، عَنِ ابْنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ألْحِقوا الفَرائِضَ بِأهْلِها، فمَا بَقِيَ فَهُوَ لِأَولَى رَجلٍ ذَكَرٍ». [راجع: ٦٧٣٢]

(8) CHAPTER. The share of inheritance of one's son's daughter in the presence of own daughter.

(٨) بابُ ميراثِ ابنَةِ ابْنٍ مَعَ ابنَةٍ

6736. Narrated Huzail bin Shuraḥbīl: Abū Mūsa was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, "The daughter will take half and the sister will take the half. If you go to Ibn Mas'ūd, he will tell you the same." Ibn Mas'ūd was asked and was told of Abū Mūsa's verdict. Ibn Mas'ūd then said, "If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in his case, will be the same as the Prophet ﷺ did, i.e., one-half is for the daughter, and one-sixth for the son's daughter, i.e both shares make two-thirds of the total property; and the rest is for the sister." Afterwards we came to Abū Mūsa and informed him of Ibn Mas'ūd's verdict, whereupon he said, "So, do not ask me for verdicts, as long as this learned man is among you."

٦٧٣٦ - حدَّثَنا آدمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا أبُو قَيْسٍ: سَمِعْتُ هُزَيْلَ بْنَ شُرَحْبِيلَ، قالَ: سُئِلَ أبُو مُوسَى عَنِ ابنَةٍ وابْنَةِ ابْنٍ وأُخْتٍ، فَقالَ: للابْنَةِ النِّصْفُ، وَلِلأُخْتِ النِّصْفُ. وَائْتِ ابْنَ مَسْعُودٍ فَسَيُتابِعُني. فَسُئِلَ ابْنُ مَسْعُودٍ وأُخْبِرَ بِقَوْلِ أبي مُوسَى فَقالَ: لَقَدْ ضَلَلْتُ إذاً وما أنا مِنَ المُهتَدينَ، أقضِي فيها بِما قَضى النَّبِيُّ ﷺ للابْنَةِ النِّصْفُ، ولابْنَةِ الابْنِ السُّدُسُ تَكمِلةَ الثُّلُثَيْنِ، وما بَقِيَ فَلِلأُخْتِ. فَأتينا أبَا مُوسَى فَأخْبَرْناهُ بقَولِ ابْنِ مَسْعُودٍ، فقالَ: لا

تَسألوني ما دَامَ هٰذا الحَبْرُ فيكمْ.
[انظر: ٦٧٤٢]

(٩) بابٌ ميراثِ الجَدِّ مَعَ الأَبِ والإِخْوَةِ،

وَقالَ أبو بَكْرٍ وابْنُ عَبَّاسٍ وابْنُ الزُّبَيرِ: الجَدُّ: أبٌ. وقَرأ ابنُ عَبَّاسٍ ﴿يَٰبَنِيٓ ءَادَمَ﴾ ﴿وَٱتَّبَعۡتُ مِلَّةَ ءَابَآءِيٓ إِبۡرَٰهِيمَ وَإِسۡحَٰقَ وَيَعۡقُوبَۚ﴾ [يوسف: ٣٨] ولمْ يُذْكَرْ أنَّ أحَداً خالفَ أبا بَكرٍ في زَمانِهِ وأصحابُ النَّبيِّ ﷺ مُتوَافِرونَ. وقالَ ابنُ عَبَّاسٍ: يَرِثُني ابنُ ابْني دون إخْوَتِي، ولا أرِث أنَا ابنَ ابْنِي. وَيُذْكَرُ عَنْ عُمَرَ وَعَليٍّ وابنِ مَسْعودٍ وزَيْدٍ أقاويلُ مختلِفةٌ.

(9) CHAPTER. The shares of inheritance for the (living) paternal grandfather, the father and brothers of the deceased.

Abū Bakr, Ibn 'Abbās and Ibn Az-Zubair said, "A grandfather is to be treated as a father (in the distribution of inheritance)," and Ibn 'Abbās recited the Holy Verse:

"O children of Ādam..." (V.7:26) (And in fact, by that Allāh meant sons and grandsons and great-grandsons).

He also recited the Verse:

"And I have followed the religion of my fathers — Ibrāhīm (Abraham), Ishāque (Isaac) and Yaqūb (Jacob)..." (V.12:38)

And it is not reported that anybody disagreed with Abū Bakr in his lifetime, although at that time there was a great number of the Companions of the Prophet ﷺ. And Ibn 'Abbās said, "My son's son inherits my property though my own brothers don't, and I do not inherit the property of my son's son." And there are different views given by 'Umar, 'Alī, Ibn Mas'ūd and Zaid رَضِيَ اللهُ عَنْهُم (as regards inheritance).

٦٧٣٧ - حدَّثَنَا سُلَيْمانُ بْنُ حَرْبٍ: حدَّثَنا وُهَيْبٌ، عَنِ ابنِ طاوُسٍ، عَنْ أبيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبيِّ ﷺ قالَ: «ألْحِقوا الفَرائِضَ بِأهْلِها، فمَا بَقِيَ فِلأَوْلَى رجلٍ ذَكَرٍ». [راجع: ٦٧٣٢]

6737. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Give the *Farā'iḍ* (the shares prescribed in the Qur'ān) to those who are entitled to receive it, and then whatever remains, should be given to the closest male relative of the deceased."

٦٧٣٨ - حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: أمَّا

6738. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The person about whom Allāh's Messenger ﷺ said, "If I were to take a *Khalīl*[1] from this nation (my followers), then I would have taken him (i.e., Abū Bakr), but the Islāmic

(1) (H. 6738) *Khalīl*: See the glossary.

Brotherhood is better (or said, 'good')," and regarded a grandfather as the father himself (in distribution of inheritance).

الَّذي قالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذاً مِنْ هٰذِهِ الأُمَّةِ خَليلاً لاتَّخَذْتُهُ ولكِنْ إِخْوَةُ الإِسْلامِ أَفْضَلُ، أَوْ قالَ: خَيْرٌ»، فَإِنَّهُ أَنْزَلَهُ أَباً أَوْ قالَ: قَضاهُ أَباً. [راجع: ٤٦٧]

(10) CHAPTER. The inheritance of the husband along with the offspring and other relatives (of the deceased).

(١٠) بابُ ميراثِ الزَّوْجِ مَعَ الوَلَدِ وغَيرِهِ

6739. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: (During the early days of Islām), the inheritance used to be given to one's offspring and legacy used to bequeathed to the parents, then Allāh cancelled what He wished from that order and decreed that the male should be given the equivalent of the portion of two females, and for the parents one-sixth for each of them, and for one's wife one-eighth (if the deceased has children) and one-fourth (if he has no children), for one's husband half (if the deceased has no children) and one-fourth (if she has children)."

٦٧٣٩ - حَدَّثَنا مُحَمَّدُ بنُ يُوسفَ، عَنْ ورْقاءَ، عَنِ ابْنِ أَبي نَجيحٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ المالُ لِلوَلَدِ، وكانَتِ الوَصِيَّةُ لِلوالِدينِ، فَنَسَخَ اللهُ مِنْ ذلكَ ما أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثلَ حَظِّ الأنْثَيينِ، وَجَعَلَ لِلأَبوَينِ، لِكلِّ واحِدٍ منهُما السُّدُسَ، وجَعَلَ لِلمَرأةِ الثُّمنَ والرُّبُعَ، ولِلزَّوجِ الشَّطْرَ والرُّبُعَ. [راجع: ٢٧٤٧]

(11) CHAPTER. The inheritance of a woman and a husband along with the offspring and other relatives.

(١١) بابُ ميراثِ المَرأةِ والزَّوجِ مَعَ الوَلدِ وَغيرِهِ

6740. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ gave the judgement that a male or female slave should be given in *Qiṣāṣ*[1] for an abortion case of a woman from the tribe of Banī Liḥyān (as blood money for the foetus), but the lady on whom the penalty had been imposed died; so the Prophet ﷺ ordered that her property be inherited by her offspring and her husband and that the penalty be paid by her *'Aṣaba*.[2]

٦٧٤٠ - حَدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ، «عَنْ أبي هُرَيْرَةَ أَنَّهُ قالَ: قَضَى رَسُولُ اللهِ ﷺ في جَنينِ امرأةٍ مِنْ بَني لِحيانَ سَقَطَ مَيِّتاً، بِغُرَّةٍ عَبدٍ أو أَمَةٍ، ثُمَّ إنَّ المَرأةَ التي قَضَى لَها بالغُرَّةِ تُوُفِّيَتْ، فَقَضَى رَسُولُ اللهِ ﷺ

(1) (H. 6740) *Qiṣāṣ*: Laws of equality in punishment for wounds etc. in retaliation.
(2) (H. 6740) *'Aṣaba* means all male relatives of the deceased from the father's side.

بِأَنَّ مِيراثَها لِبَنِيها وزَوْجِها، وأَنَّ العَقْلَ عَلى عَصَبَتِها. [راجع: ٥٧٥٨]

(12) CHAPTER. The sisters (of the deceased) share the inheritance with the daughters (of the deceased), the sisters being treated as the *'Aṣaba*.[1]

(١٢) بابٌ مِيراثِ الأَخَواتِ مَعَ البَناتِ عَصَبَةً

6741. Narrated Al-Aswad: Mu'ādh bin Jabal gave this verdict for us in the lifetime of Allāh's Messenger ﷺ. Half of the inheritance is to be given to the daughter and the other half to the sister. Sulaimān said: Mu'ādh gave a verdict for us, but he did not mention that it was so in the lifetime of Allāh's Messenger ﷺ.

٦٧٤١ - **حدَّثَنا** بِشْرُ بْنُ خالِدٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ إبراهِيمَ، عَنِ الأَسْوَدِ قالَ: قَضَى فِينا مُعاذُ بنُ جَبَلٍ عَلى عَهْدِ رَسُولِ اللهِ ﷺ: النِّصْفُ لِلابْنَةِ، والنِّصْفُ لِلأُخْتِ.

ثُمَّ قالَ سُلَيمانُ: قَضَى فِينا، ولَمْ يَذكرْ عَلَى عهْدِ رَسُولِ اللهِ ﷺ. [راجع: ٦٧٣٤]

6742. Narrated Huzail: 'Abdullāh said, "The judgement I will give in this matter will be like the judgement of the Prophet ﷺ, i.e., half is for the daughter and the rest of the inheritance for the sister."

٦٧٤٢ - **حدَّثَني** عَمْرُو بنُ عَبَّاسٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ: حدَّثَنا سُفيانُ، عَنْ أبِي قَيْسٍ، عَنْ هُزَيْلٍ قالَ: قالَ عَبْدُ اللهِ: لأَقْضِيَنَّ فِيها بِقَضاءِ النَّبِيِّ ﷺ: لِلابْنَةِ النِّصْفُ، ولابْنَةِ الابْنِ السُّدُسُ، وَمَا بَقِي فَلِلأُخْتِ. [راجع: ٦٧٣٦]

(13) CHAPTER. The inheritance of the sisters and brothers.

(١٣) بابٌ مِيراثِ الأَخَواتِ والإِخْوَةِ

6743. Narrated Jābir رَضِيَ اللهُ عَنْهُ: While I was sick, the Prophet ﷺ entered upon me and asked for some water to perform ablution, and after he had finished his ablution, he sprinkled some water of his ablution over me, whereupon I became

٦٧٤٣ - **حدَّثَنا** عَبْدُ اللهِ بْنُ عُثْمانَ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ قالَ: سَمِعْتُ جابِراً رَضِيَ اللهُ عَنْهُ قالَ:

(1) (Ch. 12)*'Aṣaba*: See the footnote of H. 6740.

دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأنا مَرِيضٌ فَدَعا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ نَضَحَ عَلَيَّ مِنْ وَضُوئِهِ فَأَفَقْتُ فَقُلْتُ: يا رَسُولَ اللهِ، إنَّما لي أَخَواتٌ، فَنَزَلَتْ آيَةُ الفَرائِضِ. [راجع: ١٩٤]

conscious and said, "O Allāh's Messenger! I have sisters." Then the Divine Verses regarding the Laws of Inheritance were revealed.

(١٤) **بابٌ**: ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ ۚ إِنِ ٱمْرُؤٌا هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوٓا۟ إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۗ يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿١٧٦﴾﴾ [النساء: ١٧٦].

(14) CHAPTER. (The Statement of Allāh عزَّ وجَلَّ**:)**
"They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, then the male will have twice the share of the female.' (Thus) does Allāh makes clear to you (His Law), lest you go astray. And Allāh is the All-Knower of everything" (V.4:176)

٦٧٤٤ - حدَّثَنا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ إسرائيلَ، عَنْ أبي إسحاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: آخِرُ آيَةٍ نَزَلَتْ خاتِمَةُ سُورَةِ النِّساءِ ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾. [راجع: ٤٣٦٤]

6744. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The last Qur'ānic Verse that was revealed (to the Prophet ﷺ) was the last Verse of *Sūrat An-Nisā*:

"They ask you for a legal verdict. Say: 'Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs)...'" (V.4:176)

(١٥) **بابُ** ابْنَيْ عَمٍّ أحدُهُما أخٌ للأُمِّ والآخَرُ زَوْجٌ،

(15) CHAPTER. Regarding the heirs of a lady who dies, leaving two cousins, one of whom is her maternal brother and the other, her husband.[1]

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(1) (Ch. 15) The relation between the lady and the two cousins resulted from the following situation: A man married a woman and she gave birth to a son, and then he married another woman who also gave birth to a son. Then he divorced the second wife, who=

'Alī said, "Her husband takes half of her left property, and the maternal brother one-sixth, and the rest of the property is divided equally between them."

وقالَ عَليٌّ: لِلزَّوجِ النِّصْفُ، ولِلأخِ مِنَ الأُمِّ السُّدُسُ، وما بَقيَ بَيْنَهُما نِصْفانِ.

6745. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "I am more closer to the believers than their own selves, so whoever (among them) dies leaving some inheritance, his inheritance will be given to his *'Aṣaba*;[1] and whoever dies leaving a debt, or dependants, or destitute children, then I am their supporter."

٦٧٤٥ - **حدَّثنا** مَحْمُودٌ: أخبرَنا عُبَيْدُ اللهِ، عَنْ إسرائيلَ، عَنْ أبي حَصِينٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أنَا أوْلى بالمؤمنينَ مِنْ أنفُسِهِمْ، فمَنْ ماتَ وتَرَكَ مالاً فمالُهُ لِمَوالي العَصبَةِ، ومَنْ تَركَ كَلاًّ أو ضَياعاً فأنا وَلِيُّهُ فَلأُدْعَى لهُ». الكَلُّ: العِيالُ. [راجع: ٢٢٩٨]

6746. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Give the *Farā'iḍ* (the shares of the inheritance that are prescribed in the Qur'ān) to those who are entitled to receive it; and whatever is left should be given to the closest male relative of the deceased."

٦٧٤٦ - **حدَّثنا** أُمَيَّةُ بنُ بِسْطامٍ: حدَّثنا يَزيدُ بنُ زُرَيْعٍ، عَنْ رَوْحٍ، عَنْ عَبْدِ اللهِ بْنِ طاوُسٍ، عَنْ أبيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبيِّ ﷺ قالَ: «ألحِقُوا الفَرائِضَ بأهْلِها، فَما تَرَكَتِ الفرائِضُ فَلأوْلى رَجُلٍ ذَكَرٍ». [راجع: ٦٧٣٢]

(16) CHAPTER. (Can) kindred by blood (i.e., *Dhawīl-Arḥām*) (be the heir of the deceased).

(١٦) **بابُ** ذَوي الأرْحامِ

6747. Narrated Ibn 'Abbās regarding the Holy Verse:

"And to everyone, We have appointed heirs..." (V.4:33)

And also:

"...To those also with whom you have

٦٧٤٧ - **حدَّثني** إسحاقُ بْنُ إبراهِيمَ قالَ: قُلْتُ لأبي أُسامَةَ: حَدَّثَكُمْ إدْريسُ: حدَّثنا طَلْحَةُ، عَنْ سَعيدِ بْنِ جُبَيرٍ، عَنِ ابنِ عَبَّاس

=consequently married her first husband's brother and gave birth to a girl. This girl married the first son of her father's brother who was her cousin. Then she died, leaving the two cousins as her only heirs. One of those cousins was her husband, and the other was her maternal brother.

(1) (H. 6745)*'Aṣaba*: See the footnote of *Ḥadīth* No. 6740.

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾ ﴿وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ﴾ قَالَ: كَانَ الْمُهَاجِرُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَرِثُ الأَنْصَارِيُّ الْمُهَاجِرِيَّ دُونَ ذَوِي رَحِمِهِ لِلأُخُوَّةِ الَّتِي آخَى النَّبِيُّ ﷺ بَيْنَهُمْ، فَلَمَّا نَزَلَتْ ﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾ قَالَ: نَسَخَتْهَا ﴿وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ﴾. [راجع: ٢٢٩٢]

made a pledge (brotherhood), give them their due portion by (*Wasiya* — wills)..." (V.4:33)

When the emigrants came to Al-Madīna, the *Anṣār* used to be the heir of the emigrants (and vice versa) instead of their own kindred by blood (*Dhawīl-Arḥām*), and that was because of the bond of brotherhood which the Prophet ﷺ had established between them, i.e., the *Anṣār* and the emigrants. But when the Divine Verse:

"And to everyone, We have appointed heirs..." (V.4:33) was revealed, it cancelled the other order i.e.:

"...To those also with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiya* — wills)..." (V.4:33)

[See Vol. 3, *Ḥadīth* No. 2292]

(١٧) بَابُ مِيرَاثِ الْمُلَاعَنَةِ

(17) CHAPTER. The inheritance in the case of *Mulā'ana*.[1]

٦٧٤٨ - حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلاً لَاعَنَ امْرَأَتَهُ فِي زَمَنِ النَّبِيِّ ﷺ وَانْتَفَى مِنْ وَلَدِهَا، فَفَرَّقَ النَّبِيُّ ﷺ بَيْنَهُمَا وَأَلْحَقَ الْوَلَدَ بِالْمَرْأَةِ. [راجع: ٤٧٤٨]

6748. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: A man and his wife had a case of *Li'ān* (or *Mulā'ana*) during the lifetime of the Prophet ﷺ and the man denied the paternity of her child. The Prophet ﷺ gave his verdict for their separation (divorce) and then the child was regarded as belonging to the wife only.[2]

(١٨) بَابٌ: الْوَلَدُ لِلْفِرَاشِ حُرَّةً كَانَتْ أَوْ أَمَةً

(18) CHAPTER. The child is for the owner of the bed, whether its mother was a free lady or a slave-girl.

(1) (Ch. 17) *Mulā'ana* or *Li'ān* means the taking of oaths by a wife and her husband, the wife denying the charge of adultery which the husband confirms by his own oath. (See Qur'ān 24:7-10).
This chapter deals with the inheritance of the child who is born after such a situation, i.e., whose heir he would be, and who would be his heir.

(2) (H. 6748) Such a mother would inherit the share prescribed for her in the Qur'ān from her child's inheritance and he would be her heir if she died before him.

6749. Narrated 'Āishah رَضِيَ اللهُ عَنْها: 'Utba (bin Abī Waqqāṣ) said to his brother Sa'd, "The son of the slave-girl of Zam'a is my son, so be his guardian." So when it was the year of the conquest of Makkah, Sa'd took that child and said, "He is my nephew, and my brother told me to be his guardian." On that, 'Abd bin Zam'a got up and said, "But the child is my brother, and the son of my father's slave-girl as he was born on his bed." So they both went to the Prophet ﷺ. Sa'd said, "O Allāh's Messenger! (This is) the son of my brother, and he told me to be his custodian." Then 'Abd bin Zam'a said, "(But he is) my brother and the son of the slave-girl of my father, born on his bed." The Prophet ﷺ said, "This child is for you, O 'Abd bin Zam'a, as the child is for the owner of the bed, and the adulterer receives the stones." He then ordered (his wife) Sauda bint Zam'a to veil herself from that boy as he noticed the boy's resemblance to 'Utba. Since then the boy never saw Sauda till he died.

6750. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The boy is for the owner of the bed."

(19) CHAPTER. *Al-Walā'*[1] is for the manumitter.
(Regarding) the inheritance of *Al-Laqīṭ* (a small child or an insane person, who has nobody to be responsible for him).

And 'Umar said, "*Al-Laqīṭ* is a free person and not a slave."

(1) (Ch. 19) *Al-Walā'*: See the glossary.

٦٧٤٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ عُتْبَةُ عَهِدَ إلى أخيهِ سعدٍ أَنَّ ابْنَ وَليدَةِ زَمْعَةَ مِنِّي فَاقْبِضْهُ إلَيْكَ، فَلَمَّا كانَ عامُ الفَتْحِ أَخَذَهُ سَعْدٌ فقالَ: ابْنُ أخي عَهِدَ إلَيَّ فِيهِ، فَقامَ عَبْدُ بْنُ زَمْعَةَ، فَقالَ: أخي وابْنُ وَليدَةِ أبي، وُلِدَ عَلى فراشِهِ. فَتَساوَقا إلى النَّبِيِّ ﷺ فقالَ سَعْدٌ: يا رَسُولَ اللهِ، ابْنُ أخي قَدْ كانَ عَهِدَ إلَيَّ فِيهِ، فَقالَ عَبْدُ بْنُ زَمْعَةَ: أخي وَابْنُ وَليدَةِ أبي وُلِدَ عَلى فِراشِهِ. فَقالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يا عَبْدُ بْنَ زَمْعَةَ، الوَلَدُ لِلفِراشِ ولِلعاهِرِ الحَجَرُ». ثُمَّ قالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ: «احْتَجِبي مِنْهُ» لِمَا رَأى مِنْ شَبهِهِ بِعُتْبَةَ. فَمَا رَآها حَتَّى لَقِيَ اللهَ. [راجع: ٢٠٥٣]

٦٧٥٠ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيادٍ أَنَّهُ سَمِعَ أبا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «الوَلَدُ لِصاحِبِ الفِراشِ». [راجع: ٦٨١٨]

(١٩) بابٌ الوَلاءُ لِمَنْ أَعْتَقَ، ومِيراثُ اللقِيطِ،

وقالَ عُمرُ: اللقِيطُ حُرٌّ.

6751. Narrated 'Āishah رَضِيَ اللهُ عَنها: I bought Barīra (a female slave). The Prophet ﷺ said (to me), "Buy her as *Al-Walā'* is for the manumitter. Once, she was given a sheep (in charity). The Prophet ﷺ said, "It (the sheep) is *Ṣadaqa* (a thing given in charity) for her (Barīra) and a gift for us."

Al-Ḥakam said, "Barīra's husband was a free man." Ibn 'Abbās said, "When I saw him, he was a slave."

٦٧٥١ - حدَّثنا حَفْصُ بْنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبراهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ قالَتِ: اشتَرَيْتُ بَريرَةَ فقال النَّبيُّ ﷺ: «اشتَريها فإنَّ الوَلاءَ لِمَنْ أعْتَقَ»، وأُهْدِيَ لَها شاةٌ، فَقالَ: «هو لَها صَدَقَةٌ ولَنا هَدِيَّةٌ».

قالَ الحَكَمُ: وكانَ زَوْجُها حُرّاً، وقَوْلُ الحَكَمِ مُرْسلٌ. وقالَ ابْنُ عَبَّاسٍ: رَأيْتُهُ عَبْداً. [راجع: ٤٥٦]

6752. Narrated Ibn 'Umar رَضِيَ اللهُ عَنهُما: The Prophet ﷺ said, "The *Walā'* is for the manumitter (of the slave)."

٦٧٥٢ - حدَّثنا إسماعِيلُ بْنُ عَبْدِ اللهِ قالَ: حدَّثَني مالكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبيِّ ﷺ قالَ: «إنَّما الوَلاءُ لِمَنْ أعْتَقَ». [راجع: ٢١٥٦]

(20) CHAPTER. The heir of the *Sā'iba* (a slave whose master frees him and tells him that nobody will be entitled to get his *Walā'*).

(٢٠) بابُ ميراثِ السَّائِبَةِ

6753. Narrated 'Abdullāh رَضِيَ اللهُ عَنهُ: The Muslims did not free slaves as *Sā'iba*, but the people of the Pre-Islāmic Period of Ignorance used to do so.

٦٧٥٣ - حدَّثنا قَبيصَةُ بْنُ عُقْبَةَ: حدَّثَنا سُفيانُ، عَنْ أبي قَيْسٍ، عَنْ هُزَيْلٍ، عَنْ عَبْدِ اللهِ قالَ: إنَّ أهْلَ الإسلامِ لا يُسَيِّبُونَ، وإنَّ أهْلَ الجاهِلِيَّةِ كانُوا يُسيِّبُونَ.

6754. Narrated Al-Aswad: 'Āishah رَضِيَ اللهُ عَنها bought Barīra in order to manumit her, but her masters stipulated that her *Walā'* (after her death) would be for them. 'Āishah said, "O Allāh's Messenger! I have bought Barīra in order to manumit her, but her masters stipulated that her *Walā'* will be for them." The Prophet ﷺ said, "Manumit her, as the *Walā'* is for the one who manumits (the

٦٧٥٤ - حدَّثنا مُوسَى: حدَّثنا أبُو عَوانَةَ، عَنْ مَنصورٍ، عَنْ إبراهيمَ، عَنِ الأسْوَدِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنها اشتَرَتْ بَريرَةَ لِتُعتِقَها واشتَرَطَ أهْلُها وَلاءَها، فَقالَتْ: يا رَسُولَ اللهِ، إنِّي اشتَرَيْتُ بَريرَةَ

slave)," or said, "The one who pays her price." Then 'Āishah bought and manumitted her. After that, Barīra was given the choice (by the Prophet ﷺ) (to stay with her husband or leave him). She said, "If he gave me so much, and so much (money), I would not stay with him." (Al-Aswad added: Her husband was a free man). The subnarrator added: The series of the narrators of Al-Aswad's statement is not authentic. The statement of Ibn 'Abbās, i.e., 'When I saw him he was a slave,' is more authentic.

لأُعْتِقَها، وإنَّ أهْلَها يَشْتَرِطونَ وَلاءَها فقالَ: «أعْتِقيها فإنَّما الوَلاءُ لِمَنْ أعْتَقَ، أو قالَ: أعْطَى الثَّمَنَ»، قالَ: فاشْتَرتها فَأعْتَقَتها. قالَ: وَخُيِّرَتْ فَاخْتارَتْ نَفْسَها وقالَتْ: لو أُعْطِيتُ كَذا وكَذا ما كُنْتُ مَعَهُ.

قالَ الأَسْوَدُ: وكانَ زَوْجُها حُرّاً، قَوْلُ الأسْوَدِ مُنْقَطِعٌ، وقَوْلُ ابْنِ عَبَّاسٍ: رَأَيْتُهُ عَبْداً، أصَحُّ.

[راجع: ٤٥٦]

(21) CHAPTER. The sin of the freed slave who denies his master who has freed him.

(٢١) بابُ إثْمِ مَنْ تَبَرَّأَ مِنْ مَوالِيهِ

6755. Narrated 'Alī: "We have no Book to recite except the Book of Allāh (the Qur'ān) and this paper." Then 'Alī took out the paper, and behold! There was written in it, legal verdicts about the retaliation for wounds, the ages of the camels (to be paid as *Zakāt* or as blood money). In it was also written:

"Al-Madīna is a sanctuary from 'Aīr (mountain) to Thaur (mountain). So whoever innovates in it an heresy (something new in religion), or commits a crime in it or gives shelter to such an innovator will incur the Curse of Allāh, the angels and all the people, and none of his compulsory or optional good deeds will be accepted on the Day of Resurrection. And whoever (a freed slave) takes as his master some people other than his real masters, without the permission of his real masters, will incur the Curse of Allāh, the angels and all the people, and none of his compulsory, or optional good deeds will be accepted on the Day of Resurrection. And the asylum granted by any Muslim is to be

٦٧٥٥ - حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا جَريرٌ، عَنِ الأعْمَشِ، عَنْ إبراهِيمَ التَّيْميِّ، عَنْ أبيهِ قالَ: قالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: ما عِنْدَنا كِتابٌ نَقْرَؤُهُ إلَّا كِتابُ اللهِ غَيرَ هٰذه الصَّحيفَةِ. قالَ: فأخْرَجَها فإذا فِيها أشياءُ مِنَ الجراحاتِ وأسْنانِ الإبِلِ. قالَ: وَفيها: «المدينَةُ حَرَمٌ ما بَينَ عيرٍ إلَى ثَوْرٍ، فمَن أحْدَثَ فِيها حَدَثاً، أوْ آوَى مُحدِثاً، فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكةِ والنَّاسِ أجمَعينَ، لا يُقْبَلُ مِنْهُ يَوْمَ القِيامَةِ صَرْفٌ ولا عَدْلٌ. ومَنْ وَالى قَوماً بِغَيرِ إذنِ مَوالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أجمَعينَ، لا يُقْبَلُ مِنْهُ يَوْمَ القِيامةِ صَرْفٌ وَلا عَدْلٌ. وذِمَّةُ المُسْلِمينَ واحِدةٌ، يَسْعَى

بها أدْناهُمْ، فمَنْ أخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أجمَعينَ، لا يُقبَلُ مِنْهُ يَوْمَ القيامَة صَرْفٌ وَلا عَدْلٌ». [راجع: ١١١]

secured by all the Muslims, even if it is granted by one of the lowest social status among them; and whoever betrays a Muslim in this respect will incur the Curse of Allāh, the angels, and all the people, and none of his compulsory or optional good deeds will be accepted on the Day of Resurrection."

٦٧٥٦ - حدَّثَنا أبو نُعَيم: حدَّثَنا سُفيانُ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نهى النَّبي ﷺ عَنْ بَيْعِ الوَلاءِ وَعَنْ هِبَتِهِ. [راجع: ٢٥٣٥]

6756. Narrated Ibn 'Umar رَضِيَ الله عَنهُما: The Prophet ﷺ forbade the selling of the *Walā'* (of slaves) or giving it as a present.

(٢٢) بابٌ: إذا أسلَمَ عَلى يَدَيْهِ،

وَكانَ الحَسَنُ لا يَرَى لهُ وِلايَةً. وقالَ النَّبيُّ ﷺ: «الوَلاءُ لِمَنْ أعْتَقَ»، ويُذْكَرُ عَنْ تَميمٍ الداريِّ رَفَعهُ قالَ: «هُوَ أوْلَى النَّاسِ بِمَحْياهُ ومَماتِهِ». واخْتَلَفُوا في صِحَّةِ هٰذا الخَبَرَ.

(22) CHAPTER. If someone is converted to Islām through somebody else.

Al-Ḥasan (Al-Baṣrī) did not think that the latter had the right to be the heir of the converted person.

The Prophet ﷺ said, "The *Walā'* is for the one who manumits (the slave)." And Tamīm Ad-Dārī is said to have narrated that the Prophet ﷺ said, "The one who converts somebody to Islām is the closest of the people to the converted person, whether during his life or after his death." The scholars differ as to the genuineness of this narration.

٦٧٥٧ - حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: عَنْ مالكٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ أنَّ عائِشَةَ أُمَّ المُؤمِنينَ أرادَتْ أنْ تَشْتَرِيَ جارِيَةً تُعْتِقُها فَقالَ أهْلُها: نَبيعُكِها عَلى أنَّ وَلاءَها لَنا، فَذَكَرتْ ذٰلكَ لِرَسُولِ اللهِ ﷺ فَقالَ: «لا يَمْنَعُكِ ذٰلكِ فَإنَّما الوَلاءُ لِمَنْ أعْتَقَ». [راجع: ٢١٥٦]

6757. Narrated Ibn 'Umar that 'Āishah رَضِيَ الله عَنها (Mother of the believers), intended to buy a slave-girl in order to manumit her. The slave-girl's masters said, "We are ready to sell her to you on condition that her *Walā'* should be for us." 'Āishah mentioned that to Allāh's Messenger ﷺ who said, "This (condition) should not prevent you from buying her, for the *Walā'* is for the one who manumits (the slave)."

٦٧٥٨ - حدَّثَنا مُحَمَّدٌ: أخْبرَنا

6758. Narrated Al-Aswad: 'Āishah رَضِيَ الله عَنها said, "I bought Barīra and her masters

جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إبراهِيمَ، عَنِ الأسوَدِ، عَن عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: اشْتَرَيْتُ بَريرَةَ فَاشْتَرَطَ أهْلُها وَلاءَها فَذَكَرَتُ ذلكَ للنَّبِيِّ ﷺ فَقالَ: «أعْتِقِيها فإنَّ الوَلاءَ لِمَنْ أعْطَى الوَرِقَ». قالَتْ: فَأعْتَقْتُها، قالَتْ: فَدَعاها رَسُولُ اللهِ ﷺ فَخَيَّرَها مِنْ زَوْجِها فَقالَتْ: لَوْ أعْطاني كَذا وكَذا ما بِتُّ عِنْدَهُ، فَاخْتارَتْ نَفْسَها. [راجع: ٤٥٦]

stipulated that the ***Walā'*** would be for them." 'Āishah mentioned that to the Prophet ﷺ and he said, "Manumit her, as the ***Walā'*** is for the one who gives the silver (i.e., pays the price for freeing the slave)." 'Āishah added, "So I manumitted her". After that, the Prophet ﷺ called her (Barīra) and gave her the choice to go back to her husband or leave him. She said, "If he gave me so much, and so much (money) I would not stay with him." So she selected her own self (i.e., refused to go back to her husband)."

(٢٣) بابٌ ما يَرِثُ النِّساءُ مِنَ الوَلاءِ

(23) CHAPTER. What a women can inherit of the *Walā'*.

٦٧٥٩ - حدَّثَنا حَفْصُ بْنُ عُمَرَ: حدَّثَنا هَمَّامٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أرادَتْ عائِشَةُ أنْ تَشْتَرِيَ بَريرَةَ فَقالَتْ للنَّبِيِّ ﷺ: إنَّهُمْ يَشْتَرِطونَ الوَلاءَ، فَقالَ النَّبِيُّ ﷺ: «اشْتَرِيها فَإنَّما الوَلاءُ لِمَنْ أعْتَقَ». [راجع: ٢١٥٦]

6759. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When 'Āishah intended to buy Barīra, she said to the Prophet ﷺ, "Barīra's masters stipulated that they will have the *Walā'*." The Prophet ﷺ said (to 'Āishah), "Buy her, as the *Walā'* is for the one who manumits."

٦٧٦٠ - حدَّثَنا ابْنُ سَلامٍ: أخْبَرَنا وَكِيعٌ، عَنْ سُفْيانَ، عَنْ مَنْصُورٍ، عَنْ إبراهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «الوَلاءُ لِمَنْ أعْطَى الوَرِقَ وَوَلِيَ النِّعمةَ». [راجع: ٤٥٦]

6760. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ said, "The *Walā'* is for the one who gives the silver (i.e., pays the price) and does the favour (of manumission after paying the price)."

(٢٤) بابٌ مَوْلَى القَوْمِ من أنْفُسِهِمْ وَابْنُ الأُخْتِ مِنهُمْ

(24) CHAPTER. The freed slave belongs to the people who have freed him. And the son of the sister of some people is one of them (belongs to those people).

6761. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The freed slave belongs to the people who have freed him," or said something similar.

٦٧٦١ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مُعاوِيَةُ بْنُ قُرَّةَ وقَتادَةُ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قال: «مَوْلَى القَوْمِ مِنْ أَنْفُسِهِمْ» أو كما قالَ.

6762. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The son of the sister of some people is from them or from their own selves."

٦٧٦٢ - **حدَّثَنا** أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قالَ: «ابْنُ أُخْتِ القَوْمِ مِنْهُمْ، أَوْ مِنْ أَنْفُسِهِمْ». [راجع: ٣١٤٦]

(25) CHAPTER. The inheritance of a captive (in the hands of the enemy).

(٢٥) بابُ مِيراثِ الأَسِيرِ

Shuraiḥ used to give inheritance to the captive who was in the hands of the enemy, and used to say, "He is in more need of it than anybody else."

And 'Umar bin 'Abdul-Azīz said, "Execute the will of the captive, and fulfil his order to manumit slaves and allow him to dispose of his property, and he can do with it as he wishes."

قالَ: وكانَ شُرَيْحٌ يُوَرِّثُ الأَسِيرَ في أَيْدِي العَدُوِّ وَيَقُولُ: هُوَ أَحْوَجُ إِلَيْهِ. وَقالَ عُمَرُ بْنُ عَبْدِ العَزِيزِ: أَجِزْ وَصِيَّةَ الأَسِيرِ وَعَتاقَتَهُ وَما صَنَعَ في مالِهِ ما لَمْ يَتَغَيَّرْ عَنْ دِينِهِ، فَإِنَّما هُوَ مالُهُ يَصْنَعُ فِيهِ ما يَشاءُ.

6763. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody dies (among the Muslims) leaving some property, the property will go to his heirs, and if he leaves a debt or dependants, we will take care of them."

٦٧٦٣ - **حدَّثَنا** أَبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ تَرَكَ مالاً فَلِوَرَثَتِهِ، ومَنْ تَرَكَ كَلاًّ فَإِلَيْنا». [راجع: ٢٢٩٨]

(26) CHAPTER. Neither a Muslim can be the heir of a disbeliever, nor a disbeliever can be the heir of a Muslim. And if somebody becomes a Muslim before the property of his dead (disbeliever) relative is divided among the heirs, he will have no share.

(٢٦) بابٌ: لا يَرِثُ المُسْلِمُ الكافِرَ، ولا الكافِرُ المُسْلِمَ، وإذا أَسْلَمَ قَبْلَ أَنْ يُقْسَمَ المِيراثُ فَلا مِيراثَ لَهُ

6764. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A Muslim cannot be the heir of a disbeliever, nor can

٦٧٦٤ - **حدَّثَنا** أَبُو عاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهابٍ، عَنْ

عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثمانَ، عَنْ أُسامَةَ بْنِ زَيدٍ رَضِيَ اللهُ عَنْهُما أنَّ النَّبيَّ ﷺ قالَ: «لا يَرِثُ المُسْلِمُ الكافِرَ، ولا الكافِرُ المُسلِمَ». [راجع: ١٥٨٨]

a disbeliever be the heir of a Muslim."

(٢٧) بابٌ ميراثِ العَبدِ النَّصْرانِيِّ والمُكاتَبِ النَّصْرانِيِّ.

بَابٌ إثمِ مَنِ انتفى مِنْ وَلَدِهِ

(27) CHAPTER. The Inheritance of a Christian slave and a *Mukātab* Christian slave.

And the sin of the person who denies being the father of his children.

(٢٨) بابٌ مَنِ ادَّعى أخاً أوِ ابْنَ أخٍ

(28) CHAPTER. Whoever claims that somebody is his brother or his nephew.

٦٧٦٥ - حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا اللَّيْثُ عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتِ: اخْتَصَمَ سَعْدُ بْنُ أبي وَقَّاصٍ وَعَبدُ بنُ زَمْعَةَ في غُلامٍ، فَقالَ سَعْدٌ: هٰذا يا رَسُولَ اللهِ ابنُ أخِي عُتبَةَ بْنِ أبي وَقَّاصٍ، عَهِدَ إليَّ أنَّه ابنُهُ، انْظُرْ إلى شَبَهِهِ. وقالَ عَبْدُ بْنُ زَمْعةَ: هٰذا أخِي يا رَسُولَ اللهِ، وُلِدَ عَلَى فِراشِ أبي مِنْ وَليدَتِهِ. فَنَظَرَ رَسُولُ اللهِ ﷺ إلَى شَبَهِهِ فَرَأى شَبهاً بَيِّناً بِعُتْبَةَ، فَقالَ: «هُوَ لَكَ يا عَبْدُ بْنَ زَمْعَةَ، الوَلَدُ للفِراشِ ولِلعاهِرِ الحَجَرُ، وَاحْتَجبي مِنهُ يا سَوْدَةُ بِنتَ زَمْعةَ». قالَتْ: فَلَمْ يَرَ سَوْدَةَ بَعدُ. [راجع: ٢٠٥٣]

6765. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Sa'd bin Abī Waqqāṣ and 'Abd bin Zam'a had a dispute over a boy. Sa'd said, "O Allāh's Messenger! This (boy) is the son of my brother, 'Utba bin Abī Waqqās, who told me to be his custodian as he was his son. Please notice to whom he bears affinity." And 'Abd bin Zam'a said, "This is my brother, O Allāh's Messenger! He was born on my father's bed by his slave-girl." Then the Prophet ﷺ looked at the boy and noticed evident resemblance between him and 'Utba, so he said, "He (the boy) is for you, O 'Abd bin Zam'a, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam'a." 'Āishah added: Since then he never saw Sauda.

(٢٩) بابٌ مَنِ ادَّعى إلى غَيرِ أبيهِ

(29) CHAPTER. Whoever claims to be the son of a person other than his father.

6766. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Whoever claims to be the son of a person other than his father, and he knows that, that person is not his father, then Paradise (will be) forbidden for him."

٦٧٦٦ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا خالدٌ هُوَ ابنُ عَبْدِ اللهِ: حدَّثنا خالِدٌ عَنْ أبي عُثمانَ، عَنْ سَعدٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقولُ: «مَنِ ادّعى إلَى غَيرِ أبيهِ وهُوَ يَعلَمُ أنَّهُ غَيرُ أبيهِ فالجَنَّةُ عَلَيهِ حَرامٌ». [راجع: ٤٣٢٦]

6767. (Sa'd added:) I mentioned that to Abū Bakra, and he said, "My ears heard that, and my heart memorized it from Allāh's Messenger ﷺ."

٦٧٦٧ - فَذَكَرْتُهُ لأبي بَكرَةَ فَقالَ: وأنا سَمِعَتْهُ أُذُناي وَوَعاهُ قَلبي مِنْ رَسُولِ اللهِ ﷺ. [راجع: ٤٣٢٧]

6768. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not deny your fathers (i.e., claim to be the sons of persons other than your fathers), and whoever denies his father, is charged with disbelief."

٦٧٦٨ - **حدَّثنا** أصْبَغ بْنُ الفَرَجِ: حدَّثنا ابنُ وهْبٍ: أخْبَرَني عَمْرٌو، عَنْ جَعْفَرِ بْنِ رَبيعَة، عَنْ عِراكٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا تَرْغَبُوا عَنْ آبائِكُمْ، فمَنْ رَغِبَ عَنْ أبيهِ فَهُوَ كُفْرٌ».

(30) CHAPTER. If a lady claims to be the mother of a son.

(٣٠) بابٌ: إذا ادَّعَتِ المَرأةُ ابْناً

6769. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There were two women and with them were their two sons. A wolf came and took away the son of one of them. That lady said to her companion, 'The wolf has taken your son.' The other said, 'But it has taken your son.' So both of them sought the judgement of (the Prophet) Dāwūd (David) عَلَيهِ السَّلام who judged that the boy should be given to the older lady. Then both of them went to (the Prophet) Sulaimān (Solomon), son of Dāwūd and informed him of the case. Sulaimān said, 'Give me a knife so that I may cut the child into two portions and give half to each of

٦٧٦٩ - **حدَّثنا** أبو اليمانِ: أخْبرَنا شُعَيبٌ قَالَ: حدَّثنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «كانَتِ امْرَأتانِ، مَعَهُما ابْناهُما، جاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إحْداهُما فَقالَتْ لِصاحِبَتِها: إنَّما ذَهَبَ بِابْنِكِ، فَقالَتِ الأُخرى: إنَّما ذَهَبَ بِابْنِكِ، فَتحاكَمَتا إلى داوُدَ - عَلَيهِ السَّلامُ - فَقَضى بِهِ للكُبرَى، فَخَرَجَتا على سُلَيمانَ بْنِ

you.' The younger lady said, 'Do not do so; may Allāh bless you! He is her child.' On that, (Prophet) Sulaimān gave the child to the younger lady." Abū Hurairah added: By Allāh! I had never heard the word *'Sikkīn'* as meaning knife, except on that day, for we used to call it *'Mudya.'*

داوُدَ - عَلَيهما السَّلامُ - فأخْبَرَتاهُ فَقالَ: ائتُوني بِالسِّكِّينِ أشقُّهُ بَيْنَهُما، فَقالتِ الصُّغْرَى: لا تَفْعَلْ، يَرْحَمكَ اللهُ، هُوَ ابْنُها، فَقَضَى بِهِ لِلصُّغْرَى». قالَ أبو هُرَيْرَةَ: واللهِ إنْ سَمِعْتُ بالسِّكِّينِ قَطُّ إلَّا يَوْمَئِذٍ، وما كنَّا نَقولُ إلَّا: المُدْيَةَ. [راجع: ٣٤٢٧]

(31) CHAPTER. The *Qā'if* (one who is expert in noticing resemblance between persons belonging to the same lineage).

(٣١) بابُ القائِفِ

6770. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ once entered upon me in a very happy mood, with his features glittering with joy, and said, "O 'Āishah! Don't you see that Mujazziz (a *Qā'if*) looked just now at Zaid bin Ḥāritha and Usāma bin Zaid and said, 'These feet (or Usāma and his father) belong to each other.' "[1]

[See Vol. 4, *Hadīth* No. 3555]

٦٧٧٠ - حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالتْ: إنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَيَّ مَسروراً تَبرُقُ أساريرُ وَجْهِهِ فَقالَ: «ألَمْ تَرَيْ أنَّ مُجَزِّزاً نَظَرَ آنِفاً إلى زَيْدِ بْنِ حارِثَةَ وأُسامَةَ بْنِ زَيْدٍ فقالَ: إنَّ هذِهِ الأقدامَ بَعضُها مِنْ بَعْضٍ». [راجع: ٣٥٥٥]

6771. Narrated 'Āishah رَضِيَ اللهُ عَنها: Once Allāh's Messenger ﷺ entered upon me and he was in a very happy mood and said, "O 'Āishah: Don't you know that Mujazziz Al-Mudlijī entered and saw Usāma and Zaid with a velvet covering on them and their heads were covered while their feet were uncovered. He said: These feet belong to each other."

٦٧٧١ - حدَّثَنا قُتَيْبَةُ بْنُ سَعيدٍ: حدَّثَنا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ ذاتَ يَومٍ وَهُوَ مَسرورٌ فَقالَ: «يا عائِشَةُ، ألَمْ تَرَيْ أنَّ مُجَزِّزاً المُدْلِجِيَّ دَخَلَ عَلَيَّ فَرأى أُسامَةَ وزَيْداً وعَلَيهِما قَطيفَةٌ قَد غَطَّيا رُؤُسَهُما وبَدَتْ أقْدامُهما فَقالَ: إنَّ هٰذِهِ الأقْدامَ بَعضُها مِنْ بَعْضٍ». [راجع: ٣٥٥٥]

(1) (H. 6770) The *Qā'if* learned through examining their feet, that they were father and son.

86 – THE BOOK OF *AL-ḤUDŪD*[1]

٨٦ - كتاب الحدود

CHAPTER. What *Ḥudūd* one should beware of.

باب ما يُحْذَرُ مِنَ الحُدودِ

(1) CHAPTER. (The crimes of) illegal sexual intercourse and the drinking of alcoholic drinks.

And Ibn 'Abbās said, "The light of Faith is taken away from the one who commits illegal sexual intercourse."

6772. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks an alcoholic drink, then he is not a believer at the time of drinking; and when a thief steals, he is not a believer at the time when he is stealing; and when a robber robs and the people look at him, then he is not a believer at the time of doing it." Abū Hurairah, in another narration, narrated the same from the Prophet ﷺ with the exclusion of robbery.

(١) باب الزِّنَا وَشُرْبِ الْخَمْرِ،

وقالَ ابْنُ عَبّاسٍ: يُنزَعُ مِنْهُ نورُ الإيمانِ في الزِّنا.

٦٧٧٢ - **حدَّثَنا** يَحيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، عَنْ أبي بَكْرِ بْنِ عَبْدِ الرَّحمنِ عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَزْني الزَّاني حينَ يَزْني وهُوَ مُؤمِنٌ، ولا يَشْرَبُ الخَمْرَ حينَ يَشْرَبُ وَهوَ مُؤمِنٌ، وَلا يَسْرِقُ حينَ يَسْرِقُ وهُوَ مُؤمِنٌ، وَلا يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ إليهِ فيها أبْصارَهُمْ وهُوَ مُؤمِنٌ».

وعَنِ ابنِ شِهابٍ، عَنْ سَعيدِ بْنِ المُسَيَّبِ وَأبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ، عَنِ النَّبيِّ ﷺ بِمِثْلِهِ إلَّا النُّهْبَةَ. [راجع: ٢٤٧٥]

(2) CHAPTER. What is said regarding the beating (lashing) of a drunk.

6773. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ beat a drunk with palm-leaf stalks and shoes. And Abū Bakr gave

(٢) باب ما جاءَ في ضَرْبِ شارِبِ الخَمْرِ

٦٧٧٣ - **حدَّثَنا** حَفْصُ بْنُ عُمَرَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ:

(1) (Book 86) *'Al-Ḥudūd'* is the plural of *Ḥadd. Al-Ḥudūd* are the limits which Allāh has set, and if somebody violates them, he is to be punished according to certain penalties prescribed by Allāh. These penalties are also called *Ḥudūd*.

(such a sinner) forty lashes.

أنَّ النَّبيَّ ﷺ ح. وحدَّثنا آدمُ: حدَّثنا شُعْبَةُ: حدَّثنا قتادَةُ، عَنْ أنسِ بْنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ ضَرَبَ في الخَمْرِ بالجَريدِ والنِّعالِ، وجَلَدَ أبو بَكْرٍ أربعينَ. [انظر: ٦٧٧٦]

(3) CHAPTER. Whoever ordered that the legal punishment was to be carried out at home.

(٣) بابُ مَنْ أمَرَ بِضَرْبِ الحَدِّ في البَيْتِ

6774. Narrated 'Uqba bin Al-Ḥārith: An-Nu'mān or the son of An-Nu'mān was brought to the Prophet ﷺ on a charge of drinking intoxicating drinks. So the Prophet ﷺ ordered all the men present in the house, to beat him. So all of them beat him, and I was also one of them who beat him with shoes.

٦٧٧٤ - حدَّثنا قُتَيْبَةُ: حدَّثنا عَبْدُ الوَهَّابِ، عَنْ أيُّوبَ، عَنِ ابْنِ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الحارِثِ قالَ: جِيءَ بِالنُّعَيمانِ أوْ بِابْنِ النُّعَيمانِ شارِباً، فأمَرَ النَّبيُّ ﷺ مَنْ كانَ بالبَيْتِ أنْ يَضْرِبوهُ. قالَ: فَضَرَبوهُ، فكُنْتُ أنا فيمَنْ ضَرَبَهُ بالنِّعالِ. [راجع: ٢٣١٦]

(4) CHAPTER. Beating with stalks of date-palm leaves and shoes.

(٤) بابُ الضَّرْبِ بِالجَريدِ والنِّعالِ

6775. Narrated 'Uqba bin Al-Ḥārith: An-Nu'mān or the son of An-Nu'mān was brought to the Prophet ﷺ in a state of intoxication. The Prophet ﷺ felt it hard (was angry) and ordered all those who were present in the house, to beat him. And they beat him with stalks of date-palm leaves and shoes, and I was among those who beat him.

٦٧٧٥ - حدَّثنا سُلَيمانُ بْنُ حَرْبٍ: حدَّثنا وُهَيْبُ بْنُ خالِدٍ، عَنْ أيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ أبي مُلَيْكَةَ، عَنْ عُقْبَةَ بنِ الحارِثِ: أنَّ النَّبيَّ ﷺ أُتِيَ بِنُعَيمانَ أوْ بِابْنِ نُعَيمانَ وهُوَ سَكْرانُ، فَشَقَّ عَلَيهِ، وأمَرَ مَنْ في البَيْتِ أنْ يَضْرِبوهُ، فَضَرَبوهُ بالجَريدِ والنِّعالِ، وكُنْتُ فيمَنْ ضَرَبَهُ. [راجع: ٢٣١٦]

6776. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ lashed a drunk with stalks of date-palm leaves and shoes. And Abū Bakr

٦٧٧٦ - حدَّثنا مُسلِمٌ: حدَّثنا هِشامٌ: حدَّثنا قَتادَةُ، عَنْ أنَسٍ قالَ:

gave a drunk forty lashes.

جَلَدَ النَّبِيُّ ﷺ في الخَمْرِ بِالجَرِيدِ والنِّعالِ، وجَلَدَ أبو بَكرٍ أرْبَعينَ.
[راجع: ٦٧٧٣]

6777. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man who drank wine was brought to the Prophet ﷺ. The Prophet ﷺ said, "Beat him!" Abū Hurairah added, "So some of us beat him with our hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, 'May Allāh disgrace you!' On that the Prophet ﷺ said, 'Do not say so, for you are helping Satan to overpower him.'"

٦٧٧٧ - **حدَّثنا** قُتَيْبَةُ: حدَّثنا أبو ضَمْرَةَ أنَسٌ، عَنْ يَزِيدَ بْنِ الهَادِ، عَنْ مُحَمَّدِ بْنِ إبْراهِيمَ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَدْ شَرِبَ قالَ: «اضْرِبُوهُ»، قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: فمِنَّا الضَّارِبُ بِيَدِهِ، والضَّارِبُ بِنَعْلِهِ، والضَّارِبُ بِثَوْبِهِ، فلَمَّا انصرَفَ قالَ بَعضُ القَوْمِ: أخْزَاكَ اللهُ، قالَ: «لا تقولوا هكَذَا، لا تُعينُوا عَليهِ الشَّيْطانَ». [انظر: ٦٧٨١]

6778. Narrated 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ: I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood money to his family because no fixed punishment has been ordered by Allāh's Messenger ﷺ for the drunk.

٦٧٧٨ - **حدَّثنا** عَبْدُ اللهِ بْنُ عَبْدِ الوَهَّابِ: حدَّثنا خالدُ بنُ الحارِثِ: حدَّثنا سُفْيانُ: حدَّثنا أبو حَصِينٍ: سَمِعْتُ عُمَيرَ بْنَ سَعيدٍ النَّخَعِيَّ قالَ: سَمِعْتُ عَلِيَّ بْنَ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ قالَ: ما كُنْتُ لأُقيمَ حَدّاً عَلى أحَدٍ فَيَموتَ فَأجِدَ في نَفْسِي، إلَّا صاحِبَ الخَمْرِ فَإنَّهُ لَوْ ماتَ ودَيْتُهُ، وذلكَ أنَّ رَسُولَ اللهِ ﷺ لم يَسُنَّهُ.

6779. Narrated As-Sā'ib bin Yazīd: We used to strike the drunks with our hands, shoes, clothes (by twisting it into the shape of lashes) during the lifetime of the Prophet ﷺ, Abū Bakr and the early part of 'Umar's caliphate. But during the last period of 'Umar's caliphate, he used to give the drunk forty lashes; and when drunks

٦٧٧٩ - **حدَّثنا** مكِّيُّ بْنُ إبْراهيمَ، عَنِ الجُعَيْدِ، عَنْ يَزيدَ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بنِ يَزيدَ قالَ: كنَّا نُؤْتَىٰ بِالشّارِبِ عَلى عَهْدِ رَسُولِ اللهِ ﷺ وإمْرَةِ أبِي بَكْرٍ وَصَدْراً مِنْ

خِلافَةِ عُمَرَ، فَنقومُ إليهِ بأيدينا ونِعالِنا وأرْدِيَتِنا، حتَّى كانَ آخِرُ إمْرَةِ عُمَرَ فجَلَدَ أربَعينَ، حتَّى إذا عَتَوْا وفَسَقُوا جَلَدَ ثَمانينَ.

became mischievous and disobedient, he used to scourge them eighty lashes.

(٥) بابُ ما يُكْرَهُ مِنْ لَعْنِ شارِبِ الخَمْرِ، وإنَّهُ لَيْسَ بِخارِجٍ مِنَ المِلَّةِ

(5) CHAPTER. Cursing is disliked against the drunkard and the fact that he is not regarded as a non-Muslim.

٦٧٨٠ - **حدَّثنا** يَحْيَى بْنُ بُكَيْرٍ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني خالِدُ بْنُ يَزيدَ، عَنْ سَعيدِ بن أبي هِلالٍ، عَنْ زَيْدِ بْنِ أسْلَمَ، عَنْ أبيهِ، عَنْ عُمَرَ بْنِ الخَطَّابِ: أنَّ رَجُلاً عَلَى عَهْدِ النَّبيِّ ﷺ كانَ اسمُه عَبْدَ اللهِ، وكانَ يُلَقَّبُ حِماراً، وكانَ يُضْحِكُ رَسُولَ اللهِ ﷺ، وكانَ النَّبيُّ ﷺ قَدْ جَلَدَهُ في الشَّرابِ، فأُتيَ بِهِ يَوْماً فَأمَرَ بِهِ فَجُلِدَ، قالَ رَجُلٌ مِنَ القَوْمِ: اللَّهُمَّ العَنْهُ، ما أكْثَرَ ما يُؤْتَى بِهِ، فَقالَ النَّبيُّ ﷺ: «لا تَلْعَنوهُ، فَواللهِ ما عَلِمْتُ، أنَّهُ يُحِبُّ اللهَ ورَسولَهُ».

6780. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: During the lifetime of the Prophet ﷺ there was a man called 'Abdullāh whose nickname was Donkey, and he used to make Allāh's Messenger ﷺ laugh. The Prophet ﷺ lashed him because of drinking (alcohol). And one day he was brought to the Prophet ﷺ on the same charge and was lashed. On that, a man among the people said, "O Allāh, curse him! How frequently he has been brought (to the Prophet ﷺ on such a charge)!" The Prophet ﷺ said, "Do not curse him; for by Allāh, I know he loves Allāh and His Messenger."

٦٧٨١ - **حدَّثنا** عَلِيُّ بْنُ عَبْدِ اللهِ بْنِ جَعْفَرٍ: حدَّثَنا أنَسُ بْنُ عِياضٍ: حدَّثَنا ابْنُ الهادِ، عَنْ مُحَمَّدِ بْنِ إبْراهيمَ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ قالَ: أُتِيَ النَّبيُّ ﷺ بِسَكْرانَ فَأمَرَ بِضَرْبِهِ، فمِنَّا مَنْ يَضْرِبُهُ بِيَدِهِ، ومِنَّا مَنْ يَضْرِبُهُ بِنَعْلِهِ، ومِنَّا مَنْ يَضْرِبُهُ بِثَوبِهِ. فَلَمَّا انْصَرَفَ قالَ رَجُلٌ: ما لَهُ أخْزاهُ اللهُ، فَقالَ رَسُولُ

6781. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A drunk was brought to the Prophet ﷺ and he ordered him to be beaten (lashed). Some of us beat him with our hands, and some with their shoes, and some with their garments (twisted in the form of a lash). When that drunk had left, a man said, "What is wrong with him? May Allāh disgrace him!" Allāh's Messenger ﷺ said, "Do not help Satan against your (Muslim) brother."

اللهِ ﷺ: «لا تَكُونُوا عَوْنَ الشَّيْطانِ عَلى أَخِيكُمْ». [راجع: ٦٧٧٧]

(6) CHAPTER. The thief while stealing.

(٦) بابُ السَّارِقِ حِينَ يَسرِقُ

6782. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "When (a person) an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody steals, then he is not a believer at the time he is stealing."

٦٧٨٢ - **حَدَّثَني** عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنا عَبْدُ اللهِ بْنُ داوُدَ: حَدَّثَنا فُضَيْلُ بْنُ غَزْوانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لا يَزْنِي الزَّاني حِينَ يَزْنِي وَهو مُؤْمِنٌ، ولا يَسرِقُ حِينَ يَسرِقُ وَهْوَ مُؤْمِنٌ». [انظر: ٦٨٠٩]

(7) CHAPTER. (It is permissible) to curse thieves (generally) without mentioning names.

(٧) بابُ لَعْنِ السَّارِقِ إذا لَمْ يُسَمَّ

6783. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hand cut off."

Al-A'mash said, "People used to interpret the *Baiḍa* (egg) as an iron helmet, and they used to think that the rope may cost a few Dirham."

٦٧٨٣ - **حَدَّثَنا** عُمَرُ بْنُ حَفْصِ بْنِ غِياثٍ: حَدَّثَني أَبي: حَدَّثَنا الأَعْمَشُ قالَ: سَمِعْتُ أَبا صالِحٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لَعَنَ اللهُ السَّارِقَ يَسرِقُ البَيْضَةَ فَتُقْطَعُ يَدُهُ، ويَسْرِقُ الحَبْلَ فَتُقْطَعُ يَدُهُ».

قالَ الأَعْمَشُ: كانوا يَرَوْنَ أَنَّهُ بَيْضُ الحديدِ، والحَبْلُ كانوا يَرَوْنَ أَنَّهُ مِنها ما يُساوِي دَرَاهِمَ. [انظر: ٦٧٩٩]

(8) CHAPTER. *Al-Ḥudūd* (legal punishment) are expiation (for the sin one has been punished for).

(٨) بابٌ: الحدودُ كَفَّارَةٌ

6784. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ in a gathering and he said, "Give me the *Bai'a* (pledge) that you will not worship anything besides Allāh, will not steal, and will not commit illegal sexual intercourse." And then (the Prophet ﷺ) recited the whole Verse (V.60:12). The Prophet ﷺ added, "And

٦٧٨٤ - **حَدَّثَنا** مُحَمَّدُ بنُ يوسفَ أَخْبَرَنا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبي إدريسَ الخَوْلانِيِّ، عَنْ عُبادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ في مَجلِسٍ فَقالَ: «بايِعُوني

عَلى أنْ لا تشرِكُوا بِاللهِ شَيئاً، وَلا تَسْرِقوا، وَلا تَزْنوا - وَقَرَأَ هٰذِهِ الآيَةَ كُلَّها - فمَنْ وَفَى مِنْكُمْ فَأجْرُهُ عَلى اللهِ، ومَنْ أصابَ مِنْ ذلكَ شَيْئاً فَعُوقِبَ بِهِ فَهُوَ كَفَّارَتُهُ، ومَنْ أصابَ مِنْ ذلكَ شَيْئاً فَسَتَرَهُ اللهُ عَليهِ، إنْ شاءَ غَفَرَ لَهُ، وإنْ شاءَ عَذَّبَهُ».

[راجع: ٨١]

whoever among you fulfils his pledge, his reward is with Allāh; and whoever commits something of such sins and Allāh screens him, it is up to Allāh whether to excuse or punish him."

(٩) بابٌ: ظَهْرُ المُؤْمِنِ حِمًى إلَّا في حَدٍّ أوْ حَقٍّ

(9) CHAPTER. A believer is safe except if he transgresses Allāh's legal limits or takes others' rights.

٦٧٨٥ - حدَّثَنا مُحَمَّدُ بْنُ عَبْدِ اللهِ: حدَّثَنا عاصِمُ بْنُ عَليّ: حدَّثَنا عاصِمُ بْنُ مُحَمَّدٍ، عَنْ واقِدِ بْنِ مُحَمَّدٍ: سَمِعْتُ أبي: قالَ عَبْدُ اللهِ: قالَ رَسُولُ اللهِ ﷺ في حَجَّةِ الوَداعِ: «ألا أيُّ شَهْرٍ تعلمونَهُ أعْظَمُ حُرْمَةً؟» قالُوا: ألا شَهْرُنا هٰذا. قالَ: «ألا أيُّ بَلَدٍ تعلمونَهُ أعْظَمُ حُرْمَةً؟» قالوا: ألا بلدُنا هذا. قالَ: «ألا أيُّ يَوْمٍ تَعلَمُونَهُ أعْظَمُ حُرْمَةً؟» قالوا: ألا يَوْمُنا هٰذا. قالَ: «فإنَّ اللهَ تَبارَكَ وتعالَى قَدْ حَرَّمَ دِماءَكُمْ وأمْوالَكُمْ وأعْراضَكُمْ إلَّا بِحَقِّها كَحُرْمَةِ يَوْمِكُمْ هٰذا، في بَلَدِكُمْ هٰذا، في شَهْرِكُمْ هٰذا، ألا هَلْ بَلَّغْتُ؟» ثَلاثاً، كُلُّ ذلكَ يُجِيبُونَهُ: ألَا نَعَمْ. قالَ: «وَيْحكُمْ أوْ وَيْلَكُمْ، لا تَرْجِعُنَّ بَعْدي

6785. Narrated 'Abdullāh: Allāh's Messenger ﷺ said in *Ḥajjat-ul-Wadā'* "Which month (of the year) do you think is most sacred?" The people said, "This (current) month of ours (the month of Dhul-Ḥijja)." He said, "Which town (country) do you think is the most sacred?" They said, "This city of ours (Makkah)." He said, "Which day do you think is the most sacred?" The people said, "This day of ours." He then said, "Allāh, the Blessed, the Supreme has made your blood, your property and your honour as sacred as this day of yours, in this town of yours, in this month of yours (and such protection cannot be slighted) except rightfully."(1) He then said thrice, "Have I conveyed Allāh's Message (to you)?" The people answered him each time, saying, "Yes." The Prophet ﷺ added, "May Allāh be Merciful to you (or, woe on you)! Do not revert to disbelief after me by cutting the necks of each other."

(1) (H. 6785) If somebody commits a crime, he is to be punished legally otherwise nobody and no authority can wrong him.

كُفَّاراً يضْرِبُ بَعضُكمْ رِقابَ بعْضٍ».
[راجع: ١٧٤٢]

(10) CHAPTER. To carry out the legal punishment; and to take revenge on those who transgress Allāh's limits and boundaries.

(١٠) **بابٌ** إقامَةِ الحُدُودِ والِانْتقامِ لِحُرُماتِ اللهِ

6786. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنْها: Whenever the Prophet ﷺ was given an option between two things, he used to select the easier of the two, as long as it was not sinful; but if it was sinful, he would remain far from it. By Allāh, he never took revenge for himself concerning any matter that was presented to him, but when Allāh's limits were transgressed, he would take revenge for Allāh's sake.

٦٧٨٦ - **حدَّثنا** يَحيَى بْنُ بُكَيرٍ، حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنْ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما خُيِّرَ النَّبيُّ ﷺ بينَ أمْرَيْنِ إلَّا اختارَ أيْسَرَهُمَا ما لم يَأثَمْ، فإذا كانَ الإثْمُ كانَ أبْعَدَهُما مِنْهُ، واللهِ ما انْتَقَمَ لِنَفْسِهِ في شَيءٍ يُؤْتى إليه قَطُّ حَتَّى تُنتهَكَ حُرُماتُ اللهِ فَيَنْتَقِمُ للهِ. [راجع: ٣٥٦٠]

(11) CHAPTER. To inflict the legal punishment on the noble and the weak people (impartially).

(١١) **بابٌ** إقامَةِ الحُدُودِ علَى الشَّرِيفِ وَالوَضِيعِ

6787. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنْها: Usāma approached the Prophet ﷺ on behalf of a woman (who had committed theft). The Prophet ﷺ said, "The people before you (past nations) were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! If Fāṭima (the daughter of the Prophet ﷺ) did that (i.e., stole), I would cut off her hand."

٦٧٨٧ - **حدَّثنا** أبو الوَليدِ: حدَّثَنا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ أُسامَةَ كَلَّمَ النَّبيَّ ﷺ في ٱمْرَأَةٍ فقالَ: «إنَّما هَلَكَ مَنْ كانَ قَبْلَكمْ، أنَّهُمْ كانوا يُقيمُونَ الحَدَّ عَلى الوَضِيعِ ويَترُكونَ عَلَى الشَّرِيفِ، والَّذِي نَفْسِي بِيَدِهِ لَوْ فاطِمَةُ فَعَلَتْ ذلكَ لَقَطَعْتُ يَدَها».
[راجع: ٢٦٤٨]

(12) CHAPTER. Intercession is not recommended in the matter of legal punishment after the case has been filed with the authorities.

(١٢) **بابٌ** كَراهِيَةِ الشَّفاعَةِ في الحَدِّ إذا رُفِعَ إلى السُّلْطانِ

٦٧٨٨ - حدَّثَنا سَعيدُ بنُ سُليمانَ: حدَّثَنا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أن قُرَيْشاً أهَمَّتْهُمُ المَرأةُ المَخْزُومِيَّةُ الَّتي سَرَقَتْ فَقالوا: مَنْ يُكَلِّمُ رَسُولَ اللهِ ﷺ ومَنْ يَجتَرِئُ عَلَيهِ إلَّا أُسامَةُ حِبُّ رَسُولِ اللهِ ﷺ؟ فَكَلَّمَ رَسُولَ اللهِ ﷺ فقالَ: «أتَشْفَعُ في حَدٍّ مِنْ حُدودِ اللهِ؟» ثُمَّ قامَ فَخَطَبَ، فَقالَ: «يا أيُّها النَّاسُ، إنَّما ضَلَّ مَنْ كانَ قَبْلَكُمْ أنَّهُمْ كانُوا إذا سَرَقَ الشَّريفُ تَرَكوهُ، وإذا سَرَقَ الضَّعيفُ فيهِمْ أقامُوا عَليهِ الحَدَّ، وايْمُ اللهِ لو أنَّ فاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعَ مُحَمَّدٌ يَدَها». [راجع: ٢٦٤٨]

6788. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Quraish people became very worried about the Makhzūmiya lady who had committed theft. They said, "Nobody can speak (in favour of the lady) to Allāh's Messenger ﷺ, and nobody dares do that except Usāma who is the favourite of Allāh's Messenger ﷺ." When Usāma spoke to Allāh's Messenger ﷺ about that matter, Allāh's Messenger ﷺ said, "Do you intercede (with me) to violate one of the legal punishment of Allāh?" Then he got up and addressed the people, saying, "O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allāh, if Fāṭima, the daughter of Muḥammad (ﷺ) committed theft, Muḥammad will cut off her hand!"

(١٣) **بابُ قَوْلِ اللهِ تَعالى: ﴿وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا﴾** [المائدة: ٣٨] **وفي كَمْ يُقْطَعُ؟**

وَقَطَعَ عَلِيٌّ مِنَ الكَفِّ. وقالَ قَتادَةُ في امْرَأةٍ سَرَقَتْ فَقُطِعَتْ شِمالُها: لَيسَ إلَّا ذلكَ.

(13) CHAPTER. The Statement of Allāh تعالى:
"Cut off (from the wrist joint) the (right) hand of the thief, male or female..." (V.5:38)
And what is the minimum theft because of which the thief's right hand will be cut off (from the wrist joint).
And 'Alī cut off the hand at the wrist. And Qatāda said concerning a woman who had committed theft and whose left hand had consequently been cut off: "Cut off nothing else."[1]

٦٧٨٩ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حدَّثَنا إبْراهيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهابٍ، عَنْ عَمْرَةَ، عَنْ عائِشَةَ:

6789. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "The hand should be cut off for stealing something that is worth a quarter of a Dīnār or more."

(1) (Ch. 13) The right hand is actually to be cut off. But if the left hand was cut off by mistake, Qatāda thinks that the right hand should then not be cut off.

قالَ النَّبِيُّ ﷺ: «تُقْطَعُ اليَدُ في رُبعِ دينارٍ فَصَاعِداً».

وَتابَعَهُ عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، وابْنُ أخِي الزُّهْرِيِّ، وَمَعْمَرٌ عَنِ الزُّهْرِيِّ. [انظر: ٦٧٩٠، ٦٧٩١]

٦٧٩٠ - حدَّثَنَا إسماعيلُ بْنُ أبي أُوَيْسٍ، عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ وعَمْرَةَ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ قالَ: «تُقْطَعُ يَدُ السَّارِقِ في رُبُعِ دينارٍ». [راجع: ٦٧٨٩]

6790. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "The hand of a thief should be cut off for stealing a quarter of a Dīnār."

٦٧٩١ - حَدَّثَنَا عِمْرانُ بْنُ مَيْسَرَةَ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا الحُسَيْنُ، عَنْ يَحْيى ابنِ أبى كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمنِ الأَنْصارِيِّ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحمٰنِ: حَدَّثَتْهُ: «أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها حَدَّثَتهُم عَنِ النَّبِيِّ ﷺ قالَ: «تُقْطَعُ اليَدُ في رُبُعِ دينارٍ». [راجع: ٦٧٨٩]

6791. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "The hand should be cut off for stealing a quarter of a Dīnār."

٦٧٩٢ - حدَّثَنَا عُثمانُ بْنُ أبي شَيْبَةَ: حدَّثَنا عَبْدَةُ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أبيهِ قالَ: أخْبَرَتْني عائِشَةُ أنَّ يَدَ السَّارِقِ لَمْ تُقْطَعْ عَلى عَهدِ النَّبِيِّ ﷺ إلَّا في ثَمَنِ مِجَنٍّ حَجَفَةٍ أوْ تُرْسٍ.

حدَّثَنا عُثمانُ: حدَّثَنا حُمَيدُ بْنُ

6792. Narrated 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنْها: The hand of a thief was not cut off during the lifetime of the Prophet ﷺ except for stealing something equal to a shield in value.[1]

(1) (H. 6792) A shield was worth one Dīnār at that time.

عَبْدِ الرَّحْمٰنِ: حدَّثَنا هِشامٌ، عنْ أبيهِ، عَنْ عائِشَةَ مِثْلَهُ. [انظر: ٦٧٩٣، ٦٧٩٤]

6793. Narrated 'Āishah رَضِيَ اللهُ عَنها: A thief's hand was not cut off for stealing something cheaper than a *Ḥajafa* or a *Turs* (two kinds of shields), each of which was worth a (respectable) price.

٦٧٩٣ - **حدَّثَنا** مُحَمَّدُ بْنُ مُقاتِلٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: لَمْ تَكُنْ تُقْطَعُ يَدُ السَّارِقِ في أدنى مِنْ حَجَفَةٍ أوْ تُرْسٍ، كُلُّ واحِدٍ منهُما ذُو ثَمَنٍ. [راجع: ٦٧٩٢]

رَوَاهُ وَكيعٌ وابنُ إدْرِيسَ، عَنْ هِشامٍ، عَنْ أبيهِ مُرْسَلاً.

6794. Narrated 'Āishah رَضِيَ اللهُ عَنها: A thief's hand was not cut off for stealing something worth less than the price of a shield, whether a *Turs* or *Ḥajafa* (two kinds of shields), each of which was worth a (respectable) price.

٦٧٩٤ - **حدَّثَني** يُوسُفُ بنُ مُوسَى: حدَّثَنا أبو أسامَةَ قالَ: هِشامُ بْنُ عُرْوَةَ أخْبرَنا عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالتْ: لَمْ تُقْطَعْ يَدُ سارِقٍ على عَهْدِ النَّبِيِّ ﷺ في أدنَى مِنْ ثَمَنِ المِجَنِّ: تُرْسٍ أوْ حَجَفَةٍ وكانَ كُلُّ واحد منهُما ذا ثَمَنٍ. [راجع: ٦٧٩٢]

6795. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

٦٧٩٥ - **حدَّثَنا** إسماعيلُ: حدَّثَني مالكُ بنُ أنَسٍ، عَنْ نافِعٍ مَوْلى عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قَطَعَ في مِجَنٍّ ثَمَنُهُ ثَلاثَةُ دَراهِمَ. تَابَعَهُ مُحمدُ بْنُ إسْحاقَ وَقالَ اللَّيْثُ: حدَّثَني نَافعٌ: قِيمَتُهُ. [انظر: ٦٧٩٦، ٦٧٩٧، ٦٧٩٨]

6796. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

٦٧٩٦ - **حدَّثَنا** مُوسَى بْنُ إسماعيلَ: حدَّثَنا جُوَيْرِيةُ، عَنْ نافِعٍ،

عَنِ ابْنِ عُمَرَ قالَ: قَطَعَ النَّبِيُّ ﷺ في مِجَنٍّ ثَمَنُه ثَلاثَةُ دَراهِمَ. [راجع: ٦٧٩٥]

6797. Narrated 'Abdullāh (bin 'Umar رَضِيَ الله عَنْهُما): The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

٦٧٩٧ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عُبَيدِ اللهِ قالَ: حدَّثَني نافِعٌ، عَنْ عَبْدِ الله قالَ: قَطَعَ النَّبِيُّ ﷺ في مِجَنٍّ ثَمَنُهُ ثَلاثَةُ دَراهِمَ. [راجع: ٦٧٩٥]

6798. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

٦٧٩٨ - **حدَّثَنا** إبراهيمُ بْنُ المُنْذِرِ: حدَّثَنا أَبُو ضَمْرَةَ: حدَّثَنا مُوسَى بْنُ عُقْبَةَ عن نافِعٍ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قَطَعَ النَّبِيُّ ﷺ يَدَ سارِقٍ في مِجَنٍّ ثَمَنُهُ ثَلاثَةُ دَراهِمَ.

تابَعَهُ مُحَمَّدُ بْنُ إسحاقَ. وقالَ اللَّيْثُ: حدَّثَني نافِعٌ: قِيمَتُهُ. [راجع: ٦٧٩٥]

6799. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Allāh curses the thief who steals an egg (or a helmet) for which his hand is to be cut off, or steals a rope, for which his hand is to be cut off."

٦٧٩٩ - **حدَّثَنا** مُوسَى بْنُ إسماعيلَ: حدَّثَنا عَبدُ الوَاحِدِ: حدَّثَنا الأعمَشُ قالَ: سَمِعتُ أبا صالِحٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَعَنَ اللهُ السَّارِقَ يَسرِقُ البَيْضَةَ فَتُقطَعُ يَدُهُ، ويَسرِقُ الحَبْلَ فَتُقطَعُ يَدُهُ». [راجع: ٦٧٨٣]

(14) CHAPTER. The repentance of a thief.

(١٤) بابُ تَوْبَةِ السَّارِقِ

6800. Narrated 'Āishah رَضِيَ الله عَنها: The Prophet ﷺ cut off the hand of a lady, and that lady used to come to me, and I used to convey her message to the Prophet ﷺ, and she repented, and her repentance was sincere.

٦٨٠٠ - **حدَّثَنا** إسماعيلُ بْنُ عَبْدِ اللهِ قالَ: حدَّثَني ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ النَّبِيَّ ﷺ قَطَعَ يَدَ

6801. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللهُ عَنْهُ: I gave the *Bai'a* (pledge) to the Prophet ﷺ with a group of people, and he said, "I take your pledge that you will not ascribe partners to Allāh, will not steal, will not commit infanticide, will not slander others by forging false statements and spreading it, and will not disobey me in ordering you *Ma'ruf* (Islāmic Monotheism and all that Islām ordains). And whoever among you fulfils all these (obligations of the pledge), his reward is with Allāh. And whoever commits any of the above crimes and received his legal punishment in this world, that will be his expiation and purification. But if Allāh screens his sin, it will be up to Allāh, Who will either punish or forgive him according to His Wish."

Abū 'Abdullāh said, "If a thief repents after his hand has been cut off, then his witness will be accepted. Similarly, if any person upon whom any legal punishment has been inflicted repents, his witness will be accepted."

(15) CHAPTER. The Chapter of (the punishment for) those who wage war (against Allāh and His Messenger) from the people who are disbelievers and from those who have turned renegades (converted from Islām).

And the Statement of Allāh تعالى:

"The recompense of those who wage war against Allāh and His Messenger, and do mischief in the land is only that they shall be

امرأةٍ. قالَتْ عائِشَةُ: وَكانتْ تَأتِي بَعدَ ذٰلكَ فَأرْفَعُ حاجَتَها إلى النَّبيِّ ﷺ فَتابَتْ وَحَسُنَتْ تَوْبتُها. [راجع: ٢٦٤٨]

٦٨٠١ - **حدَّثَنا** عَبْدُ اللهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا هِشامُ بْنُ يُوسُفَ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي إدْرِيسَ، عَنْ عُبادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قالَ: بايَعْتُ رَسُولَ اللهِ ﷺ في رَهْطٍ فَقالَ: «أُبايِعُكُمْ عَلى أنْ لا تُشْرِكُوا باللهِ شَيْئاً، ولا تَسْرِقُوا، ولا تَقْتُلوا أولادَكمْ، ولا تَأتُوا بِبُهْتانٍ تَفْتَرُونَهُ بَينَ أيْدِيكمْ وأرْجُلِكُمْ، ولا تَعْصُونِي في مَعْرُوفٍ، فمَنْ وَفى مِنْكمْ فَأجْرُهُ عَلى اللهِ، ومَنْ أصابَ مِنْ ذلك شَيْئاً فَأُخِذَ بِهِ في الدُّنْيا فَهُوَ كَفَّارَةٌ لَهُ وطَهُورٌ، ومَنْ سَتَرَهُ اللهُ، فَذلكَ إلى اللهِ إنْ شاءَ عَذَّبَهُ، وَإنْ شاءَ غَفَرَ لَهُ».

قالَ أبُو عَبْدِ اللهِ: إذا تابَ السَّارِقُ بَعْدَما قُطِعَ يَدُهُ قُبِلَتْ شَهادتُهُ. وكُلُّ مَحْدودٍ كذلك إذا تابَ قُبِلَتْ شَهادَتُهُ. [راجع: ١٨]

(١٥) بَابُ المُحَارِبِينَ مِن أهلِ الكُفْرِ والرِّدَّةِ،

وَقَوْلِ اللهِ تَعالى: ﴿إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ﴾ الآيـة. [المائدة: ٣٣].

killed or crucified, or their hands and their feet be cut off on the opposite sides, or be exiled from the land..." (V.5:33)

6802. Narrated Anas رَضِيَ الله عَنْهُ: Some people from the tribe of 'Ukl came to the Prophet ﷺ and embraced Islām. The climate of Al-Madīna did not suit them, so the Prophet ﷺ ordered them to go to the (herd of milch) camels of charity and to drink their milk and urine (as a medicine). They did so, and after they had recovered from their ailment (became healthy) they turned renegades (reverted from Islām) and killed the shepherd of the camels and took the camels away. The Prophet ﷺ sent (some people) in their pursuit and so they were (caught and) brought, and the Prophet ﷺ ordered that their hands and legs should be cut off and their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they died.

٦٨٠٢ - حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا الأوْزاعِيُّ: حدَّثني يَحْيَى بْنُ أبي كَثِيرٍ قالَ: حَدَّثني أبُو قِلابَةَ الجَرْمِيُّ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ عَلى النَّبِيِّ ﷺ نَفَرٌ مِن عُكْلٍ فأسْلَمُوا، فَاجْتَوَوُا الْمَدِينَةَ، فَأمَرَهُم أنْ يَأتُوا إبِلَ الصَّدَقَةِ فَيَشْرَبُوا مِنْ أبْوالِها وألْبانِها، فَفَعَلُوا فَصَحُّوا، فَارْتَدُّوا وَقَتَلُوا رُعاتَها واسْتاقُوا الإبِلَ فَبَعَثَ في آثارِهِمْ فَأُتِيَ بِهِم فَقَطَعَ أيْدِيَهُمْ وَأرْجُلَهُمْ وَسَمَلَ أعْيُنَهُمْ، ثُمَّ لَمْ يَحْسِمْهُمْ حتى مَاتُوا. [راجع: ٢٣٣]

(16) CHAPTER. The Prophet ﷺ did not cauterize (the amputated limbs of) those who fought (against Allāh and His Messenger) and of those who were renegades (reverted from Islām) (therefore they bled) till they died.

(١٦) بابٌ: لَمْ يَحْسِمِ النَّبِيُّ ﷺ المُحارِبينَ مِنْ أهْلِ الرِّدَّةِ حَتى هَلَكُوا

6803. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ cut off the hands and feet of the men belonging to the tribe of 'Uraina and did not cauterize (their bleeding limbs) till they died.

٦٨٠٣ - حدَّثنا مُحَمَّدُ بْنُ الصَّلْتِ أبُو يَعْلَى: حدَّثنا الوَلِيدُ: حدَّثني الأوزاعِيُّ، عَنْ يَحْيَى، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ أنَّ النَّبِيَّ ﷺ قَطَعَ العُرَنِيِّينَ ولَمْ يَحْسِمْهُمْ حتَّى مَاتُوا. [راجع: ٢٣٣]

(17) CHAPTER. No water was given to drink to those who turned renegades and fought (against Allāh and His Messenger), till they died.

(١٧) بابٌ لَمْ يُسْقَ المُرْتَدُّونَ المحارِبونَ حتَّى ماتُوا

6804. Narrated Anas رَضِيَ اللهُ عَنْهُ: A group of people from 'Ukl (tribe) came to the Prophet ﷺ and they were living with the people of *Aṣ-Ṣuffa*, but they became ill as the climate of Al-Madīna did not suit them, so they said, "O Allāh's Messenger! Provide us with milk." The Prophet ﷺ said, "I see no other way for you than to use the camels of Allāh's Messenger (ﷺ)." So they went and drank the milk and urine of the camels (as medicine), and became healthy and fat. Then they killed the shepherd and took the camels away. When a help-seeker came to Allāh's Messenger ﷺ, he sent some men in their pursuit, and they were captured and brought before mid-day. The Prophet ﷺ ordered for some iron pieces to be made red hot, and their eyes were branded with them and their hands and feet were cut off and were not cauterized. Then they were put at a place called Al-Ḥarra, and when they asked for water to drink they were not given till they died.

Abū Qilāba said, "Those people committed theft and murder and fought against Allāh and His Messenger."

(18) CHAPTER. The Prophet ﷺ branded the eyes of those who fought (against Allāh and His Messenger ﷺ).

6805. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A group of people from 'Ukl (or 'Uraina) tribe — but I think he said that they were from 'Ukl — came to Al-Madīna and (they became ill, so) the Prophet ﷺ ordered them to go to the herd of (milch) she-camels and told them to go out and drink the camels' urine and milk (as a medicine). So they went and drank it, and when they became healthy, they killed the shepherd and drove away the camels. This news reached the Prophet ﷺ

٦٨٠٤ - حَدَّثَنَا مُوسَى بْنُ إسماعيلَ، عَنْ وُهَيْبٍ، عَنْ أَيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلى النَّبِيِّ ﷺ، كانُوا في الصُّفَّةِ، فَاجْتَوَوُا المدينَةَ فقالُوا: يا رَسُولَ اللهِ، أَبْغِنا رِسْلاً، فَقالَ: «ما أَجِدُ لَكُمْ إِلَّا أن تَلْحَقُوا بِإِبِلِ رَسُولِ اللهِ ﷺ»، فَأَتَوْهَا فَشَرِبُوا مِنْ ألبانِها وَأَبْوالِها، حتَّى صَحُّوا وسَمِنُوا، وقَتَلُوا الرَّاعِيَ وَاسْتاقُوا الذَّوْدَ. فَأَتى النَّبِيَّ ﷺ الصَّرِيخُ، فَبَعَثَ الطَّلَبَ في آثارِهِمْ فمَا تَرَجَّلَ النَّهارُ حتَّى أُتِيَ بهِمْ، فَأَمَرَ بِمَسامِيرَ فَأُحمِيَتْ فَكَحلَهُمْ وقَطَعَ أَيدِيَهُمْ وأَرْجُلَهُمْ وَما حَسَمَهُمْ، ثُمَّ أُلْقُوا في الحَرَّةِ يَسْتَسْقُونَ فمَا سُقُوا حتَّى ماتُوا.

قالَ أَبُو قِلابَةَ: سَرَقُوا وَقَتَلُوا، وَحارَبُوا اللهَ ورسُولَهُ. [راجع: ٢٣٣]

(١٨) بابُ سَمْرِ النَّبِيِّ ﷺ أَعْيُنَ المُحارِبينَ

٦٨٠٥ - حَدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أَنَسِ بْنِ مالكٍ: أنَّ رَهْطاً مِنْ عُكْلٍ - أَوْ قالَ: عُرَيْنَةَ، ولا أَعْلَمُهُ إِلَّا قالَ: مِنْ عُكْلٍ - قَدِمُوا المَدينَةَ، فَأَمَرَ لَهُمُ النَّبِيُّ ﷺ بِلِقاحٍ وَأَمَرَهُمْ أَنْ يَخْرُجُوا، فَيَشْرَبوا مِنْ

early in the morning, so he sent (some) men in their pursuit and they were captured and brought to the Prophet ﷺ before mid-day. He ordered to cut off their hands and legs and their eyes to be branded with heated iron pieces, and they were thrown at Al-Ḥarra, and when they asked for water to drink, they were not given water.

Abū Qilāba said, "Those were the people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allāh and His Messenger ﷺ."

أَبْوَالِها وَأَلْبَانِهَا، فَشَرِبُوا حتَّى إذا بَرِئوا قَتَلوا الرَّاعِيَ وَاسْتاقُوا النَّعَمَ، فَبَلَغَ النَّبيَّ ﷺ غُدْوَةً فَبَعَثَ الطَّلَبَ في إثْرِهِمْ، فمَا ارْتَفَعَ النَّهارُ حتَّى جِيءَ بِهِمْ، فأمَرَ بِهِمْ فَقُطِعَ أيْدِيهُمْ وَأَرْجُلُهُمْ وسُمِّرَ أعْيُنُهُمْ، فَأُلْقُوا بِالحَرَّةِ يَسْتَسْقُونَ فَلا يُسْقَونَ. [راجع: ٢٣٣]

قالَ أبو قِلابَةَ: هٰؤلاءِ قَومٌ سَرَقُوا وَقَتَلوا، وكَفَرُوا بَعْدَ إيمانِهِمْ، وحارَبوا اللهَ ورَسُولَهُ.

(19) CHAPTER. The superiority of the person who leaves *Al-Fawaḥish* (all kinds of illegal sexual acts and evil deeds).

(١٩) بابُ فَضْلِ مَنْ تَرَكَ الفَواحِشَ

6806. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Seven (people) will be shaded by Allāh under His Shade on the Day of Resurrection when there will be no shade except His. (They will be :) (1) a just ruler, (2) a youth who has been brought up in the worship of Allāh (i.e., worships Allāh عزوجل Alone, sincerely from his childhood), (3) a man who remembers Allāh in seclusion and his eyes are then flooded with tears, (4) a man whose heart is attached to mosques [offers his compulsory congregational *Ṣalāt* (prayers) in the mosques], (5) two men who love each other for Allāh's sake, (6) a man who refused the call of a charming lady of noble birth for illegal sexual intercourse with her, and he says, 'I fear Allāh,' and (finally), (7) a man who practises charity so (secretly) that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity)."

[See *Ḥadith* No. 660, 1423]

٦٨٠٦ - **حدَّثَنَا** مُحَمَّدٌ: أخْبرَنا عَبْدُ اللهِ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحمٰنِ، عَنْ حَفْصِ بْنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ يَوْمَ القيامَةِ في ظِلِّهِ يَوْمَ لا ظِلَّ إلَّا ظِلُّهُ: إمامٌ عادِلٌ، وشابٌّ نَشَأ في عِبادَةِ اللهِ، وَرَجُلٌ ذَكَرَ اللهَ في خَلاءٍ فَفاضَتْ عَيْناهُ، وَرَجُلٌ قَلْبُهُ مُعلَّقٌ في المَسْجِدِ، ورَجُلانِ تَحابَّا في اللهِ، ورَجُلٌ دَعَتْهُ امرأةٌ ذاتُ مَنْصِبٍ وَجمالٍ إلى نَفْسِها قالَ: إنِّي أخافُ اللهَ، ورَجُلٌ تَصَدَّقَ بِصَدقةٍ فَأخْفاها حتَّى لا تَعْلَمَ شِمالُهُ ما صَنَعَتْ يَمينُهُ». [راجع: ٦٦٠]

6807. Narrated Sahl bin Sa'd: The Prophet ﷺ said, "Whoever guarantees me (the chastity of) what is between his legs (i.e., his private parts), and what is between his jaws (i.e., his mouth, his tongue) I guarantee him Paradise." (See the footnote of H. 6474)

٦٨٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنا عُمَرُ بْنُ عَلِيٍّ ح. وحَدَّثَنِي خَلِيفَةُ: حَدَّثَنا عُمَرُ بْنُ عَلِيٍّ: حَدَّثَنا أَبُو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: قالَ النَّبِيُّ ﷺ: «مَنْ تَوَكَّلَ لِي ما بَينَ رِجْلَيْهِ وما بَينَ لَحْيَيْهِ تَوَكَّلْتُ لَهُ بِالجَنَّةِ». [راجع: ٦٤٧٤]

(20) CHAPTER. The sin of illegal sexual intercourse. And the Statement of Allāh تعالى**:**

"... Nor commit illegal sexual intercourse..." (V.25:68).

"And come not near to unlawful sexual intercourse. Verily, it is a *Faḥishah* [i.e., anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allāh forgives him)." (V.17:32).

(٢٠) بابُ إثمِ الزُّناةِ، وَقَوْلِ اللهِ تَعالى: ﴿وَلَا يَزْنُونَ﴾ [الفرقان: ٦٨] ﴿وَلَا تَقْرَبُوا الزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾﴾ [الإسراء: ٣٢]

6808. Anas said: I will narrate to you a narration which nobody will narrate to you after me. I heard that from the Prophet ﷺ. I heard the Prophet ﷺ saying, "The Hour will not be established," or said, "From among the portents of the Hour (are the following):

1. Religious knowledge will be taken away (by the death of religious scholars).
2. (Religious) ignorance will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevelence of open illegal sexual intercourse.
5. And men will decrease in number while women will increase so much so that, for fifty women there will be only one man to look after them." (See H. 81, 1036)

٦٨٠٨ - حَدَّثَنَا داوُدُ بْنُ شَبِيبٍ: حَدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ: أَخْبَرَنا أَنَسٌ قالَ: لَأُحَدِّثَنَّكُمْ حَدِيثاً لا يُحَدِّثُكُمُوهُ أَحَدٌ بَعْدِي، سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا تَقُومُ السَّاعَةُ - وَإِمَّا قالَ: مِنْ أَشْراطِ السَّاعَةِ - أَنْ يُرْفَعَ العِلْمُ، وَيَظْهَرَ الجَهْلُ، وَيُشْرَبَ الخَمْرُ، ويَظْهَرَ الزِّنا، وَيَقِلَّ الرِّجالُ، وَيَكْثُرَ النِّساءُ حَتَّى يَكُونَ لِلخَمْسِينَ امْرَأَةً القَيِّمُ الوَاحِدُ». [راجع: ٨٠]

6809. Narrated 'Ikrima: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said: Allāh's Messenger ﷺ said, "When a slave (of Allāh) commits illegal

٦٨٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: أَخْبَرَنا إسحاقُ بْنُ يوسُفَ:

sexual intercourse then he is not a believer at the time of committing it; and when he steals then he is not a believer at the time of stealing; and when he drinks an alcoholic drink, then he is not a believer at the time of drinking it, and he is not a believer when he commits a murder." 'Ikrima said: I asked Ibn Abbās, "How is Faith taken away from him?" He said, "Like this," by clasping his hands and then separating them, and added, "But if he repents, Faith returns to him like this," by clasping his hands again.

أخْبرنا الفُضَيْلُ بْنُ غَزْوانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عبَّاسٍ رَضِيَ الله عَنْهُما قالَ: قالَ رَسُولُ الله ﷺ: «لا يَزْنِي العَبْدُ حينَ يَزْني وَهُوَ مُؤْمِنٌ، وَلا يَسْرِقُ حِيْنَ يسرِقُ وَهُوَ مُؤْمِنٌ. وَلا يَشْرَبُ حينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلا يَقْتُلُ وَهُوَ مُؤمِنٌ». قالَ عِكْرِمَةُ، قُلْتُ لابْنِ عَبَّاسٍ: كَيْفَ يُنزَعُ الإيمَانُ مِنْهُ؟ قالَ: هٰكَذا، وَشَبَّكَ بَينَ أصَابِعِهِ ثُمَّ أخْرَجَها، فَإنْ تَابَ عَادَ إلَيْهِ هٰكَذَا، وَشَبّكَ بَينَ أصابِعِهِ.

[راجع: ٦٧٨٢]

6810. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse; and a thief is not a believer at the time of committing theft; and a drinker of alcoholic drink is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter."

٦٨١٠ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ، عَنِ الأعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ ﷺ: «لا يَزني الزَّانِي حينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلا يَسْرِقُ حينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلا يَشْرَبُ حينَ يَشْرَبُها وَهُوَ مُؤْمِنٌ، والتَّوْبَةُ مَعْروضَةٌ بَعْدُ».

[راجع: ٢٤٧٥]

6811. Narrated 'Abdullāh (bin Mas'ud): I said, "O Allāh's Messenger! Which is the biggest sin?" He said, "To set up a rival unto Allāh, though He Alone has created you." I asked, "What is next (biggest sin)?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." (See H. 6001)

٦٨١١ - **حدَّثَنا** عَمْرُو بْنُ عَلِيٍّ: حدَّثَنا يَحْيَى: حدَّثَنا سُفْيانُ قالَ: حدَّثَنِي مَنْصُورٌ وَسُلَيمانُ عَنْ أبي وَائِلٍ، عَنْ أبي مَيْسَرَةَ، عَنْ عَبْدِ الله رَضِيَ الله عَنْهُ قالَ: قُلْتُ: يا رَسُولَ الله، أيُّ الذَّنْبِ أعْظَمُ؟ قالَ: «أنْ تَجْعَلَ لله نِدّاً وَهُوَ خَلَقَكَ». قُلْتُ: ثُمَّ أيٌّ؟ قالَ: «أنْ تَقْتُلَ ولدَكَ أجْلَ

أنْ يَطْعَمَ مَعَكَ». قُلْتُ: ثُمَّ أيٌّ؟ قالَ: «أنْ تُزَانِيَ حَلِيلَةَ جارِكَ».

[راجع: ٤٤٧٧]

قالَ يَحْيَى: وحدَّثَنا سُفْيانُ: حَدَّثَني وَاصِلٌ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ: قُلْتُ: يا رَسُولَ اللهِ، مِثْلَهُ. قالَ عَمْرٌو: فَذَكَرْتُهُ لِعَبْدِ الرَّحمٰنِ وَكانَ حدَّثَنا عَنْ سُفْيانَ، عَنِ الأعْمَشِ وَمَنْصُورٍ وَواصِلٍ، عَنْ أبي وَائِلٍ، عَنْ أبي مَيْسَرَةَ قالَ: دَعْهُ دَعْهُ.

(21) CHAPTER. The *Rajm* (stoning to death) of a married person who commits illegal sexual intercourse.

(٢١) **بابٌ** رَجْمِ المُحصَنِ،

And Al-Ḥasan said: If somebody commits illegal sexual intercourse with his sister, his punishment is the same as for any other persons who commits such a crime.

وقالَ الحَسَنُ: مَنْ زَنَى بِأُخْتِهِ حَدُّهُ حَدُّ الزَّانِي.

6812. Narrated Ash-Sha'bī: When 'Alī رَضِيَ اللهُ عَنْهُ stoned a lady to death on a Friday, he (Alī) said, "I have stoned her according to the *Sunna* (legal way) of Allāh's Messenger ﷺ."

٦٨١٢ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا سَلَمَةُ بْنُ كُهَيْلٍ قالَ: سَمِعْتُ الشَّعْبيَّ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ حينَ رَجَمَ المَرْأةَ يَوْمَ الجُمُعَةِ وَقالَ: قَدْ رَجَمتُها بِسُنَّةِ رَسُولِ اللهِ ﷺ.

6813. Narrated Ash-Shaibāni: I asked Abdullāh bin Abi Aufā: "Did Allāh's Messenger ﷺ carry out the *Rajm* penalty (i.e., stoning to death)?" He said, "Yes." I said, "Before the revelation of *Sūrat An-Nūr* or after it?" He replied, "I don't know."

٦٨١٣ - **حدَّثَني** إسحاقُ: حدَّثَنا خالِدٌ، عَنِ الشَّيْبانِيِّ: سَألْتُ عَبْدَ اللهِ بْنَ أبي أوْفَى: هَلْ رَجَمَ رَسُولُ اللهِ ﷺ؟ قالَ: نَعَمْ، قُلْتُ: قَبْلَ سُورَةِ النُّورِ أمْ بَعْدُ؟ قالَ: لا أدْرِي.

[انظر: ٦٨٤٠]

6814. Narrated Jābir bin 'Abdullāh Al-Anṣārī: A man from the tribe of Banī Aslam came to Allāh's Messenger ﷺ and informed him that he had committed illegal sexual intercourse; and he bore witness four times against himself. Allāh's Messenger ﷺ ordered him to be stoned to death as he was a married person.

٦٨١٤ - حدَّثَنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخبرَنا عَبْدُ اللهِ: أَخْبرَنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحمٰنِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ الأنْصارِيِّ: أَنَّ رَجُلاً مِنْ أَسْلَمَ أَتى رَسُولَ اللهِ ﷺ، فَحَدَّثَهُ أَنَّه قَدْ زَنى، فَشَهِدَ عَلى نَفْسِهِ أَرْبَعَ شَهاداتٍ، فَأَمَرَ بِهِ رَسُولُ اللهِ ﷺ فَرُجِمَ وَكانَ قَدْ أُحْصِنَ.

[راجع: ٥٢٧٠]

(22) CHAPTER. An insane male or female should not be stoned to death.

(٢٢) بابٌ: لا يُرْجَمُ المَجْنُونُ وَالمَجْنونَةُ،

And 'Alī said to 'Umar, "Don't you know that no deed, good or evil, are recorded by the pen (for the following) and are not responsible for what they do:[1]

(1) an insane person till he becomes sane,

(2) a child till he grows to the age of puberty,

(3) a sleeping person till he wakes up."

وقالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ لِعُمَرَ رَضِيَ اللهُ عَنْهُ: أَما عَلِمْتَ أَنَّ القَلَمَ رُفِعَ عَنِ المَجْنُونِ حَتَّى يُفيقَ، وَعَنِ الصَّبِيِّ حَتَّى يُدْرِكَ، وَعَنِ النَّائمِ حَتَّى يَسْتَيْقِظَ؟.

6815. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ while he was in the mosque, and he called him, saying, "O Allāh's Messenger! I have committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet ﷺ called

٦٨١٥ - حدَّثَنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، عَنْ أَبي سَلَمَةَ وَسَعيدِ بْنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أَتى رَجُلٌ رَسُولَ اللهِ ﷺ وَهُوَ في المَسْجِدِ فَناداهُ فَقالَ: يا

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(1) (Ch. 22): Quoted An-Nasa'i in the Book of Divorce Ch. 21. Narrated Āishah : The Prophet ﷺ said: The deeds of the following three persons are not recorded by the pen:
(1) A sleeping person till he wakes up.
(2) A child till he reaches the age of puberty.
(3) An insane person till he becomes sane. [See the footnote of (V. 50:17) the Noble Qur'ān]

رَسُولَ اللهِ، إنِّي زَنَيْتُ، فَأَعْرَضَ عَنْهُ حَتَّى رَدَّدَ عَلَيْهِ أَرْبَعَ مَرَّاتٍ، فَلَمَّا شَهِدَ عَلى نَفْسِهِ أَرْبَعَ شَهاداتٍ دَعاهُ النَّبِيُّ ﷺ فَقالَ: «أَبِكَ جُنونٌ؟» قالَ: لا، قالَ: «فَهَلْ أَحْصَنْتَ؟» قالَ: نَعَمْ، فَقالَ النَّبِيُّ ﷺ: «اذْهَبُوا بِهِ فارْجُموهُ». [راجع: ٥٢٧١]

him, saying, "Are you mad?" The man said, "No." The Prophet ﷺ said, "Are you married?" The man said, "Yes." Then the Prophet ﷺ said, "Take him away and stone him to death."

٦٨١٦ - قالَ ابْنُ شِهابٍ: فَأَخْبرَني مَنْ سَمِعَ جابِرَ بْنَ عَبْدِ اللهِ، قالَ: فَكُنْتُ فِيمَنْ رَجَمَهُ، فَرَجَمْناهُ بِالمُصَلَّى، فَلَمَّا أَذْلَقَتْهُ الحِجارَةُ هَرَبَ، فَأَدْرَكْناهُ بِالحَرَّةِ فَرَجَمْناهُ. [راجع: ٥٢٧٠]

6816. (H. 6815 contd.) Jābir bin 'Abdullāh said, "I was among the ones who participated in stoning him and we stoned him at the *Muṣallā*. When the stones troubled him, he fled, but we overtook him at Al-Ḥarra and stoned him to death."

(٢٣) بابٌ: لِلعاهِرِ الحَجَرُ

(23) CHAPTER. The stone is for a person who committed illegal sexual intercourse.

٦٨١٧ - حدَّثَنا أَبُو الوَلِيدِ: حدَّثَنا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: اخْتَصَمَ سَعْدٌ وابْنُ زَمْعَةَ، فَقالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يا عَبْدُ بْنَ زَمْعَةَ، الوَلَدُ لِلفِراشِ، واحْتَجِبِي مِنْهُ يا سَوْدَةُ».
زادَ لَنا قُتَيْبَةُ عَنِ اللَّيْثِ: «وَلِلعاهِرِ الحَجَرُ». [راجع: ٢٠٥٣]

6817. Narrated 'Āishah رَضِيَ اللهُ عَنها: Sa'd (bin Abī Waqqāṣ) and ('Abd) bin Zam'a quarrelled with each other (regarding a child). The Prophet ﷺ said, "The boy is for you, O 'Abd bin Zam'a, for the boy is (for the owner) of the bed. O Sauda ! Screen yourself from the boy." The subnarrator, Al-Laith added (that the Prophet ﷺ also said), "And the stone (i.e., the punishment of stoning to death) is for the person who commits an illegal sexual intercourse."

٦٨١٨ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مُحَمَّدُ بْنُ زِيادٍ قالَ: سَمِعْتُ أَبا هُرَيْرَةَ: قالَ النَّبِيُّ ﷺ: «الوَلَدُ لِلفِراشِ ولِلعاهِرِ الحَجَرُ». [راجع: ٦٧٥٠]

6818. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The boy is for (the owner of) the bed; and the stone (i.e., the punishment of stoning to death) is for the person who commits illegal sexual intercourse."

(24) CHAPTER. The *Rajm* (stoning to death) at the *Balāṭ* (a tiled courtyard opposite the gate of the Prophet's Mosque).

(٢٤) بابُ الرَّجْمِ في البَلاطِ

6819. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: A Jew and a Jewess were brought to Allāh's Messenger ﷺ on a charge of committing an illegal sexual intercourse. The Prophet ﷺ asked them, "What is the legal punishment (for this sin) in your Book (the Torah)?" They replied, "Our priests have innovated the punishment of blackening the faces with charcoal and *Tajbiya*."(1) 'Abdullāh bin Salām said, "O Allāh's Messenger, tell them to bring the *Taurāt* (Torah)." The *Taurāt* was brought, and then one of the Jews put his hand over the verse of the *Rajm* (stoning to death) and started reading what preceded and what followed it. On that, Ibn Salām said to the Jew, "Lift up your hand." Behold! The verse of the *Rajm* was under his hand. Allāh's Messenger ﷺ ordered that the two (sinners) be stoned to death, and so they were stoned. Ibn 'Umar added: Both of them were stoned at the *Balāṭ* and I saw the Jew sheltering the Jewess.

٦٨١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثمانَ: حدَّثَنا خالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيمانَ: حدَّثَني عَبْدُ اللهِ بْنُ دِينارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِيَهُودِيٍّ وَيَهُودِيَّةٍ قَدْ أَحْدَثا جَميعاً، فَقالَ لَهُمْ: «مَا تَجِدونَ في كِتابِكُمْ؟» قالُوا: إِنَّ أَحْبارَنا أَحْدَثُوا تَحْمِيمَ الوَجْهِ والتَّجْبِيَةَ. قالَ عَبْدُ اللهِ بْنُ سَلامٍ: ادْعُهُمْ يا رَسُولَ اللهِ بالتَّوْراةِ، فَأُتِيَ بِها فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلى آيَةِ الرَّجْمِ وجَعَلَ يَقْرَأُ ما قَبْلَها ومَا بَعْدَها، فَقالَ لَهُ ابْنُ سَلامٍ: ارْفَعْ يَدَكَ، فإذا آيَةُ الرَّجْمِ تَحْتَ يَدِهِ، فَأَمَرَ بِهِما رَسُولُ اللهِ ﷺ فَرُجِما. قالَ ابْنُ عُمَرَ: فَرُجِما عِنْدَ البَلاطِ، فَرَأَيْتُ اليَهُودِيَّ أَجْنَأَ عَلَيها.

[راجع: ١٣٢٩]

(25) CHAPTER. The *Rajm* (stoning to death) at the *Muṣallā* (the open place where '*Eīd* prayers take place).

(٢٥) بابُ الرَّجْمِ بِالمُصَلَّى

6820. Narrated Jābir رَضِيَ اللهُ عَنْهُ: A man from the tribe of Aslam came to the Prophet ﷺ and confessed that he had committed an illegal sexual intercourse. The Prophet ﷺ turned his face away from him till the man bore witness against himself, four times. The

٦٨٢٠ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبي سَلَمَةَ، عَنْ جابِرٍ: أَنَّ رَجُلاً مِنْ أَسْلَمَ جاءَ النَّبِيَّ ﷺ

(1) (H. 6819) *Tajbiya* means that the person (male and female) committing illegal sexual intercourse are mounted on a donkey with their faces in opposite directions, and then they are mortified in public.

Prophet ﷺ said to him, "Are you mad?" He said "No." He asked, "Are you married?" He said, "Yes." Then the Prophet ﷺ ordered that he be stoned to death, and he was stoned to death at the *Muṣallā*. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet ﷺ spoke well of him and offered his funeral prayer.

فاعْتَرَفَ بِالزِّنا فَأعْرَضَ عَنْهُ النَّبِيُّ ﷺ حتَّى شَهِدَ عَلى نَفْسِهِ أرْبَعَ مَرَّاتٍ، قالَ لَهُ النَّبِيُّ ﷺ: «أبِكَ جُنونٌ؟» قالَ: لا، قالَ: «آحْصَنْتَ؟» قالَ: نَعَمْ، فَأمَرَ بِهِ فَرُجِمَ بِالمُصَلَّى، فَلَمَّا أذْلَقَتْهُ الحِجارَةُ فَرَّ، فَأُدْرِكَ فَرُجِمَ حتَّى ماتَ. فَقالَ لَهُ النَّبِيُّ ﷺ خَيراً وَصَلَّى عَلَيهِ.

لَمْ يَقُلْ يُونُسُ وابْنُ جُرَيْجٍ، عَنِ الزُّهريِّ: فَصَلَّى عَلَيْهِ. [راجع: ٥٢٧٠]

سئل أبو عَبْد الله ﷺ هل قَوْله: فَصَلى عَلَيْهِ يَصِحُّ أمْ لا؟ قَالَ: رَوَاهُ مَعْمَرٌ. قِيلَ لَهُ: هَلْ رَوَاهُ غَيْرُ مَعْمَرٍ؟ قَالَ: لا.

(26) CHAPTER. If somebody commits a sin which is less than what deserves the legal punishment; and then he informs the ruler, no punishment is to be inflicted on him after his repentance to Allāh if he comes to the ruler with the intention of asking for a verdict about his sin.

(٢٦) بابٌ مَنْ أصابَ ذَنباً دُونَ الحَدِّ فَأخبرَ الإمامَ فَلا عُقوبَةَ عَلَيْهِ بَعْدَ التَّوْبَةِ إذا جاءَ مُسْتَفْتِياً،

And 'Aṭā said, "The Prophet ﷺ did not punish such a person." Ibn Juraij said, "The Prophet ﷺ did not punish a man who had sexual relations with his wife during Ramaḍān."

And 'Umar did not punish the person who hunted a deer while he was in the state of *Iḥrām*. A similar verdict is reported from the Prophet ﷺ on the authority of Ibn Mas'ūd.

قالَ عَطاءٌ: لَمْ يُعاقِبْهُ النَّبِيُّ ﷺ. وقالَ ابْنُ جُرَيْجٍ: ولَمْ يُعاقِبِ الَّذي جامَعَ في رَمَضانَ، ولَمْ يُعاقِبْ عُمَرُ صاحِبَ الظَّبْيِ. وفيهِ عَنْ أبي عُثمانَ، عَنِ ابْنِ مَسْعودٍ عَنِ النَّبيِّ ﷺ.

6821. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A person had sexual relation with his wife in the month of Ramaḍān (while he was observing fast), and he came to Allāh's Messenger ﷺ seeking his verdict concerning

٦٨٢١ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ

that action. The Prophet ﷺ said (to him), "Can you afford to manumit a slave?" The man said, "No." The Prophet said, "Can you observe *Saum* (fast) for two successive months?" He said, "No." The Prophet ﷺ said, "Then feed sixty poor persons."

رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً وَقَعَ بِامْرَأَتِهِ فِي رَمَضَانَ فَاسْتَفْتَى رَسُولَ اللهِ ﷺ فَقَالَ: «هَلْ تَجِدُ رَقَبَةً؟» قَالَ: لا، قَالَ: «هَلْ تَسْتَطِيعُ صِيَامَ شَهْرَيْنِ؟» قَالَ: لا، قَالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِيناً». [راجع: ١٩٣٦]

6822. Narrated 'Āishah: A man came to the Prophet ﷺ in the mosque and said, "I am burnt (ruined)!" The Prophet ﷺ asked him, "With what (what have you done)?" He said, "I have had sexual relation with my wife in (the month of) Ramadān (while observing fast)." The Prophet ﷺ said to him, "Give in charity." He said, "I have nothing." The man sat down, and in the meantime there came a person driving a donkey carrying food to the Prophet ﷺ. (The subnarrator, 'Abdur Rahmān added: I do not know what kind of food it was). On that the Prophet ﷺ asked, "Where is the burnt person?" The man said, "Here I am." The Prophet ﷺ said to him, "Take this (food) and give it in charity (to someone)." The man said, "To a poorer person than I? My family has nothing to eat." Then the Prophet ﷺ said to him, "Then eat it yourselves."

٦٨٢٢ - وقَالَ اللَّيْثُ: عَنْ عَمْرِو بْنِ الحارِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَن عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عائِشَةَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فِي المَسْجِدِ قالَ: احْتَرَقْتُ. قَالَ: «مِمَّ ذاكَ؟» قَالَ: وَقَعْتُ بِامْرَأَتِي فِي رَمَضانَ. قَالَ لَهُ: «تَصَدَّقْ». قَالَ: ما عِنْدِي شَيْءٌ. فَجَلَسَ وأَتَاهُ إِنْسانٌ يَسوقُ حِماراً ومَعَهُ طَعامٌ - فَقَالَ عَبْدُ الرَّحْمٰنِ: ما أدري ما هُوَ؟ إِلَى النَّبِيِّ ﷺ فَقالَ: «أَيْنَ المُحْتَرِقُ؟» فَقالَ: هَا أَنا ذا. قَالَ: «خُذْ هٰذا فَتَصَدَّقْ بِهِ»، قَالَ: عَلى أَحْوَجَ مِنِّي؟ ما لأَهْلِي طَعامٌ. قَالَ: «فَكُلُوه». [راجع: ١٩٣٥]

قال أبو عَبْدِ اللهِ: الحَديثُ الأَوَّلُ أَبْيَنُ: قَوْلُهُ: «أَطْعِمْ أَهْلَكَ».

(27) CHAPTER. If a person confesses that he has committed a sin that is punishable with one of the legal punishments but does not specify what sin it has been, can the ruler screen it for him?

(٢٧) بابٌ: إذا أَقَرَّ بِالحَدِّ ولَمْ يُبَيِّنْ، هَلْ لِلإمامِ أَنْ يَسْتُرَ عَلَيهِ؟

6823. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ:

٦٨٢٣ - حَدَّثَنا عَبْدُ القُدُّوسِ بْنُ

While I was with the Prophet ﷺ a man came and said, "O Allāh's Messenger! I have committed a legally punishable sin; please inflict the legal punishment on me." The Prophet ﷺ did not ask him what he had done. Then the time for *Aṣ-Ṣalāt* (the prayer) became due and the man offered *Ṣalāt* (prayer) along with the Prophet ﷺ, and when the Prophet ﷺ had finished his *Ṣalāt*, (prayer) the man again got up and said, "O Allāh's Messenger! I have committed a legally punishable sin; please inflict the punishment on me according to Allāh's Laws." The Prophet ﷺ said, "Haven't you offered *Ṣalāt* (prayer) with us?" He said, "Yes." The Prophet ﷺ said, "Allāh has forgiven your sin." Or said, "...your legally punishable sin."

مُحَمَّدٍ: حدَّثني عَمْرُو بْنُ عاصِمٍ الكِلابيُّ: حدَّثنا هَمَّامُ بْنُ يَحيَى: حدَّثنا إسحاقُ بْنُ عَبْدِ اللهِ بْنِ أبي طَلْحَةَ، عَنْ أنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ عِنْدَ النَّبيِّ ﷺ فَجاءَهُ رَجلٌ فَقالَ: يا رَسُولَ اللهِ، إنِّي أصَبْتُ حَدّاً فَأقِمْهُ عَليّ، قالَ: ولَم يَسألْهُ عَنْهُ، قالَ: وحَضَرَتِ الصَّلاةُ فَصلَّى مَعَ النَّبيِّ ﷺ، فَلَمَّا قَضى النَّبيُّ ﷺ الصَّلاةَ قامَ إلَيْهِ الرَّجُلُ فَقالَ: يا رَسُولَ اللهِ، إنِّي أصَبْتُ حَدّاً فَأقِمْ فِيَّ كِتابَ اللهِ. قالَ: «ألَيْسَ قد صَلَّيْتَ مَعَنا؟» قالَ: نَعَمْ، قالَ: «فإنَّ اللهَ قَد غَفَرَ لكَ ذَنْبَكَ، أوْ قالَ: حَدَّكَ».

(28) CHAPTER. Can a ruler say to the one who confesses his crime of adultery, "Can't be that you have only touched the lady or winked at her?"

(٢٨) بابٌ: هَلْ يَقُولُ الإمامُ للمُقِرِّ: لَعلَّكَ لَمَسْتَ أوْ غَمَزْتَ

6824. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Mā'iz bin Mālik came to the Prophet ﷺ (in order to confess), the Prophet ﷺ said to him, "Probably you have only kissed (the lady), or winked, or looked at her?" He said, "No, O Allāh's Messenger!" The Prophet ﷺ said, using no euphemism, "Did you had sexual intercourse with her?" The narrator added: At that, (i.e., after his confession) the Prophet ﷺ ordered that he be stoned (to death).

٦٨٢٤ - حدَّثني عَبْدُ اللهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثنا وَهْبُ بْنُ جَرِيرٍ: حدَّثنا أبي قالَ: سَمِعْتُ يَعْلَى بْنَ حَكيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا أتَى ماعِزُ بْنُ مالِكٍ النَّبيَّ ﷺ قالَ لَهُ: «لَعَلَّكَ قَبَّلْتَ أوْ غَمَزْتَ أوْ نَظَرْتَ؟» قالَ: لا يا رَسُولَ اللهِ، قالَ: «أنِكْتَها؟» لا يَكْنِي، قالَ: فَعِنْدَ ذلكَ أمَرَ بِرَجمِهِ.

(29) CHAPTER. The question of the ruler to the confessing person, "Are you married?"

6825. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man from among the people came to Allāh's Messenger ﷺ while Allāh's Messenger ﷺ was sitting in the mosque, and addressed him, saying, "O Allāh's Messenger! I have committed illegal sexual intercourse." The Prophet ﷺ turned his face away from him. The man came to that side to which the Prophet ﷺ had turned his face, and said, "O Allāh's Messenger! I have committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side, and the man came to that side, and when he confessed his sin four times, the Prophet called him and said, "Are you mad?" He said, "No, O Allāh's Messenger!" The Prophet ﷺ asked, "Are you married?" He said, "Yes, O Allāh's Messenger." The Prophet ﷺ said (to the people), "Take him away and stone him to death."

(٢٩) بابُ سُؤالِ الإمامِ المُقِرَّ: هَلْ أَحْصَنْتَ؟

٦٨٢٥ - حدَّثنا سَعيدُ بْنُ عُفَير قالَ: حدَّثَني اللَّيْثُ: حدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ، عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ وأبي سَلَمَةَ: أنَّ أبا هُرَيْرَةَ قالَ: أتَى رَسُولَ اللهِ ﷺ رَجُلٌ مِنَ النَّاسِ وَهُوَ في المَسْجِدِ، فَناداهُ: يا رَسُولَ اللهِ إنِّي زَنَيْتُ، يُريدُ نَفْسَهُ. فَأعرَضَ عَنْهُ النَّبيُّ ﷺ فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذي أعْرَضَ قِبَلَهُ فَقالَ: يا رَسُولَ اللهِ إنِّي زَنَيْتُ، فَأعْرَضَ عَنْهُ فَجاءَ لِشِقِّ وَجْهِ النَّبيِّ ﷺ الَّذي أعْرَضَ عَنْهُ، فَلَمَّا شَهِدَ عَلى نَفْسِهِ أرْبَعَ شَهاداتٍ دَعاهُ النَّبيُّ ﷺ فَقالَ: «أبِكَ جُنونٌ؟» قالَ: لا يا رَسُولَ اللهِ، فَقالَ: «أحْصَنْتَ؟» قالَ: نَعَمْ يا رَسُولَ اللهِ، قالَ: «اذْهَبُوا فَارْجُمُوهُ».

[راجع: ٥٢٧١]

6826. [H. 6825 (contd.)] Ibn Shihāb added, 'I was told by one who heard Jābir, that Jābir said, 'I was among those who stoned the man, and we stoned him at the *Muṣallā*, and when the stones troubled him, he jumped quickly and ran away, but we overtook him at Al-Ḥarra and stoned him to death (there)'."

٦٨٢٦ - قالَ ابْنُ شِهابٍ: أخْبَرَني مَنْ سَمِعَ جابراً قالَ: فَكُنْتُ فيمَنْ رَجَمَهُ فَرَجَمْناهُ بالمُصَلَّى، فَلَمَّا أذْلَقَتْهُ الحِجارَةُ جَمَزَ، حَتَّى أدْرَكْناهُ بِالحَرَّةِ فَرَجَمْناهُ. [راجع: ٥٢٧٠]

(30) CHAPTER. To confess being guilty of an illegal sexual intercourse.

(٣٠) بابُ الاعْتِرافِ بِالزِّنا

6827, 6828. Narrated Abū Hurairah and Zaid bin Khālid رَضِيَ اللهُ عَنْهُما: While we were

٦٨٢٧، ٦٨٢٨ - حدَّثنا عَليُّ بْنُ

with the Prophet ﷺ, a man stood up and said (to the Prophet ﷺ), "I beseech you by Allāh, that you should judge us according to Allāh's Laws." Then the man's opponent, who was wiser than him, got up saying, (to Allāh's Messenger ﷺ), "Judge us according to Allāh's Laws, and kindly allow me (to speak)." The Prophet ﷺ said, "Speak". He said, "My son was a labourer working for this man and he committed an illegal sexual intercourse with his wife, and I gave one hundred sheep and a slave as a ransom for my son's sin. Then I asked a learned man about this case and he informed me that my son should receive one hundred lashes and be exiled for one year, and the man's wife should be stoned to death." The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge you according to the Laws of Allāh عزوجل . Your one hundred sheep and the slave are to be returned to you, and your son has to receive one hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death." Unais went to her and she confessed. He then stoned her to death.

عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: حَفِظْناهُ مِنْ فِي الزُّهْرِيِّ. قالَ أخْبَرَنِي عُبَيْدُ اللهِ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ وزَيْدَ بْنَ خالِدٍ قالا: كُنَّا عِنْدَ النَّبِيِّ ﷺ فقامَ رَجلٌ فَقالَ: أنْشُدُكَ اللهَ إلَّا ما قَضَيْتَ بَيْنَنا بِكِتابِ اللهِ، فَقامَ خَصْمُهُ وكانَ أفْقَهَ مِنْهُ فَقالَ: اقْضِ بَيْنَنا بِكِتابِ اللهِ وَائْذَنْ لي. قالَ: «قُلْ»، قالَ: إنَّ ابْنِي كانَ عَسِيفاً عَلى هٰذا، فَزَنَى بامْرَأتِهِ، فَافْتَدَيْتُ مِنْهُ بِمائَةِ شَاةٍ وَخادِمٍ، ثُمَّ سَألْتُ رِجالاً مِنْ أهْلِ العِلْمِ، فَأخْبَرُونِي أنَّ عَلى ابْنِي جَلْدَ مائَةٍ وَتَغْرِيبَ عامٍ، وَعَلى امْرَأتِهِ الرَّجْمَ. فَقالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لأقْضِيَنَّ بَيْنَكما بِكِتابِ اللهِ جَلَّ ذِكْرُهُ، المِائَةُ شاةٍ وَالخادِمُ رَدٌّ، وعَلى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عامٍ، وَاغْدُ يا أُنَيسُ عَلى امرَأةِ هٰذا فَإنِ اعْتَرَفَتْ فَارْجُمْها»، فَغَدا عَلَيها فَاعْتَرَفَتْ فَرَجَمَها.

قُلْتُ لِسُفيانَ، لَمْ يَقُل: فَأخْبَرُونِي أنَّ عَلى ابْنِي الرَّجْمَ، فَقالَ: أشُكُّ فِيها مِنَ الزُّهْرِيِّ، فَرُبَّما قُلْتُها وَرُبَّما سَكَتُّ. [راجع: ٢٣١٤، ٢٣١٥]

6829. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar said, "I am afraid that after a long time has passed, people may say, 'We do not find the Verses of the *Rajm* (stoning to death) in Allāh's Book (the Qur'ān)', and consequently they may go astray by leaving an

٦٨٢٩ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ عُمَرُ: لَقَدْ

obligation that Allāh has revealed. Lo! I confirm that the penalty of *Rajm* be inflicted on him who commits illegal sexual intercourse if he is already married and the crime is proved by witnesses, or pregnancy, or confessions." Sufyān added, "I have memorized this narration in this way." 'Umar added, "Surely Allāh's Messenger ﷺ carried out the penalty of *Rajm*, and so did we after him."

خَشِيتُ أَنْ يَطُولَ بِالنَّاسِ زَمانٌ حَتَّى يَقولَ قائِلٌ: لا نَجِدُ الرَّجْمَ في كِتابِ اللهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَها اللهُ، أَلَا وإِنَّ الرَّجْمَ حَقٌّ عَلى مَنْ زَنى وَقَدْ أَحْصَنَ إذَا قامَتِ البَيِّنَةُ، أَو كانَ الحَمْلُ أَوِ الاعْتِرَافُ. قالَ سُفْيانُ: كَذا حَفِظْتُ، أَلَا وَقَدْ رَجَمَ رَسُولُ اللهِ ﷺ وَرَجَمْنا بَعْدَهُ. [راجع: ٢٤٦٢]

(31) CHAPTER. The *Rajm* (stoning to death) of a married lady who has become pregnant through illegal sexual intercourse.

(٣١) بابُ رَجْمِ الحُبْلَى فِي الزِّنَا إِذَا أَحْصَنَتْ

6830. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I used to teach (the Qur'ān to) some people of the *Muhājirin* (emigrants), among whom there was 'Abdur-Raḥmān bin 'Auf. While I was in his house at Mina, and he was with 'Umar bin Al-Khaṭṭāb during 'Umar's last *Ḥajj*, 'Abdur-Raḥmān came to me and said, "Would that you had seen the man who came today to the Chief of the believers ('Umar), saying, 'O Chief of the believers! What do you think about so-and-so who says: 'If 'Umar should die, I will give the *Bai'a* (pledge) to such-and-such person, as by Allāh, the *Bai'a* to Abū Bakr was nothing but a prompt sudden action which got established afterwards.' 'Umar became angry and then said, 'If Allāh will, I will stand before the people tonight and warn them against those people who want to deprive others of their rights (the question of rulership).''' 'Abdur-Raḥmān said, "I said, 'O Chief of the believers! Do not do that, for the season of *Ḥajj* gathers the riffraff and the rabble, and it will be they who will gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will

٦٨٣٠ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: كُنْتُ أُقْرِئُ رِجالاً مِنَ المُهاجِرِينَ مِنهُمْ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ فَبَيْنَما أَنَا في مَنْزِلِهِ بِمِنًى وَهُوَ عِنْدَ عُمَرَ بْنِ الخَطَّابِ في آخِرِ حَجَّةٍ حَجَّها، إِذْ رَجَعَ إِلَيَّ عَبْدُ الرَّحْمٰنِ فَقالَ: لَوْ رَأَيْتَ رَجُلاً أَتَى أَميرَ المُؤْمِنِينَ اليوم، فقالَ: يا أَميرَ المُؤْمِنِينَ، هَلْ لَكَ في فُلانٍ يَقولُ: لَوْ قَدْ ماتَ عُمَرُ لَقَدْ بَايَعْتُ فُلاناً؟ فَوَاللهِ ما كانَتْ بَيْعَةُ أَبِي بَكْرٍ إِلَّا فَلْتَةً فَتَمَّتْ. فَغَضِبَ عُمَرُ، ثُمَّ قالَ: إِنِّي إِنْ شَاءَ اللهُ لَقائِمٌ العَشِيَّةَ في النَّاسِ فَمُحَذِّرُهُمْ هٰؤُلاءِ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ أُمُورَهُمْ. قالَ عَبْدُ

spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Al-Madīna as it is the place of emigration and the place of Prophet's *Sunna*; and there you can come in touch with the learned and noble people, and tell them your ideas with confidence, and the learned people will understand your statement and put it in its proper place.' On that, 'Umar said 'By Allāh! If Allāh will, I will do this in the first speech I will deliver before the people in Al-Madina.'" Ibn 'Abbās added: We reached Al-Madīna by the end of the month of Dhūl-Hijja, and when it was Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa'īd bin Zaid bin 'Amr bin Nufail sitting at the corner of the pulpit, and I, too, sat close to him so that my knee was touching his knee, and after a short while, 'Umar bin Al-Khattāb came out, and when I saw him coming towards us, I said to Sa'īd bin Zaid bin 'Amr bin Nufail, "Today, 'Umar will say such a thing as he has never said since he was chosen as caliph." Sa'īd denied my statement with astonishment and said, "What thing do you expect 'Umar to say the like of which he has never said before?" In the meantime, 'Umar sat down on the pulpit and when the *Muadh-dhin* had finished their call for *Salāt* (prayer), 'Umar stood up, and having glorified and praised Allāh, as He deserved, he said, "*Amma Ba'du* (then after), I am going to tell you something which (Allāh) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is

الرَّحْمٰنِ: فَقُلْتُ: يا أَمِيرَ الْمُؤْمِنِينَ، لا تَفْعَلْ، فَإِنَّ الْمَوْسِمَ يَجمَعُ رَعاعَ النَّاسِ وَغَوْغاءَهُمْ، فَإِنَّهُمْ هُمُ الَّذينَ يَغْلِبُونَ عَلى قُرْبِكَ حِينَ تَقومُ في النَّاسِ، وَأَنَا أَخْشَى أَنْ تَقُومَ فَتَقُولَ مَقالَةً يُطَيِّرُها عَنْكَ كُلُّ مُطَيِّرٍ، وأَنْ لا يَعُوها وَأَنْ لا يَضَعُوها عَلى مَوَاضِعِها فَأَمْهِلْ حَتَّى تَقْدَمَ المَدِينَةَ فَإِنَّها دارُ الهِجْرَةِ وَالسُّنَّةِ، فَتَخْلُصَ بِأَهْلِ الفِقْهِ وأَشْرَافِ النَّاسِ فتَقُولَ ما قُلْتَ مُتَمَكِّناً، فَيَعِي أَهْلُ العِلْمِ مَقالَتَكَ وَيَضَعُونَها عَلى مَوَاضِعِها. فَقالَ عُمَرُ: أَمْ واللهِ إنْ شَاءَ اللهُ، لَأَقُومَنَّ بِذٰلكَ أَوَّلَ مَقامٍ أَقُومُهُ بِالمَدِينَةِ. قالَ ابْنُ عبَّاسٍ: فَقَدِمْنا المدينَةَ في عَقِبِ ذِي الحِجَّةِ، فَلَمَّا كانَ يَوْمُ الجُمُعَةِ عَجَّلْتُ الرَّوَاحَ حينَ زَاغَتِ الشَّمْسُ حَتَّى أجِدَ سَعيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ جالِساً إلى رُكْنِ المِنْبَرِ، فَجَلَسْتُ حَوْلَهُ تَمَسُّ رُكْبَتِي رُكْبَتَهُ. فَلَمْ أَنْشَبْ أَنْ خَرَجَ عُمَرُ بْنُ الخَطَّابِ، فَلَمَّا رَأَيْتُهُ مُقْبِلاً قُلْتُ لِسَعيدِ ابْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ: لَيَقُولَنَّ العَشِيَّةَ مَقالَةً لَمْ يَقُلْها مُنْذُ اسْتُخْلِفَ. فَأَنْكَرَ عَلَيَّ وَقالَ: ما عَسَيْتَ أن يَقولَ ما لَمْ يَقُل قَبْلَهُ؟ فَجَلَسَ عُمَرُ عَلى المِنْبَرِ، فَلَمَّا سَكَتَ المُؤَذِّنونَ قامَ فَأَثْنى عَلى اللهِ بِمَا هُوَ

أهْلُهُ، ثُمَّ قالَ: أمَّا بَعْدُ فَإنِّي قائِلٌ لَكُمْ مَقالَةً قَدْ قُدِّر لِي أنْ أقُولَها، لا أدْرِي لَعَلَّها بَيْنَ يَدَيْ أجَلي، فَمَنْ عَقلَها ووَعاها فَلْيُحَدِّثْ بِها حَيْثُ انْتَهَتْ به رَاحِلَتُهُ. وَمَنْ خَشِيَ أنْ لا يَعْقِلَها فَلا أُحِلُّ لأَحَدٍ أنْ يَكْذِبَ عَلَيَّ. إنَّ اللهَ بَعَثَ مُحَمَّداً ﷺ بِالحَقِّ، وَأنْزَلَ عَلَيْهِ الكِتابَ، فَكانَ مِمَّا أنْزَلَ اللهُ آيَةُ الرَّجْمِ فَقَرَأناها وَعَقَلْناها ووَعَيْناها. رَجَمَ رَسُولُ اللهِ ﷺ وَرجَمْنا بَعْدَهُ. فَأخْشَى إنْ طَالَ بِالنَّاسِ زَمانٌ أنْ يَقولَ قائِلٌ: واللهِ ما نَجِدُ آيَةَ الرَّجْمِ في كِتابِ اللهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أنْزَلَها اللهُ. وَالرَّجْمُ في كِتابِ اللهِ حَقٌّ عَلى مَنْ زَنَى إذا أُحْصِنَ مِنَ الرِّجالِ والنِّساءِ، إذا قامَتِ البَيِّنَةُ، أوْ كانَ الحَبَلُ، أوِ الاعْتِرَافُ، ثُمَّ إنَّا كُنَّا نَقْرأ فِيمَا نَقْرَأُ مِنْ كِتابِ اللهِ أنْ لا تَرْغَبُوا عَنْ آبَائِكُمْ فإنَّهُ كُفْرٌ بِكُمْ أنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أوْ إنَّ كُفْراً بِكُمْ أنْ تَرْغَبوا عَنْ آبَائِكُمْ. ألَا ثُمَّ إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تُطْرُونِي كَما أُطْرِيَ عِيسَى بْنُ مَرْيَمَ، وَقُولُوا: عَبْدُ اللهِ وَرَسُولُهُ». ثُمَّ إنَّهُ بَلَغَنِي أنَّ قائِلاً مِنْكُمْ يَقُولُ: وَاللهِ لَوْ قَدْ مَاتَ عُمَرُ بايَعْتُ فُلاناً، فَلا يَغْتَرَّنَّ امْرُؤٌ أنْ يَقُولَ: إنَّمَا كانَتْ بَيْعَةُ أبِي بَكْرٍ فَلْتَةً

unlawful for him to tell lies about me. Allāh sent Muḥammad ﷺ with the Truth and revealed the Book (the Qur'ān) to him, and among what Allāh revealed, was the Verse of the *Rajm* (the stoning to death) of married person (male and female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allāh's Messenger ﷺ did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, 'By Allāh, we do not find the Verse of the *Rajm* in Allāh's Book,' and thus they will go astray by leaving an obligation which Allāh has revealed. And the punishment of the *Rajm* is to be inflicted to any married person (male and female) who commits illegal sexual intercourse if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allāh's Book: 'O people! Do not claim to be the offspring of other than your fathers, as it is disbelief on your part that you claim to be the offspring of other than your real father.' Then Allāh's Messenger ﷺ said, 'Do not praise me excessively as (Prophet) 'Īsā bin Maryam (Jesus, son of Mary) was praised, but call me Allāh's slave and His Messenger'. (O people!) I have been informed that a speaker amongst you says, 'By Allāh, if 'Umar should die, I will give the *Bai'a* (pledge) to such and such person.' One should not deceive oneself by saying that the *Bai'a* given to Abū Bakr was given suddenly and it was successful. No doubt, it was like that, but Allāh saved (the people) from its evil, and there is none among you who has the qualities of Abū Bakr. Remember that whoever gives the *Bai'a* to anybody among you without consulting the other Muslims, neither that person, nor the

وَتَمَّتْ، ألا وَإِنَّها قَدْ كانَتْ كَذٰلِكَ، وَلٰكِنَّ اللهَ وَقَى شَرَّها، وَلَيْسَ فِيكُمْ مَنْ تُقْطَعُ الأَعْناقُ إِلَيْهِ مِثْلُ أَبي بَكْرٍ. مَنْ بايَعَ رَجُلاً مِن غَيْرِ مَشُورَةٍ مِنَ المُسْلِمِينَ فَلا يُبايَعُ هُوَ وَلا الَّذي بايَعَهُ تَغِرَّةَ أَنْ يُقْتَلا، وَإِنَّهُ قَدْ كانَ مِنْ خَبَرِنا حِينَ تَوَفَّى اللهُ نَبِيَّهُ ﷺ أَنَّ الأَنْصارَ خالَفُونا وَاجْتَمَعُوا بِأَسْرِهِمْ في سَقِيفَةِ بَنِي ساعِدَةَ، وَخالَفَ عَنَّا عَلِيٌّ والزُّبَيْرُ ومَنْ مَعَهُما، واجْتَمَعَ المُهاجِرُونَ إِلَى أَبي بَكْرٍ. فَقُلْتُ لأَبي بَكْرٍ: يا أَبا بَكْرٍ، انْطَلِقْ بِنا إِلَى إِخْوانِنا هٰؤلاءِ مِنَ الأَنْصارِ، فَانْطَلَقْنا نُرِيدُهُمْ. فَلَمَّا دَنَوْنا مِنْهُمْ، لَقِيَنا مِنْهُمْ رَجُلانِ صالِحانِ، فَذَكَرا ما تَمالأَ عَلَيْهِ القَوْمُ، فَقالا: أَيْنَ تُرِيدونَ يا مَعْشَرَ المُهاجِرِينَ؟ فَقُلْنا: نُرِيد إِخْوانَنا هٰؤلاءِ مِنَ الأَنْصارِ، فَقالا: لا، عَلَيْكُمْ أَنْ لَا تَقْرَبُوهُمْ، اقْضُوا أَمْرَكُمْ، فَقُلْتُ: وَاللهِ لَنَأْتِيَنَّهُمْ. فَانْطَلَقْنا حَتَّى أَتَيْناهُمْ في سَقِيفَةِ بَنِي ساعِدَةَ، فَإِذا رَجُلٌ مُزَمَّلٌ بَيْنَ ظَهْرَانَيْهِمْ، فَقُلْتُ: مَنْ هٰذا؟ فَقالُوا: هٰذا سَعْدُ بْنُ عُبادَةَ، فَقُلْتُ: مَا لَهُ؟ قَالُوا: يُوعَكُ. فَلَمَّا جَلَسْنَا قَلِيلاً تَشَهَّدَ خَطِيبُهُمْ، فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهلُه، ثُمَّ قالَ: أَمَّا بَعْدُ فَنَحْنُ أَنْصارُ اللهِ وَكَتِيبَةُ الإِسْلامِ، وأَنْتُمْ

person to whom the *Bai'a* was given are to be supported, lest they both should be killed. And no doubt, after the death of the Prophet ﷺ we were informed that the *Anṣār* disagreed with us and gathered in the shed of Banī Sā'ida. 'Alī and Az-Zubair, and whoever was with them, opposed us, while the emigrants gathered with Abū Bakr. I said to Abū Bakr, 'Let's go to these *Anṣārī* brothers of ours.' So we set out seeking them, and when we approached them, two of their pious men met us and informed us of the final decision of the *Anṣār*, and said, 'O group of *Muhājirīn* (emigrants)! Where are you going?' We replied, 'We are going to these *Anṣārī* brothers of ours.' They said to us, 'You shouldn't go near them. Carry out whatever we have already decided.' I said, 'By Allāh, we will go to them.' And so we proceeded until we reached them at the shed of Banī Sā'ida. Behold! There was a man sitting amongst them, wrapped in something. I asked, 'Who is that man?' They said, 'He is Sa'd bin 'Ubāda'. I asked, 'What is wrong with him?' They said, 'He is sick.' After we sat for a while, the *Anṣār's* speaker said, '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)' and praising Allāh as He deserved, he added, '*Amma Ba'du*, we are Allāh's *Anṣār* (helpers) and the majority of the Muslim army, while you, the emigrants, are a small group and some people among you came with the intention of preventing us from practising this matter (of caliphate) and depriving us of it.' When the speaker had finished, I intended to speak as I had prepared speech which I liked and which I wanted to deliver in the presence of Abū Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abū Bakr said, 'Wait a while.' I disliked to make him angry. So Abū Bakr himself gave a speech,

مَعْشَرَ المُهاجِرِينَ رَهْطٌ، وقَدْ دَفَّتْ دَافَّةٌ مِنْ قَوْمِكُمْ، فَإذا هُمْ يُرِيدُونَ أنْ يَخْتَزِلُونا مِنْ أصْلِنا، وأنْ يَحْضُنُونا مِنَ الأمْرِ. فَلَمَّا سَكَتَ أرَدْتُ أنْ أتَكَلَّمَ، وكُنْتُ زَوَّرْتُ مَقالَةً أعْجَبَتْنِي أرَدْتُ أنْ أُقَدِّمَها بَيْنَ يَدَيْ أبي بَكْرٍ، وَكُنْتُ أُدارِي مِنْهُ بَعْضَ الحَدِّ. فَلَمَّا أرَدْتُ أنْ أتَكَلَّمَ، قالَ أبو بَكْرٍ: عَلى رِسْلِكَ، فَكَرِهْتُ أنْ أُغْضِبَهُ، فَتَكَلَّمَ أبُو بَكْرٍ فَكانَ هُوَ أحْلَمَ مِنِّي وَأوْقَرَ، وَاللهِ ما تَرَكَ مِنْ كَلِمَةٍ أعْجَبَتْنِي في تَزْوِيري إلَّا قالَ في بَدِيهَتِهِ مِثْلَهَا أوْ أفْضَلَ حَتَّى سَكَتَ. فَقالَ: ما ذَكَرْتُمْ فِيكُمْ مِنْ خَيرٍ فَأنْتُمْ لَهُ أهْلٌ، ولَنْ يُعْرَفَ هٰذا الأمْرُ إلَّا لِهٰذا الحَيِّ مِنْ قُرَيْشٍ، هُمْ أوْسَطُ العَرَبِ نَسَباً وَداراً، وقَدْ رَضِيتُ لَكُمْ أحَدَ هٰذَيْنِ الرَّجُلَينِ، فَبايِعُوا أيَّهُما شِئْتُمْ. فَأخَذَ بِيَدِي وَبِيدِ أبي عُبَيْدَةَ بْنِ الجَرَّاحِ، وَهُوَ جالِسٌ بَيْنَنا، فَلَمْ أكْرَهْ مِمَّا قالَ غَيْرَها. كانَ وَاللهِ أنْ أُقَدَّمَ فَتُضْرَبَ عُنُقِي لا يُقَرِّبُنِي ذلكَ مِنْ إثْمٍ أحَبَّ إلَيَّ مِنْ أنْ أتَأمَّرَ عَلَى قَوْمٍ فِيهِمْ أبُو بَكْرٍ، اللَّهُمَّ إلَّا أنْ تُسَوِّلَ إلَيَّ نَفْسِي عِنْدَ المَوْتِ شَيْئاً لا أجِدُهُ الآنَ. فَقالَ قائِلُ الأنْصارِ: أنَا جُذَيْلُها المُحَكَّكُ، وَعُذَيْقُها المُرَجَّبُ، مِنَّا

and he was wiser and more patient than I. By Allāh, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, 'O *Anṣār!* You deserve all (the qualities) that you have attributed to yourselves, but this question (of caliphate) is only for the Quraish as they are the best of the Arabs as regards their descent and homeland, and I am pleased to suggest that you choose either of these two men, so give the *Bai'a* to either of them as you wish. And then Abū Bakr held my hand and Abū 'Ubāida bin Al-Jarrāḥ's hand who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allāh, I would rather have my neck chopped off as expiation for a sin than become the ruler of a nation, one of whose member is Abū Bakr, unless at the time of my death my ownself suggests something I don't feel at present.' And then one of the *Anṣār* said, 'I am the pillar on which the camel with a skin disease (eczema) rubs itself to satisfy the itching (i.e., I am a noble), and I am as a high class palm-tree! O Quraish, there should be one ruler from us and one from you.' Then there was a hue and cry among the gathering and their voices rose so that I was afraid there might be great disagreement, so I said, 'O Abū Bakr! Hold your hand out.' He held his hand out and I gave the *Bai'a* to him, and then all the emigrants gave the *Bai'a* and so did the *Anṣār* afterwards. And so we became victorious over Sa'd bin 'Ubāda (whom *Al-Anṣār* wanted to make a ruler). One of the *Anṣār* said, 'You have killed[1] Sa'd bin 'Ubāda.' I replied, 'Allāh has killed Sa'd bin 'Ubāda.'" 'Umar added, "By Allāh, apart from the great tragedy that had happened to us (i.e.,

(1) (H. 6830) i.e., you have prevented him from being caliph.

أميرٌ وَمِنْكُمْ أميرٌ، يا مَعْشَرَ قُرَيْشٍ. فَكَثُرَ اللَّغَطُ، وَارْتَفَعَتِ الأصْواتُ، حَتَّى فَرِقْتُ مِنَ الاخْتِلافِ، فَقُلْتُ: ابْسُطْ يَدَكَ يا أبا بَكْرٍ، فَبَسَطَ يَدَهُ فَبايَعْتُهُ وبَايَعَهُ المُهاجِرونَ ثُمَّ بايَعَتْهُ الأنْصارُ. وَنَزَوْنا عَلى سَعْدِ بْنِ عُبادَةَ، فَقالَ قائِلٌ مِنهُمْ: قَتَلْتُمْ سَعْدَ بْنَ عُبادَةَ، فَقُلْتُ: قَتَلَ اللهُ سَعْدَ بْنَ عُبادَةَ. قالَ عُمرُ: وَإنَّا وَاللهِ مَا وَجَدْنَا فِيما حَضَرْنا مِنْ أمْرٍ أقْوَى مِنْ مُبايَعَةِ أبي بَكْرٍ خَشِينا إنْ فارَقْنَا القَوْمَ وَلَمْ تَكُنْ بَيْعَةٌ أنْ يُبايِعُوا رَجُلاً مِنْهُمْ بَعْدَنا، فَأمَّا بَايَعْناهُمْ عَلى ما لا نَرْضَى وَإمَّا نُخَالِفُهُمْ فَيَكُونُ فَساداً. فَمَنْ بايَعَ رَجُلاً عَلَى غيرِ مَشُورَةٍ مِنَ المُسْلِمِينَ فَلا يُتابَعُ هُوَ ولا الَّذي بَايَعَهُ تَغِرَّةً أنْ يُقْتَلا. [راجع: ٢٤٦٢]

the death of the Prophet ﷺ), there was no greater problem than the *Bai'a* given to Abū Bakr because we were afraid that if we left the people, they might give the *Bai'a* after us to one of their men, in which case we would have given them our consent for something against our real wish, or would have opposed them and caused great trouble. So, if any person gives the *Bai'a* to somebody (to become a caliph) without consulting the other Muslims, then the one he has selected should not be given the *Bai'a* lest both of them should be killed."

(٣٢) بابٌ: البِكْرانِ يُجْلَدانِ وَيُنْفَيانِ

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ﴾.

قالَ ابْنُ عُيَيْنَةَ: رَأفَةٌ في إقامَةِ الحَدِّ.

(32) CHAPTER. Unmarried males and females (committing illegal sexual intercourse) should be flogged and exiled.

(And the Statement of Allāh (تعالى):

"The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it, the punishment is to stone them to death, according to Allāh's Law). The adulterer marries not but an adultress or a *Mushrikah*; and the adultress, none

marries her except an adulterer or a *Mushrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely, he is either an adulterer or a *Mushrik* (polytheist, idolater or pagan). And the woman who agrees to have a sexual relation with a *Mushrik* or an adulterer, then she is either a prostitute or a *Mushrikah*]. Such a thing is forbidden to the believers (of Islāmic Monotheism)." (V.24:2,3)

Ibn 'Uyaina said, "You should not take pity in establishing the legal punishment."

٦٨٣١ - حدَّثنا مالكُ بنُ إسْماعِيلَ: حدَّثنا عَبْدُ العَزِيزِ: أخْبرَنا ابْنُ شِهابٍ، عَنْ عُبَيدِاللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خالِدٍ الجُهَنِيِّ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يأمُرُ فِيمَنْ زَنَى ولَمْ يُحْصَنْ: جَلْدَ مِائَةٍ وَتَغْرِيبَ عامٍ. [راجع: ٢٣١٤]

6831. Narrated Zaid bin Khālid Al-Juhanī: I heard the Prophet ﷺ ordering that an unmarried person guilty of illegal sexual intercourse, be flogged one hundred stripes and be exiled for one year.

٦٨٣٢ - قالَ ابْنُ شِهابٍ: وأخْبرَني عُرْوَةُ بْنُ الزُّبَيرِ: أنَّ عُمَرَ بْنَ الخَطَّابِ غَرَّبَ ثُمَّ لَمْ تَزَلْ تِلْكَ السُّنَّةَ.

6832. Narrated Urwa bin Zubair: 'Umar bin Al-Khaṭṭāb also exiled such a person, and this *Sunna* (legal punishment) is still valid.

٦٨٣٣ - حدَّثنا يَحْيَى بْنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ، عَنْ سَعيدِ بْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قَضَى فِيمَنْ زَنَى وَلَمْ يُحْصَنْ بِنَفْيِ عامٍ بِإقامَةِ الحَدِّ عَلَيْهِ. [راجع: ٢٣١٥]

6833. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes).

(33) CHAPTER. Exiling the sinners and effeminate men [those men who assume the similitude (manners) of women].

(٣٣) **بابُ نَفْيِ أهْلِ المَعاصِي والمُخَنَّثِينَ**

6834. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ cursed the effeminate men and those women who assume the similitude (manners) of men. He ﷺ also said, "Turn them out of your houses." He turned such and such person out, and 'Umar also turned out such and such person.

٦٨٣٤ - حدَّثنا مُسْلِمُ بْنُ إبْراهِيمَ: حدَّثنا هِشامٌ: حدَّثنا يَحْيى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَعَنَ النَّبِيُّ ﷺ المُخَنَّثِينَ مِنَ الرِّجالِ والمُتَرَجِّلاتِ مِنَ النِّساءِ، وقالَ: «أخْرِجُوهُمْ مِنْ بُيوتِكُمْ»، وأخْرَجَ فُلاناً، وأخْرَجَ عُمَرُ فُلاناً.

(34) CHAPTER. Whoever ordered somebody other than the ruler to carry out the legal punishment in the absence of the ruler.

(٣٤) **بابُ مَنْ أمَرَ غيرَ الإمامِ بإقامَةِ الحَدِّ غائباً عَنْهُ**

6835, 6836. Narrated Abū Hurairah and Zaid bin Khalid: A bedouin came to the Prophet ﷺ while he (the Prophet ﷺ) was sitting, and said, "O Allāh's Messenger! Give your verdict according to Allāh's Laws (in our case)." Then his opponent got up and said, "He has told the truth, O Allāh's Messenger! Decide his case according to Allāh's Laws: My son was a labourer working for this person, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I offered one hundred sheep and a slave-girl as a ransom for him. Then I asked the religious learned men, and they told me that my son should be flogged with one hundred stripes and be exiled for one year." The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge between you according to Allāh's Laws: The sheep and the slave-girl will be returned to you and your son will be flogged one hundred stripes and be exiled for one year. And you, O Unais! Go to the wife of this man (and if she confesses), stone her to death." So Unais went in the morning and stoned her to death

٦٨٣٥، ٦٨٣٦ - حدَّثنا عاصِمُ بْنُ عَلِيٍّ: حدَّثنا ابْنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنْ أبي هُرَيْرَةَ وَزَيْدِ بْنِ خالِدٍ: أنَّ رَجُلاً مِنَ الأعْرابِ جاءَ إلى النَّبِيِّ ﷺ وَهُوَ جالِسٌ فَقالَ: يا رَسُولَ اللهِ، اقْضِ بِكِتابِ اللهِ. فَقامَ خَصْمُهُ فَقالَ: صَدَقَ، اقْضِ لَهُ يا رَسُولَ اللهِ بِكِتابِ اللهِ، إنَّ ابْني كانَ عَسيفاً عَلَى هٰذا فَزَنَى بِامْرَأتِهِ فَأخْبَرُوني أنَّ عَلَى ابْني الرَّجْمَ فَافْتَدَيْتُ بِمائَةٍ مِنَ الغَنَمِ ووَلِيدَةٍ، ثُمَّ سَألْتُ أهْلَ العِلْمِ، فَزَعَمُوا أنَّ ما عَلَى ابْني جَلْدُ مائَةٍ وتَغْرِيبُ عامٍ، فَقالَ: «والَّذِي نَفْسي بِيَدِهِ لأقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ، أمَّا الغَنَمُ والوَلِيدَةُ فَرَدٌّ عَلَيْكَ، وعَلَى ابْنِكَ جَلْدُ مِائَةٍ وتَغْرِيبُ عامٍ، وأمَّا

أَنْتَ يا أُنَيْسُ فَاغْدُ عَلَى امْرَأةِ هذا فارْجُمْها»، فَغَدا أُنَيْسٌ فَرَجَمَها.

[راجع: ٢٣١٤، ٢٣١٥]

(after she had confessed).

(٣٥) بابُ قَوْلِ اللهِ تَعالى: ﴿وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِن مَّا مَلَكَتْ أَيْمَانُكُم مِّن فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُم بَعْضُكُم مِّن بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ﴾ - زَوانِيَ - ﴿وَلَا مُتَّخِذَاتِ أَخْدَانٍ﴾ - أخِلاَّءُ - ﴿فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنكُمْ وَأَن تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ [النساء: ٢٥].

(35) CHAPTER. The Statement of Allāh تعالى:
"And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (captives and slaves) whom their right hands possess, and Allāh has full knowledge about your Faith. You are one from another. Wed them with the permission of their own folk, (*Auliyā* — guardians or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls), should be chaste, not adulterous, nor taking boyfriends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women.(1) This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allāh is Oft-Forgiving, Most Merciful." (V.4:25)

بابٌ: إذا زَنَتِ الأَمَةُ

CHAPTER. If a lady-slave commits illegal sexual intercourse (then what is her legal punishment?)

٦٨٣٧، ٦٨٣٨ - حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: أخبرَنا مالكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بن عتبة عَنْ أبي هُرَيْرَةَ وَزَيْدِ بْنِ خالِدٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ الأَمَةِ إذا زَنَتْ ولَمْ تُحْصَنْ، قالَ: «إذا زَنَتْ فَاجْلِدُوها، ثُمَّ إنْ

6837, 6838. Narrated Abū Hurairah and Zaid bin Khālid رَضِيَ اللهُ عَنْهُما: The verdict of Allāh's Messenger ﷺ was sought about an unmarried slave-girl guilty of illegal sexual intercourse. He replied, "If she commits illegal sexual intercourse, then flog her (fifty stripes), and if she commits illegal sexual intercourse (after that for the second time), then flog her (fifty stripes), and if she commits illegal sexual intercourse (for the

(1) (Ch. 35) Female or male slaves (married or unmarried); if they commit adultery, their punishment is fifty (50) lashes; neither stoning to death nor exile.

third time), then flog her (fifty stripes) and sell her for even a hair rope."

Ibn Shihāb said, "I am not sure whether the Prophet ﷺ ordered that she be sold after the third or fourth time of committing illegal sexual intercourse."

زَنَتْ فاجْلِدُوها، ثُمَّ إنْ زَنَتْ فَاجْلِدُوها، ثُمَّ بِيعُوها وَلَوْ بِضَفِيرٍ».

قالَ ابْنُ شِهابٍ: لا أَدْرِي بَعْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ. [راجع: ٢١٥٢، ٢١٥٤]

(36) CHAPTER. If a lady-slave commits illegal sexual intercourse then she should neither be admonished nor exiled.

(٣٦) بابٌ: لا يُثَرَّبُ عَلَى الأَمَةِ إذا زَنَتْ وَلا تُنْفَى

6839. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a lady-slave commits illegal sexual intercourse and she is proved guilty of illegal sexual intercourse, then she should be flogged (fifty stripes) but she should not be admonished; and if she commits illegal sexual intercourse again, then she should be flogged again but should not be admonished, and if she commits illegal sexual intercourse for the third time then she should be sold even for a hair rope."

٦٨٣٩ - حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثَنا اللَّيْثُ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عن أَبيه، عَنْ أبي هُرَيْرَةَ: أَنَّهُ سَمِعَهُ يَقولُ: قالَ النَّبِيُّ ﷺ: «إذا زَنَت الأَمَةُ فَتَبَيَّنَ زِناها فَلْيَجْلِدْها وَلا يُثَرِّبْ، ثُمَّ إنْ زَنَتْ فَلْيَجْلِدها وَلا يُثَرِّبْ، ثُمَّ إنْ زَنَتِ الثَّالِثَةَ فَلْيَبِعْها ولَوْ بِحَبْلٍ مِنْ شَعَرٍ». تَابَعَهُ إسْماعِيلُ بْنُ أُمَيَّة، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(37) CHAPTER. The legal regulation for non-Muslims under the protection of a Muslim state. The fact that a non-Muslim is married, is to be taken into consideration when he commits illegal sexual intercourse and is brought to the *Imān* (Muslim ruler).

(٣٧) بابُ أَحْكامِ أَهْلِ الذِّمَّةِ وإِحْصانِهِمْ إذا زَنَوْا، وَرُفِعُوا إلى الإمامِ

6840. Narrated Ash-Shaibānī: I asked 'Abdullāh bin Abī Aufā about the *Rajm* (stoning to death for committing illegal sexual intercourse). He replied, "The Prophet ﷺ carried out the penalty of *Rajm*." I asked, "Was that before or after the revelation of *Sūrat An-Nūr*?" He replied, "I do not know."

٦٨٤٠ - حدَّثَنا مُوسَى بْنُ إسماعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الشَّيْبانِيُّ، سَأَلْتُ عَبْدَ اللهِ بْنَ أبي أَوْفَى عَنِ الرَّجْمِ فَقالَ: رَجَمَ النَّبِيُّ ﷺ، فَقُلْتُ: أَقَبْلَ النُّورِ أَمْ بَعْدَ؟ قالَ: لا أَدْري. [راجع: ٦٨١٣]

تَابَعَهُ عَلِيُّ بْنُ مُسْهِرٍ، وخالِدُ بْنُ

عَبْدِ اللهِ، والمُحارِبِيُّ، وعَبِيدَةُ بْنُ حُمَيْدٍ عَنِ الشَّيْبانِيِّ. وَقالَ بَعْضُهُمْ: المَائِدَةُ، والأَوَّلُ أَصَحُّ.

[راجع: ٦٨١٣]

6841. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Jews came to Allāh's Messenger ﷺ and mentioned to him that a man and a woman among them had committed illegal sexual intercourse. Allāh's Messenger ﷺ said to them, "What do you find in the *Taurāt* (Torah) regarding the *Rajm*?" They replied, "We only disgrace and flog them with stripes." 'Abdullāh bin Salām said to them, "You have told a lie. The penalty of *Rajm* is in the *Taurāt* (Torah)." They brought the Torah and opened it. One of them put his hand over the verse of *Rajm* and read what was before and after it. 'Abdullāh bin Salām said to him, "Lift up your hand." When he lifted it there appeared the verse of *Rajm*. So they said, "O Muhammad! He has said the truth, the verse of *Rajm* is in it (the *Taurāt*-Torah)." Then Allāh's Messenger ﷺ ordered that the two persons (guilty of illegal sexual intercourse) be stoned to death, and so they were stoned, and I saw the man bending over the woman so as to protect her from the stones.

٦٨٤١ - حدَّثَنا إِسْماعِيلُ بْنُ عَبْدِ اللهِ: حدَّثَنِي مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أَنَّهُ قالَ: إِنَّ اليَهُودَ جاؤُوا إِلى رَسُولِ اللهِ ﷺ، فَذَكَرُوا لَهُ أَنَّ رَجُلاً مِنْهُمْ وَامْرَأَةً زَنَيا، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «ما تَجِدُونَ في التَّوْراةِ في شَأْنِ الرَّجْمِ؟» فَقالُوا: نَفْضَحُهُمْ وَيُجْلَدُونَ. قالَ عَبْدُ اللهِ بْنُ سَلامٍ: كَذَبْتُمْ، إِنَّ فِيها الرَّجْمَ. فَأَتَوْا بِالتَّوْرَاةِ فَنَشَرُوها فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ فَقَرَأَ ما قَبْلَها وَما بَعْدَها، فَقالَ لَهُ عَبْدُ اللهِ بْنُ سَلامٍ: ارْفَعْ يَدَكَ، فَرَفَعَ يَدَهُ فَإِذا فِيها آيَةُ الرَّجْمِ. قالُوا: صَدَقَ يا مُحَمَّدُ، فِيها آيَةُ الرَّجْمِ، فَأَمَرَ بِهِما رَسُولُ اللهِ ﷺ فَرُجِما، فَرَأَيْتُ الرَّجُلَ يَحْنِي عَلَى المَرْأَةِ يَقِيها الحِجارَةَ.

[راجع: ١٣٢٩]

(38) CHAPTER. If someone accuses his wife or another person's wife of committing illegal sexual intercourse in the presence of the ruler and the people, should the ruler send for the lady and ask her about what she has been accused of?

(٣٨) بابٌ: إذا رَمَى امْرَأَتَهُ أَوِ امْرَأَةَ غَيرِهِ بِالزِّنَا عِنْدَ الحَاكِمِ والنَّاسِ، هَلْ عَلَى الحَاكِمِ أَنْ يَبْعَثَ إِلَيها فَيَسْأَلَها عَمَّا رُمِيَتْ بِهِ؟

6842, 6843. Narrated Abū Hurairah and Zaid bin Khalīd رَضِيَ اللهُ عَنْهُما: Two men had a

٦٨٤٢، ٦٨٤٣ - حدَّثَنا عَبْدُ اللهِ

dispute in the presence of Allāh's Messenger ﷺ. One of them said, "Judge us according to Allāh's Laws." The other who was more wise said, "Yes, O Allāh's Messenger, judge between us according to Allāh's Laws; and allow me to speak (first)." The Prophet ﷺ said to him, "Speak." He said, "My son was a labourer working for this man, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I have given one hundred sheep and a slave-girl as a ransom (expiation) for my son's sin. Then I asked the religious learned people (about it), and they told me that my son should be flogged one hundred stripes and should be exiled for one year, and only the wife of this man should be stoned to death." Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is, I will judge between you according to Allāh's Laws. O man, as for your sheep and slave-girl, they are to be returned to you." Then the Prophet ﷺ had the man's son flogged one hundred stripes and exiled for one year, and ordered Unais Al-Aslamī to go to the wife of the other man, and if she confessed, stone her to death. She confessed and was stoned to death.

بْنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنِ ابْنِ شِهابٍ، عَنْ عُبَيدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبي هُرَيْرَةَ وَزَيْدِ بْنِ خالِدٍ: أَنَّهُما أَخْبَراهُ أَنَّ رَجُلَينِ اخْتَصَما إلى رَسُولِ اللهِ ﷺ فَقالَ أَحَدُهُما: اقْضِ بَيْنَنا بِكِتابِ اللهِ، وَقالَ الآخَرُ وَهُوَ أَفْقَهُهُما: أَجَلْ يا رَسُولَ اللهِ، فَاقْضِ بَيْنَنا بِكِتابِ اللهِ، وَائْذَنْ لي أَنْ أَتَكَلَّمَ. قالَ: «تَكَلَّمْ». قالَ: إنَّ ابْنِي كانَ عَسِيفاً عَلى هٰذا - قالَ مالكٌ: وَالعَسِيفُ الأجيرُ - فَزَنَى بِامْرَأَتِهِ، فَأَخْبَرُونِي إنَّما عَلى ابْنِي الرَّجْمَ، فَافْتَدَيْتُ مِنْهُ بِمائَةِ شاةٍ وَبِجارِيَةٍ لي، ثُمَّ إنِّي سَأَلْتُ أَهْلَ العِلْمِ فَأَخْبَرُونِي أَنَّ ما عَلى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عامٍ، وَإِنَّما الرَّجْمُ عَلى امْرَأَتِهِ. فَقالَ رَسُولُ اللهِ ﷺ: «أَما وَالذي نَفْسي بِيَدِهِ لأقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ، أَمَّا غَنَمُكَ وَجارِيَتُكَ فَرَدٌّ عَلَيْكَ»، وَجَلَدَ ابْنَهُ مِائَةً وغَرَّبَهُ عاماً. وَأَمَرَ أُنَيساً الأَسْلَمِيَّ أَنْ يَأْتِيَ امْرَأَةَ الآخَرِ «فَإِنِ اعْتَرَفَتْ فَارْجُمْها»، فَاعْتَرَفَتْ فَرَجَمَها. [راجع: ٢٣١٤، ٢٣١٥]

(39) CHAPTER. Whoever teaches manners to (or inflicts punishment on) his family or others without taking the ruler's permission.

(٣٩) بابُ مَنْ أَدَّبَ أَهْلَهُ أَوْ غَيرَهُ دُونَ السُّلْطانِ،

Narrated Abū Sa'īd: The Prophet ﷺ said, "If one is offering *Ṣalāt* (prayer) and someone tries to pass in front of him, one

وَقالَ أَبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ: «إذا صَلَّى فَأَرادَ أَحَدٌ أَنْ يَمُرَّ بَينَ يَدَيْهِ

should push him back, and if he insists on passing, one should fight with him."[1] And Abū Sa'īd did the same.

فَلْيَدْفَعْهُ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ». وَفَعَلَهُ أَبُو سَعِيدٍ.

6844. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Abū Bakr came to me while Allāh's Messenger ﷺ was sleeping with his head on my thigh. Abū Bakr said (to me), "You have detained Allāh's Messenger ﷺ and the people, and there is no water in this place." So he admonished me and struck my flanks with his hand, and nothing could stop me from moving except the reclining of Allāh's Messenger ﷺ (on my thigh), and then Allāh revealed the Divine Verse of *Tayammum* (V.5:6).

٦٨٤٤ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مالِكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قَالَتْ: جاءَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ وَرَسُولُ اللهِ ﷺ وَاضِعٌ رَأْسَهُ عَلى فَخِذِي، فَقالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ وَالنَّاسَ وَلَيْسُوا عَلَى ماءٍ، فَعاتَبَنِي وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خاصِرَتِي، وَلا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكانُ رَسُولِ اللهِ ﷺ، فَأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ. [راجع: ٣٣٤]

6845. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Abū Bakr came towards me and struck me violently with his fist and said, "You have detained the people because of your necklace." But I remained motionless as if I was dead lest I should make Allāh's Messenger ﷺ wake up although that hit was very painful.

٦٨٤٥ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمانَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٌو أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ القاسِمِ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: أَقْبَلَ أَبُو بَكْرٍ فَلَكَزَنِي لَكْزَةً شَدِيدَةً وَقالَ: حَبَسْتِ النَّاسَ فِي قِلادَةٍ، فَبِي المَوْتُ لِمَكانِ رَسُولِ اللهِ ﷺ وَقَدْ أَوْجَعَنِي، نَحْوَهُ.

لَكَزَ، وَوَكَزَ واحِدٌ. [راجع: ٣٣٤]

(40) CHAPTER. Whoever saw his wife (committing illegal sexual intercourse) with another man and killed him.

(٤٠) بابٌ مَنْ رَأَى مَعَ امْرَأَتِهِ رَجُلاً فَقَتَلَهُ

6846. Narrated Al-Mughīra: Sa'd bin 'Ubāda said, "If I found a man with my wife, I would kill him with the sharp side of my sword." When the Prophet ﷺ heard that he said, "Do you wonder at Sa'd's sense of

٦٨٤٦ - حَدَّثَنَا مُوسَى: حَدَّثَنا أَبُو عَوَانَةَ: حَدَّثَنا عَبْدُ المَلِكِ، عَنْ وَرَّادٍ عَنِ المُغِيرَةِ قالَ: قالَ سَعْدُ بْنُ عُبادَةَ: لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِي

(1) (Ch. 39) 'Fight' here means pushing away with violence.

لَضَرَبْتُهُ بِالسَّيْفِ غَيرَ مُصْفَحٍ. فَبَلَغَ ذلكَ النَّبِيَّ ﷺ فقالَ: «أتَعْجَبُونَ مِنْ غَيْرَةِ سَعدٍ! لأَنَا أغْيَرُ مِنْهُ، واللهُ أغْيَرُ مِنِّي». [انظر: ٧٤١٦]

Ghaira?[1] Verily, I have more sense of Ghaira than Sa'd, and Allāh has more sense of Ghaira than me."

(٤١) **بابٌ ما جاءَ في التَّعْرِيضِ**

(41) CHAPTER. What is said regarding *At-Ta'rīḍ* (i.e., a roundabout way of saying something).

٦٨٤٧ - حدَّثَنا إسْماعِيلُ: حدَّثَني مالكٌ، عَنِ ابْنِ شِهابٍ، عَنْ سَعيدِ بْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ جاءَهُ أعْرَابِيٌّ فَقالَ: يا رَسُولَ اللهِ، إنَّ امْرَأتِي وَلَدَتْ غُلاماً أسْوَدَ. فَقالَ: «هَلْ لَكَ مِنْ إبِلٍ؟» قالَ: نَعَمْ. قالَ: «ما ألْوَانُها؟» قالَ: حُمْرٌ. قالَ: «فِيها مِنْ أوْرَقَ؟» قالَ: نَعَمْ. قالَ: «فَأنّى كانَ ذلكَ؟» قالَ: أُراهُ عِرْقٌ نَزَعَهُ. قالَ: «فَلَعَلَّ ابْنَكَ هٰذا نَزَعَهُ عِرْقٌ». [راجع: ٥٣٠٥]

6847. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A bedouin came to Allāh's Messenger ﷺ and said, "My wife has delivered a black child."[2] The Prophet ﷺ said to him, "Have you got camels?" He replied, "Yes." The Prophet ﷺ said, "What colour are they?" He replied, "They are red." The Prophet ﷺ further asked, "Are any of them grey in colour?" He replied, "Yes." The Prophet ﷺ asked him, "When did that greyness come?" He said, "I think it descended from the camel's ancestors." Then the Prophet ﷺ said (to him), "Therefore, this child of yours has most probably inherited the colour from his ancestors."

(٤٢) **بابٌ: كَمِ التَّعْزِيرُ والأدَبُ؟**

(42) CHAPTER. What punishment may be inflicted on the person so that he may not commit the same sin again, or so that he may learn good manners.

٦٨٤٨ - حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني يَزيدُ بْنُ أبي حَبيبٍ، عَنْ بُكَيرِ بْنِ عَبْدِ اللهِ، عَنْ سُلَيمانَ بْنِ يَسارٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جابِرِ بْنِ عَبْدِ اللهِ، عَنْ

6848. Narrated Abū Burda رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to say, "Nobody should be flogged more than ten stripes except if he is guilty of a crime the legal punishment of which is assigned by Allāh."

(1) (H. 6846) Ghaira: See the glossary.
(2) (H. 6847) The bedouin was white and by talking about his child, he hinted that his wife must have been disloyal to him.

أبي بُرْدَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَقولُ: «لا يُجلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ إِلَّا في حَدٍّ مِنْ حُدُودِ اللهِ».

[انظر: ٦٨٤٩، ٦٨٥٠]

6849. Narrated 'Abdur-Raḥmān bin Jābir on the authority of others, that the Prophet ﷺ said, "No punishment exceeds the flogging of the ten stripes except if one is guilty of a crime necessitating a legal punishment prescribed by Allāh.

٦٨٤٩ - حدَّثنا عَمْرُو بْنُ عَلِيٍّ: حدَّثنا فُضَيْلُ بْنُ سُلَيمانَ: حدَّثنا مُسْلِمُ بْنُ أبي مَرْيَمَ: حدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ جابِرٍ، عَمَّنْ سَمِعَ النَّبِيَّ ﷺ قالَ: «لا عُقُوبَةَ فَوْقَ عَشْرِ ضَرَباتٍ إِلَّا في حَدٍّ مِنْ حُدُودِ اللهِ».

[راجع: ٦٨٤٨]

6850. Narrated Abū Burda Al-Anṣāri: I heard the Prophet ﷺ saying,"Do not flog anyone more than ten stripes except if he is involved in a crime necessitating Allāh's legal punishment."

٦٨٥٠ - حدَّثنا يَحْيَى بْنُ سُلَيمانَ: حدَّثَني ابْنُ وَهْبٍ: أخْبَرَني عَمْرٌو: أنَّ بُكَيْراً حَدَّثَهُ قالَ: بَيْنَما أنا جالِسٌ عِنْدَ سُلَيمانَ بْنِ يَسارٍ إذْ جاءَ عَبْدُ الرَّحْمٰنِ بْنُ جابِرٍ فَحَدَّثَ سُلَيمانَ بْنَ يَسارٍ. ثُمَّ أقْبَلَ عَلَيْنا سُلَيمانُ بْنُ يَسارٍ فَقالَ: حدَّثَني عَبْدُ الرَّحْمٰنِ بْنُ جابِرٍ: أنَّ أباهُ حدَّثَهُ أنَّهُ سَمِعَ أبا بُرْدَةَ الأنْصارِيَّ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقولُ: «لا تَجْلِدُوا فَوْقَ عَشَرَةِ أسْواطٍ إِلَّا في حَدٍّ مِنْ حُدُودِ اللهِ».

[راجع: ٦٨٤٨]

6851. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Al-Wiṣāl* (observing fasting continuously for more than one day without taking any meals). A man from the Muslims said, "But you do *Al-Wiṣāl*, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "Who among you is similar to me? I sleep and my Lord (Allāh)

٦٨٥١ - حدَّثنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ: حدَّثنا أبو سَلَمَةَ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الوِصالِ، فَقالَ لَهُ رِجالٌ

makes me eat and drink." When the people refused to give up *Al-Wiṣāl*, the Prophet ﷺ observed fasting along with them for one day, and did not break his fast but continued his fast for another day, and when they saw the crescent, the Prophet ﷺ said, "If the crescent had not appeared, I would have made you continue your fast (for a third day)," as if he wanted to punish them for they had refused to give up *Al-Wiṣāl*.

مِنَ المُسْلِمِينَ: فَإِنَّكَ يا رَسُولَ اللهِ تُوَاصِلُ، فَقالَ رَسُولُ اللهِ ﷺ: «أَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الوِصَالِ وَاصَلَ بِهِمْ يَوْماً ثُمَّ يوماً ثُمَّ رَأَوُا الهِلالَ. فَقالَ: «لَوْ تَأَخَّرَ لَزِدْتُكُمْ»، كالمُنَكِّلِ بِهِمْ حِينَ أَبَوْا.

تابَعَهُ شُعَيْبٌ، ويَحْيَى بْنُ سَعيدٍ. وَيُونُسُ، عَنِ الزُّهْرِيِّ وقالَ عَبْدُ الرَّحْمٰنِ بْنُ خالِدٍ: عَنِ ابْنِ شِهابٍ، عَنْ سَعيدٍ، عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ١٩٦٥]

6852. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Those people who used to buy foodstuff at random (without weighing or measuring it) were beaten in the lifetime of Allāh's Messenger ﷺ if they sold it at the very place where they had bought it, till they carried it to their dwelling places.

٦٨٥٢ - حَدَّثَنِي عَيَّاشُ بْنُ الوَلِيدِ: حَدَّثَنا عَبْدُ الأَعْلَى: حَدَّثَنا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُمْ كانُوا يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ إذا اشْتَرَوْا طَعاماً جِزَافاً أَنْ يَبِيعوهُ في مَكانِهِمْ حَتَّى يُؤْوُوهُ إِلَى رِحالِهِمْ. [راجع: ٢١٢٣]

6853. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ never took revenge for his ownself in any matter presented to him till Allāh's limits were exceeded, in which case he would take revenge for Allāh's sake.

٦٨٥٣ - حَدَّثَنا عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما انْتَقَمَ رَسُولُ اللهِ ﷺ لِنَفْسِهِ في شَيْءٍ يُؤْتَى إِلَيْهِ حَتَّى يُنْتَهَكَ مِنْ حُرُماتِ اللهِ فَيَنْتَقِمَ للهِ. [راجع: ٣٥٦٠]

(43) CHAPTER. What is the legal verdict in the case of somebody who behaves in such a

(٤٣) بابُ مَنْ أَظْهَرَ الفاحِشَةَ

واللَّطْخِ والتُّهَمَةِ بِغَيْرِ بَيِّنَةٍ

suspicious and dishonest way that he may be suspected of adultery; and the case of one who accuses others of evil deeds without any evident proof.

٦٨٥٤ - حدَّثنا عَلِيُّ بنُ عَبدِ اللهِ: حدَّثنا سُفيانُ: قالَ الزُّهريُّ، عَنْ سَهلِ بْنِ سَعْدٍ قالَ: شَهِدْتُ المُتَلاعِنَيْنِ وأنَا ابنُ خَمْسَ عَشْرَةَ فَرَّقَ بَيْنَهُما، فَقالَ زَوْجُها: كَذَبْتُ عَلَيها إنْ أمْسَكْتُها، قالَ: فَحَفِظْتُ ذاكَ مِنَ الزُّهْرِيِّ: إنْ جاءَتْ بِهِ كَذا وكَذا فَهُوَ، وَإنْ جاءَتْ بِهِ كَذا وَكَذا كَأَنَّهُ وَحَرَةٌ، فَهُوَ. وسَمِعْتُ الزُّهْرِيَّ يَقُولُ: جاءَتْ بِهِ لِلَّذي يُكْرَهُ. [راجع: ٤٢٣]

6854. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: I witnessed the case of *Li'ān* (the case of a man who charged his wife of committing illegal sexual intercourse(1)) when I was fifteen years old. The Prophet ﷺ ordered that they be divorced, and the husband said, "If I kept her, I would be a liar." I remember that Az-Zubair also said, "(It was said) that if that women brought forth the child with such and such description, her husband would prove truthful, but if she brought it with such and such description looking like a *Waḥara* (a red insect), he would prove untruthful." I heard Az-Zubair also saying, "Finally she gave birth to a child of description which her husband disliked."

٦٨٥٥ - حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ: حدَّثنا أبُو الزِّنادِ، عَنِ القاسِمِ ابْنِ مُحَمَّدٍ قالَ: ذَكَرَ ابْنُ عَبَّاسٍ المُتَلاعِنَيْنِ فَقالَ عَبْدُ اللهِ بْنُ شَدَّادٍ: هِيَ الَّتِي قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ رَاجِماً امْرَأةً عَنْ غَيرِ بَيِّنَةٍ»؟ قالَ: لا، تِلكَ امْرَأةٌ أعْلَنَتْ. [راجع: ٥٣١٠]

6855. Narrated Al-Qāsim bin Muḥammad: Ibn 'Abbās mentioned the couple who had taken the oath of *Li'ān*. 'Abdullāh bin Shaddād said (to him), "Was this women the same about whom Allāh's Messenger ﷺ said, 'If I were ever to stone to death any woman without witnesses. (I would have stoned that woman to death)?.'" Ibn 'Abbās replied, "No, that lady exposed herself (by her suspicious behaviour)."

٦٨٥٦ - حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ: حدَّثنا اللَّيْثُ: حدَّثنا يَحْيَى بْنُ سَعيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ القاسِمِ، عَنِ القاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: ذُكِرَ

6856. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: *Li'ān* was mentioned in the presence of the Prophet ﷺ. 'Aṣim bin 'Adī said a statement about it, and when he left, a man from his tribe came to him complaining that he had seen a man with his wife. 'Āṣim said, "I have been put to trial only because of my statement." So he took the man to the

(1) (H. 6854) See *Ḥadīth* No. 6748 and the chapter preceding it.

Prophet ﷺ and the man told the Prophet ﷺ about the incident. The man (husband) was of yellow complexion, thin, and of lank hair; while the man whom he had accused of having been with his wife was reddish brown with fat thick legs and fat body. The Prophet ﷺ said, "O Allāh! Reveal the truth." Later on the lady delivered a child resembling the man whom the husband had accused of having been with her. So the Prophet ﷺ made them take the oath of *Li'ān*. A man said to Ibn 'Abbās in the gathering, "Was that the same lady about whom the Prophet ﷺ said, 'If I were to stone any lady (for committing illegal sexual intercourse) to death without witnesses, I would have stoned that lady to death?.'" Ibn 'Abbās said, "No, that was another lady who used to behave in such a suspicious way among the Muslims that one might accuse her of committing illegal sexual intercourse."

الْمُتَلاعِنَانِ عِنْدَ النَّبِيِّ ﷺ فَقالَ عاصِمُ بْنُ عَدِيٍّ في ذٰلكَ قَوْلاً، ثُمَّ انْصَرَفَ، وَأَتاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو أَنَّهُ وَجَدَ مَعَ أَهْلِهِ رَجُلاً. فَقالَ عاصِمٌ: ما ابْتُلِيتُ بِهٰذا إلَّا لِقَوْلي، فَذَهَبَ بِهِ إلى النَّبِيِّ ﷺ فأَخْبَرَهُ بِالذي وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكانَ ذٰلك الرَّجُلُ مُصْفَرّاً، قَلِيلَ اللَّحْمِ، سَبِطَ الشَّعرِ. وَكانَ الذي ادَّعى عَلَيْهِ أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِهِ آدَمَ خَدْلاً، كَثيرَ اللَّحْمِ. فَقالَ النَّبِيُّ ﷺ: «اللَّهُمَّ بَيِّنْ»، فَوَضَعَتْ شَبِيهاً بِالرَّجُلِ الذي ذَكَرَ زَوْجُها أَنَّهُ وَجَدَهُ عِنْدَها، فَلاعَنَ النَّبِيُّ ﷺ بَيْنَهُما. فَقالَ رَجُلٌ لابْنِ عَبَّاسٍ في المَجْلِسِ: هيَ الَّتي قالَ النَّبِيُّ ﷺ: «لَوْ رَجَمْتُ أَحَداً بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هٰذِهِ؟» فَقالَ: لا، تِلكَ امْرَأَةٌ كانَتْ تُظْهِرُ في الإسْلامِ السُّوءَ. [راجع: ٥٣١٠]

(44) CHAPTER. To accuse the chaste women.

And the Statement of Allāh تعالى:

"And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are *Fasiqūn* (liars, rebellious, disobedient to Allāh). Except those who repent thereafter and do righteous deeds, (for such) verily, Allāh is Oft-Forgiving, Most Merciful." (V.24:4,5)

And also the Statement of Allāh عز وجل:

"Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are

(٤٤) بابُ رَمْيِ المُحْصَناتِ وَقَوْلِ اللهِ عَزَّ وَجَلَّ ﴿وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ﴾ الآية. [النور: ٤-٥]، ﴿إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟﴾ [النور: ٢٣]، وَقَوْلِ اللهِ ﴿وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟﴾ الآية.

cursed in this life and in the Hereafter, and for them will be a great torment." (V.24:23)

٦٨٥٧ - **حدَّثنا** عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثني سُلَيمانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قال: «اجْتَنِبُوا السَّبْعَ المُوبِقَاتِ». قالُوا: يا رَسُولَ اللهِ، وما هُنَّ؟ قالَ: «الشِّرْكُ بِاللهِ، والسِّحْرُ، وَقَتْلُ النَّفْسِ التي حَرَّمَ اللهُ إلَّا بِالحقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مالِ اليَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ المُحصَنَاتِ المُؤمِناتِ الغافِلاتِ».

[راجع: ٢٧٦٦]

6857. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Avoid seven great destructive sins." They (the people) asked, "O Allāh's Messenger! What are they?" He said, (they are:)

(1) To join partners in worship with Allāh;

(2) To practise sorcery;

(3) To kill the life which Allāh has forbidden, except for a just cause (according to Islāmic law);

(4) To eat up *Ribā* (usury);

(5) To eat up the property of an orphan;

(6) To show one's back to the enemy and fleeing from the battlefield at the time of fighting;

(7) And to accuse chaste women who never even think of anything touching their chastity and are good believers.

(٤٥) باب قَذْفِ العَبِيدِ

(45) CHAPTER. Slandering the slaves (accusing them for committing illegal sexual intercourse).

٦٨٥٨ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ فُضَيْلِ بْنِ غَزْوانَ، عَنِ ابْنِ أبي نُعْمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ أبا القَاسِمِ ﷺ يَقُولُ: «مَنْ قَذَفَ مَمْلُوكَهُ وهُوَ بَرِيءٌ مِمَّا قالَ جُلِدَ يَوْمَ القِيامَةِ إلَّا أنْ يَكُونَ كما قالَ».

6858. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Abūl-Qāsim (the Prophet ﷺ) saying, "If somebody slanders his slave (by accusing them of committing illegal sexual intercourse) and the slave is free from what he says, he (the master) will be flogged on the Day of Resurrection, unless the slave is really as he has described him."

(٤٦) باب: هَلْ يَأْمُرُ الإمامُ رَجُلاً فَيَضْرِبُ الحَدَّ غائِباً عَنْهُ؟ وَقَدْ فَعَلَهُ عُمَرُ

(46) CHAPTER. Can a ruler order somebody to inflict the legal punishment on someone without himself being present? 'Umar did so (during his caliphate).

٦٨٥٩، ٦٨٦٠ - **حدَّثنا** مُحَمَّدُ بْنُ يُوسُفَ: حدَّثنا ابْنُ عُيَيْنَةَ، عَنِ

6859, 6860. Narrated Abū Hurairah and Zaid bin Khālid Al-Juhanī: A man came to the Prophet ﷺ and said, "I beseech you by

الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أبي هُرَيْرَةَ وَزَيْدِ بْنِ خالِدٍ الجُهَنِيِّ قالا: جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فقال: أنْشُدُكَ اللهَ إلَّا قَضَيْتَ بَيْنَنا بِكِتابِ اللّهِ، فقامَ خَصْمُهُ وكانَ أفْقَهَ مِنْهُ، فَقالَ: صَدَقَ، اقْضِ بَيْنَنَا بِكِتابِ اللهِ، وَائْذَنْ لي يا رَسُولَ اللهِ. فَقالَ النَّبيُّ ﷺ: «قُلْ»، فَقالَ: إنَّ ابْني كانَ عَسِيفاً في أهْلِ هٰذَا، فَزَنَى بِامْرَأتِهِ فَافْتَدَيْتُ مِنْهُ بِمائَةِ شَاةٍ وَخادِمٍ، وإنّي سَألْتُ رِجالاً مِنْ أهْلِ العِلْمِ فَأخْبَرُوني أنَّ عَلى ابْني جَلْدَ مائَةٍ وَتَغْرِيبَ عامٍ، وَأنَّ عَلى امْرَأةِ هٰذا الرَّجْمَ. فَقالَ: «وَالَّذي نَفْسي بِيَدِهِ لأقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ: المِائَةُ والخَادِمُ رَدٌّ عَلَيْكَ، وَعَلى ابْنِكَ جَلْدُ مِائَةٍ وتَغْرِيبُ عامٍ، وَيا أُنَيْسُ: اغْدُ عَلى امْرَأةِ هٰذا فَسَلْها، فَإنِ اعْتَرَفَتْ فَارْجُمْها، فَاعْتَرَفَتْ فَرَجَمَها». [راجع: ٢٣١٤، ٢٣١٥]

Allāh to judge between us according to Allāh's Laws." Then his opponent, who was wiser than he, got up and said, "He has spoken the truth. So judge between us according to Allāh's Laws; and please allow me (to speak first), O Allāh's Messenger." The Prophet ﷺ said, "Speak." He said, "My son was a labourer for the family of this man and he committed illegal sexual intercourse with his wife, and I gave one hundred sheep and a slave as a ransom (expiation) (for my son), but I asked the religious learned people (regarding this case), and they informed me that my son should be flogged one hundred stripes, and be exiled for one year, and the wife of this man should be stoned (to death)". The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge between you (in this case) according to Allāh's Laws. The one hundred (sheep) and the slave shall be returned to you, and your son shall be flogged one hundred stripes and be exiled for one year. And O Unais! Go in the morning to the wife of this man and ask her, and if she confesses, stone her to death." She confessed and he stoned her to death.